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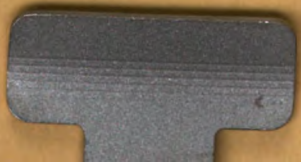

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THE

# MILLENNIAL HARBINGER;

CONDUCTED BY

## ALEXANDER CAMPBELL.

CO-EDITORS:

W. K. PENDLETON, A. W. CAMPBELL, ISAAC ERRETT.

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I saw another messenger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation, and tribe, and tongue, and people; saying, with a loud voice, Fear God, and give glory to Him, for the hour of his judgments is come; and worship Him who made heaven, and earth, and sea, and the fountains of water.——*John.*

Great is the Truth, and mighty above all things, and will prevail!

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SERIES V.—VOLUME V.

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BETHANY, VA.:
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1862

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# PREFACE.

"All promise is poor dilatory man,
And that through every stage. When young, indeed,
In full content we sometimes nobly rest,
Unanxious for ourselves, and only wish,
As duteous sons, our fathers were more wise.
At thirty, man suspects himself a fool;
Knows it at forty, and reforms his plan;
At fifty, chides his infamous delay,
Pushes his prudent purpose to resolve;
In all the magnanimity of thought
Resolves; and re-resolves; then dies the same.
And why? because he thinks himself immortal.
All men think all men mortal but themseves;
Themselves when some alarming shock of fate
Strikes through their hearts the sudden dread:
But their hearts wounded, like the wounded air,
Soon close; where passed the shaft no trace is found.
As from the wing no scar the sky retains,
The parted wave no furrow from the keel,
So dies in human hearts the thought of death:
E'en with the tender tear which nature sheds
O'er those we love, we drop it in the grave."

My father, though I say it, was the best educator of young men I ever knew. He caused me, when a boy, to memorize largely many selected passages from the most celebrated English poets, amongst whom were Milton, Young, Cowper and Shakespeare—the latter only in very select passages.

But primary to these were the Psalms of David, the Proverbs of Solomon, and the Ecclesiastes. In the New Testament, Paul's Epistle to the Romans, and that to the Hebrews, were made as familiar as family worship, with many other selections. I sometimes envied my schoolmates who had more indulgent parents, as I then

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thought. But when I appreached the environs of manhood, and began to reflect upon the character and fortunes of my coevals and playmates, and my own prospects of future life, I more and more appreciated his wisdom and paternal kindness to me.

This, methinks I hear the reader say, is a curious and quite an original preface to a volume of the Millennial Harbinger. I grant it. But for this education and discipline I should never have written a number of the Millennial Harbinger. A preface there is, and ought to be, to human life. And may we not have, in this fast age, a preface to an author as well as to a book! We sometimes find both an introduction and a preface to a volume, and may we not occasionally have both to an author and to his book? But to have an explanation of an explanation, and a preface to a preface, is rather a work of supererogation, and therefore we shall proceed.

Again, it is superfluous in the superlative degree to introduce or preface ourself to our old acquaintance, with whom we have been in monthly communion or intercourse more or less for more than a quarter of a century. We will only promise to do the best we can, under all the circumstances in which ourselves and our readers are placed.

A. C.

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THE

# MILLENNIAL HARBINGER.

FIFTH SERIES.

VOL. V.] BETHANY, VA., *JANUARY*, 1862. [No. 1.

## "THE MISSION OF THE BAPTIST DENOMINATION."

We copy the following article, headed "THE MISSION OF THE BAPTIST DENOMINATION," from the "Southern Baptist Review," No. 1, 1857, edited by J. R. Graves, J. M. Pendleton, of "Union University, Murfreesboro, Tennessee," and N. M. Crawford, "Mississippi University, Oxford, Miss." We shall submit it, accompanied with a few notes, to the consideration of our readers, in the reasonable hope that our cousins, the Baptists, will also deem them worthy of so much consideration as to candidly present them to their readers for their consideration and review:

The United States is the only country in which Baptists enjoy full religious liberty—a right which their principles and exertions have done much to secure to others as well as themselves. Under all the European governments Baptists are taxed to support hierarchies which they disapprove; and, under most of these governments, they are prescribed and persecuted. In this country, having "free course," they have spread, multiplied and prospered greatly.—Their principles have exerted, and are destined to exert, a mighty and beneficial influence beyond their denominational limits. They are a peculiar people. They differ widely from all Christian sects. This difference concerns not the great vital facts and doctrines of the evangelical system, nor merely Christian baptism—its import, subjects and design—but church organization and discipline. Their main distinctive principle is, that church membership and gospel ordinances are the privileges of only such as furnish evidence of their faith in Christ. They deny to infants and to seekers of religion, no less than to profligates and skeptics, a place in the household of God. They maintain that baptism is immersion, and nothing else. It is not my purpose to defend, but simply to state their peculiar views.



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What is the mission of the Baptist denomination? That God has raised it up for some wise and gracious purpose, we do not doubt. This purpose must be learned from the teachings of revelation, and from the indications of Providence. Happy will it be for the denomination, if, having learned this purpose, it shall pursue it with becoming zeal and perseverance.

The distinctive principles of Baptists are unpopular. Immersion, as a Christian ordinance, is repulsive to the world. The restriction of communion in the Lord's Supper to church members, and the privilege of church membership to such as have been baptized, on an intelligent and voluntary profession of faith, have subjected, and will continue to subject, the denomination to the charge of sectarianism, bigotry and inconsistency. In some communities, under favorable circumstances, Baptist principles have received a measure of popular regard; but, in general, they have made progress, not by their adaptation to the popular taste, nor the ability with which they have been advocated, but by their inherent strength. Particularly among the rich, the learned, the gay, and the fashionable, these principles have found an uncongenial soil. "Not many wise men after the flesh, not many mighty, not many noble," have been found among their advocates.

That the current of the world sets strongly against Baptist sentiments, we have many and decisive proofs. We pass briefly over the evidence of this point furnished by the persecutions to which the Baptists have been subjected, not only by Romanists, but by every dominant Protestant sect. At this very day they are watched, restrained, fined and imprisoned—are accounted "the filth and the offscouring of all things"—in most of the countries of Protestant Europe. It has not been for their disloyalty, much less for their crimes, but simply for their principles, that they have been put under the law of governments, and treated as felons.

We will produce other, and less revolting, if not more convincing, proofs on this point. The ritual of the Church of England positively enjoins baptism by dipping, except in certified cases of sickness or debility; and yet, in the face of this unrepealed statute, sprinkling has almost universally supplanted dipping. Why this change of practice? It is an obvious yielding, not to the force of truth, but to the strong current of popular taste. The same influence has effected in the Episcopal church, on this side of the Atlantic, a change of the ritual in favor of sprinkling. Many ministers who admit the validity of immersion, exert their influence to prevent the practice, and some, with strange inconsistency, ridicule it.

The progress of Baptist principles has been mainly among the poor of this world. The rich and the great, with some noble exceptions, have been repelled by their unworldly and unpopular sentiments. Sometimes Baptists, becoming rich, have left the denomination, to find in other communions more congenial society. Occasionally, the children of wealthy Baptists, to increase their respectability, stray, contrary to their convictions, into Pedobaptist churches. We have known persons of high standing in society, who, holding Baptist sentiments previously to their conversion, have, on professing faith in Christ, stifled their convictions, to unite with churches in which they have found, not more piety, nor good works, but more refinement, fashion, and worldly display. It is certain that few among the higher classes of society have ever become Bap-

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tists, except under the constraining influence of their consciences. Those who have felt at liberty to consult their taste, convenience, or worldly standing, in selecting their communions, have rarely been found in Baptist churches. We know that there are members in Pedobaptist churches holding Baptist sentiments, and who quiet their consciences in supporting Pedobaptism by considrations of convenience and expediency.

The causes which have contributed to render Baptist principles unpopular, are partly incidental, and partly inseparable from them. They have been advocated and diffused mostly by uneducated ministers. Men, indeed, with exceptions, of intelligence, piety, and sterling worth; but wanting in the accomplishments and reputation which, in the eyes of the world, so highly recommend any cause. Few persons possess the discrimination and the candor to distinguish between the advocate and the principles which he espouses. In addition to this, the views and history of the Baptist denomination have been greatly misrepresented, by ignorance or prejudice. These misrepresentations have been varied to suit the popular tastes. At one time they were censured for maintaining that infants were saved without baptism—at another, they are charged with making baptism essential to salvation: first they were deemed unworthy to commune with the faithful—and then they are accounted incurable bigots, because they refuse to commune with the unbaptized. Thousands firmly believe, and boldly assert, that the Baptists are the legitimate descendants of the "mad men of Munster;" but who these men were, or what were their principles, the accusers know not, but they have a vague impression that hese progenitors of the Baptists were very corrupt. Not one in a thousand of those who believe and reiterate the report, has seriously considered whether it is true—it is sufficient for their purpose that it renders the denomination odious, and retards the progress of its principles. It must be conceded, too, that immersion, which, when properly administered, is a peculiarly solemn and impressive rite, is sometimes performed in a manner so careless as to shock the feelings of true delicacy, and subject the ordinance to undeserved reproach.

But there are inherent as well as adventitious causes of opposition to Baptist sentiments. Immersion, as a religious rite, is inconvenient, and to the carnal mind, repulsive and humiliating. It elicits the sneers and scoffs of the proud and worldly. We well remember the feelings of aversion with which we viewed it in the days of our unregeneracy. We admitted the obligation of believers to submit to it; but our very soul revolted at the thought of performing an act so repulsive and degrading. We have abundant evidence of the prevalence of such feelings. The reproach brought on Baptists by their views of communion, is too well known to need proof. Their agreement with most of their Christian brethren of other denominations in the principle that Baptism, in the gospel order, precedes communion at the Lord's table—a principle which logically leads to restricted communion—seems in no degree to abate the earnestness with which Baptists are charged with a want of brotherly affection, and with bigotry and intolerance.

Pedo-baptism, apart from any question of its truth and importance, is a popular system. To say nothing of its sacred associations, infant sprinkling is a pleasing ceremony. In the estimation of those who practice it, it is the dedication of the child to God. It appeals for its support to parental love—the

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tenderest, strongest and most enduring affection of the heart. What parent, not lost to humanity and godliness, can refuse to his child so beautiful, so fitting, and so important a ceremony! Pedobaptism is firmly entrenched in our popular literature. It is incorporated in our works of fiction—artfully inculcated in our school books—and illustrated and enforced by elegant paintings and engravings, suspended in the parlors of the rich, and the public halls of the land. Then, too, it is practiced by the good and the great, by the learned and the renowned, and admitted by the worldly and the tasteful, as a most significant and winning rite. To all these advantages must be added its mysterious influence—an influence not well defined, nor well understood—a regenerating influence, say some; a sealing influence, say others—an influence which, if it does not secure religious benefits to its favored recipients, does, at least, in some way, increase the probability of their salvation. And to conclude, the beautiful ceremony, whether right or wrong, can do no harm. All these considerations lend their full weight to the support of infant baptism, independently of any proof of its divine authority. If it is neglected, it will not be for lack of adaptation to the popular taste, or circumstances favoring its adoption.

As it is true that Baptist principles are repulsive to the world, and especially to the rich and the great, and that Pedobaptism is a popular and winning system, let us promptly admit these truths. If these things are evil, we should seek a remedy for them; if they are irremediable, we should endeavor to derive improvement from them. That they are true, we are fully convinced; that they are evils, none of us will deny; that they are, in a great measure, beyond correction by us, must be conceded; that they may be turned to our advantage, I will attempt to show.

*First,* These things afford us ground of discouragement. They are precisely the results which might have been reasonably anticipated. Christ was poor—was crucified as a malefactor. He came to establish a kingdom not of this world—a spiritual kingdom—a kingdom consisting, not in "meat and drink, but righteousness and peace, and joy in the Holy Ghost." The immunities of this kingdom are not for the rich, but for the humble—not for the great, but for the good—not for the gay, but for the self-denying—not for the earthly, but for the heavenly. Baptism, or immersion, is the gate to this kingdom. How perfectly it harmonizes with the nature of the kingdom, and the design of the ordinance, that this entrance should be narrow, not wide—difficult, not smooth—repulsive to the proud and worldly, but pleasing to the humble and spiritually-minded.—Had Christ's kingdom been of this world, then its gate had been wider, and high, and adorned with festoons. Some ceremony fitted to impress the imagination, gratify the taste, and nourish vanity, had been adopted, to allure the giddy and the gay, the aspiring and the great, to share in its congenial pleasures and glories. It would, no doubt, have come with "observation." But as the kingdom is heavenly, its initiating ordinance is wisely adapted to repel the carnal and earthly, but not the spiritual and devout.

How was it in the beginning of the gospel dispensation? Who were brought into the kingdom by Christ, and by his apostles? Christ's ministry was mainly among the poor. The common people heard him gladly. "Not many wise men after the flesh, not many mighty, not many noble," were "called." The apostles were chosen, not from among the Scribes and Pharisees, the philoso-

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phers and rulers, but the fishermen and mechanics. The poor of this world were divinely selected to be rich in faith, and heirs of the heavenly kingdom. In the primitive golden age of Christianity, all was, in the churches, simple, unearthly, spiritual. "But the Pharisees and lawyers rejected the counsel of God against themselves, not being baptized of John." Time rolled on: the "mysteries of iniquity" began to work in the churches. Superstition attached an unscriptural importance to Christian ordinances. The corruption of Christianity was marked in its progress by the introduction of a spirit of worldliness, and a fondness for display and pomp among the professed followers of the lowly Savior. Then the churches were crowded with the rich, the great, and the worldly, and the ordinances of Christ were modified, and new rites introduced, in harmony with the prevalent tastes of the worshipers.

There is danger that Baptists will be discouraged when they see the richer, and, as they are termed, the better classes, turning from their communion and their ministry, to find religious instruction and fellowship in more congenial and attractive denominations. We have known some excellent ministers dispirited on this very ground. But why should they be? If the views presented above are correct, then the want of success, in these classes of society, is no indication that our principles are false, but the reverse. Nor does this failure greatly limit our usefulness. The rich and the great are comparatively a small class. They may be easily proselyted by a worldly and fashionable church; but they are not easily converted to Christ. "How hardly shall they that have riches enter into the kingdom of heaven." When the rich are proselyted, they prove generally less valuable accessions than it is hoped they will. They are not usually the working men of the church, the men who attend prayer meetings, conduct Sunday Schools, and pay personal attention to the interests of the Redeemer's kingdom; and their religious influence is frequently diminished or destroyed by their worldly conformity. Far be it from us to undervalue the rich and the great. They are an important class of society, and capable of doing great good. We merely maintain that they may be comparatively overestimated, that they are gained too dearly if they are gained by secularizing the church; and that their influence, however desirable, is not essential to the prosperity of a church.

*Secondly*, The truths which have been stated, clearly indicate our appropriate sphere of labor. Our mission is to carry the gospel to the poor and the middling classes of society, not exclusively, but chiefly. If we would restore baptism to its proper place in the Christian dispensation, and bring the churches back to the spirituality and simplicity of the apostolic times, we must succeed, not by courting the favor of the rich and the great, but by preaching the gospel to the poor; not so much by learned discussions on our peculiar sentiments, as by the conversion of souls to Christ, and the exemplification in our churches of the sanctifying influence of their principles. God has opened to us a wide door of usefulness. The common people hear us gladly, as they heard our Master. They present far the most inviting and promising field of Christian usefulness. It is *vast*. In all countries the poor and the laboring classes constitute the multitude. From the necessities of our social being, the rich, the refined, and the great, must form a small class. Those who preach for and conciliate them, may have a pleasant ministry, and receive an ample pecuniary

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reward, but they are not likely to have great success in winning souls. They may boast of the refinement, elegance and wealth of their audiences, but they will seldom rejoice in the number of their converts. They may have spacious and beautiful and well-filled houses of worship, but they will have thinly-attended prayer-meetings, or none; they will rarely or never have revivals of religion. The common people are not only the most numerous class of the community, but they are the most *accessible* to the ministry of the gospel.—They are not so fenced around by the laws of etiquette as others. They may be approached anywhere and under any circumstances, without ceremony and without offense, by the earnest and faithful servants of Christ. They will hear the gospel as readily and as profitably in a barn, or in a forest, as in a cushioned pew. They are far less likely than the higher classes to reject the gospel, plainly and affectionately spoken, because its minister is clad in homespun, violates the rules of grammar, or uses his handkerchief ungracefully. Not only are the poor more accessible to the gospel ministry, but they will far *more probably be profited* by it. In all ages of the Christian church, the great body of sincere, self-denying, and consistent members have been found among the lower class. The love of the world, its riches, pleasures and honors, is the mightiest obstacle to the progress of the gospel. Supreme devotion to the world is incompatible with the service of Christ. From the world the poor have less to hope, and less to fear, than others. Their poverty may make them feel the necessity of seeking an "inheritance incorruptible, undefiled, and that fadeth not away. If they have less leisure, they have less care than the rich. If they have their peculiar temptations, these are less likely to choke and render unfruitful the word of the kingdom, than "the care of this world, and the deceitfulness of riches."

Among the lower classes, the Baptists have peculiar advantages for preaching the gospel successfully. To them our principles are not so repulsive as to others. The ordinance of immersion is less offensive to their notions of delicacy. In uniting with the Baptists—a "sect everywhere spoken against"—they have less to sacrifice in a social point of view. Baptist ministers, raised up from among the masses, possessing various degrees of cultivation and refinement—some educated and some uneducated, in the popular sense—find easy access to the people, have a strong sympathy for them, and awaken a lively sympathy for them. The gifts of these preachers, developed, improved and exercised among the masses, though unsuited to charm those who search for novelties and a refined elocution, are eminently adapted to interest, instruct, and impress plain, sensible, and sincere hearers.

We see, then, brethren, our field of labor—our important mission. The finger of God unmistakably points us to it. While the rich and the great, with few exceptions, spurn our distinctive principles, they find a ready entrance among the common people. These receive us to their plain but hospitable homes, and embracing the gospel from our lips, become, by proper training, rich in faith and good works, and inheritors of the promised kingdom.

*Thirdly*, From the views which have been presented, we learn that Baptists should not copy the example and emulate the glory of Pedobaptists. These seek to please the world. We speak not of all—for among them, we rejoice to know, there is much piety, self-denial, and earnest devotion to the cause of Christ

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—but of the general tendency of their system—a tendency more strikingly developed in the cities than in the country. Pedo-baptism is conformed to the spirit to the world. It erects, at immense cost, stately and beautiful houses of worship. The towers of its marble cathedrals pierce the skies, and proclaim, to admiring gazers, the wealth, taste and zeal of the worshipers. The internal arrangements of its churches are as splendid and luxurious as their exterior is grand and imposing. The carved pulpit, the cushioned pews, the crimson curtains, the tones of the solemn, high-sounding organ, the well-drilled artistic choir, performing in operatic style, combined with pleasing rites, and finely polished sermons, attract and interest the rich, the pleasure loving, and the aspiring. Religion becomes a matter of taste, of fashion, and of display. To be a church member is a mark of refinement, and the surest passport to the highest circles of society. When families of rising importance settle in the wealthy cities, they find it expedient, in order to secure or promote their respectability and their influence, to have a pew in some church; and in the selection they are apt to be governed, not by truth and piety, and not even by convenience and cost, but by taste and fashion. They seek the honor that comes from this world, and not that which comes from God only. They choose their place of worship because it is commended by the most splendid architecture, the most richly-toned organ, the most fashionable congregation, or the patronage of men eminent for their learning, their deeds, or their social position. In their decision, the imperishable interests of souls, which should wholly guide them, have no influence.

Many Baptists, imbibing the spirit prevailing around them, have become restive at the plainness of their meeting-houses, the simplicity of their worship, and the poverty of their congregations. These aspiring brethren, mortified at the striking contrast between Pedobaptist splendor and Baptist simplicity, have endeavored to wipe off the fancied reproach. Emulating the example of surrounding sects, they have built fine churches, introduced costly organs and fashionable singing, and have exerted themselves to procure eloquent and popular pastors. But they have been doomed to disappointment. The current of the world has continued to run in its usual channel. The rich, the fashionable and the gay have found stronger attractions, and more congenial services, than they have found in Baptist churches. Our distinctive principles have more power to repel, than our attempts at display have to attract, this class of persons. We are thus taught the folly of entering on a race in which we shall certainly be outstripped. It is possible, though not easy, for us to erect houses of worship as spacious, to rear houses as lofty, to have pews as softly cushioned, music as artistic, and preaching as beautiful, as other denominations; but it is not possible for us to vie with them in attracting the higher classes of society, without an abandonment of our peculiar sentiments. Immersion, and a spiritual church membership, will always stand as inseparable barriers to our popularity. Worldly churches may be supported by worldly appliances. Hereditary church membership, infant baptism, confirmation, and unrestricted communion, may greatly multiply the members of churches; and such members may be held together by costly houses, an attractive ritual, and a pompous worship.—These churches may be eminently prosperous, if numbers, wealth and refinement are the only marks of prosperity. Piety may be a very small element of

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their success. But Baptist churches, from the principles of their organization, can flourish only by the cultivation of piety. Their membership must be increased, if at all, by those who make a voluntary profession of faith in Christ, and who make this confession by submission to the ordinance of immersion.—If conversions cease, the only source whence they derive accessions fails. It is clear that on this system nothing can perpetuate a church but earnest and aggressive piety. From hereditary membership and nominal piety, it derives no aid. It seeks to attract to itself the penitent, the humble, and the obedient; and it rejects all others. Such accessions are gained, not by formality and ostentation, but by a faithful, earnest exhibition of divine truth, and by a simple, spiritual worship.

Far distant be the day when the Baptist churches shall be so secularized as to allure into their communion the worldly and proud. That day, should it ever come, will witness the departure of their true glory. They may, indeed, be highly esteemed of men, but they will be lightly esteemed of God. Their worldly influence will be augmented, but their spiritual influence will be diminished. Christ has called them to a noble destiny. Theirs is the delightful task of publishing the gospel to the poor, and of maintaining the spirituality of the Redeemer's kingdom; and in proportion as they comprehend their destiny, appreciate its importance, and labor in harmony with it, they may expect the divine approbation and blessing.

REMARKS.

They say that "they are a peculiar people," and that they "differ widely from all Christian sects." We suppose that all these "Christian sects," from which they differ, regard themselves as differing widely from them, and from all other Christian sects, as *they* differ from them. And is it not true and veritable that Baptists differ from one another quite as much as Presbyterians, Congregationalists, Methodists, &c., differ from one another!! Have we not in these United States, and in Europe, "General Baptists," "Old and New Connexion Baptists," "Seventh Day Baptists," "Anabaptists," "Scotch Baptists," "Weekly Communion Baptists," "Haldanian Baptists," "Particular Baptists," &c.!*

We cannot assent to the declaration that "*We differ widely from all Christian sects.*" Indeed, we are somewhat astonished at this grave enunciation of the Southern Baptist Review. We can see no foundation for it in sober truth and fact. Between a Calvinistic Presbyterian, Independent, Congregationalist, and Methodist, there are no substantive differential attributes.† They are all founded on human philolosophies and philologies. They say we widely differ from all "Christian sects." *Wherein*, we ask?

* See the "Encyclopedia of Religious Knowledge," under the word Baptist.

† In Europe and America we have had both Calvinian and Arminian Methodists, after the types of the Wesleys and Whitfield, who visited this country in the first half of the last century.

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In theory? In doctrines? In these we may and do differ. But *theories* never justified nor condemned a human being. The Author and Founder of the Christian Institution, or of the Christian faith, never once proposed a theory, an orthodoxy, or a philosophy of any kind, to sinner or to saint, during his whole public ministry on this earth. *Nor is there a theory propounded from the first verse of Genesis to the last period of the Christian Scriptures.* The Living Oracles of both Testaments present facts, precepts, promises, threatenings, all of which, indeed, are appreciable facts; but never once does Holy Writ submit any theory, or speculative view or thought, to saint or sinner. This being an established fact, in what predicament stands sectarian Christendom!!

The practical realization of this affirmation effects, has effected and will effect more than all the theories, however brilliant in human imagination, however popularized by speculative philosophies, however worshiped, admired, or canonized by theologians, or Christologians, of all ages since time was born.

To communicate, to establish, to popularize this fact, will do more to enlighten, to console, to energize the Christian and the church, than ever did the Alexandrian Library, or all the theological schools in Grecian, Roman, Anglican, or American Christendom.

Doctrines of men, doctrines of demons, or philosopies so called, stand proscribed by heaven's own statute book, and are inhibited in letter and spirit by an "*anathema maranatha*," the transcendent curse of curses.

The preaching of the gospel, and the teaching of the gospel with corresponding sincerity, earnestness and pathos, are heaven's own and only institution to regenerate, to reanimate, to aggrandize, to beatify, and to glorify fallen and alienated humanity.

Denominational gospels, denominational theories, and denominational spirits, have been and yet are, the soul-blighting, the soul-paralyzing, the soul-alienating instrumentalities which the great adversary has employed ever since he made a personal assault on the glorious Author and Founder of the reign of Grace.

"*Doctrines*," "*sound doctrines*," *are not once found in Old Testament or New, as approved of God*," We find the word *doctrine*, tantamount to the word *teaching*, only five times in the New Testament. This is its whole currency in the Christian Scriptures, generally now called the New Testament. We read of "the doctrines of men," "the doctrines of demons," and "*strange*," or alien "doctrines;" but not once of the doctrines of Christ, the doctrines of the apostles, or sound doctrines!!



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The Southern Baptist Review affirms of the Baptists that "they are a peculiar people;" that "they differ widely from all Christian sects." So might Swedenborgians, or the New Jerusalem Church, affirm! There is neither virtue nor piety, religion nor morality, in differing from all Christian sects. This might be affirmed of the Roman or of the Greek church.

To "differ widely from all Christian sects," is very lean and haggard praise! It may, indeed, be their honest conviction. This, however, may be as truthfully affirmed of the Roman Catholic church.—They too differ widely from all other sects, as well as the Baptists.—They are not, however, a peculiar people on this account. This compliment, self-bestowed, is, indeed, a very lean and meager one. Their modesty is rather excessive. They do not consider themselves a sect! Why not then commune with all immersed persons who confess repentance towards God, and faith in our common Lord Jesus Christ; and who lead a consistent spiritual life!

Is this no part of the mission of the Baptist denomination! Then is not mere *denominational* peculiarity sovereign and supreme!

We do not inhibit or debar from our communion table any one who has confessed his faith in the person and mission of the Lord Jesus Christ, and who leads "a quiet and peaceable life in all godliness and honesty." Is not a personal confession of faith in the Divine Redeemer a prerequisite to Christian baptism? And is not a recognition of the whole work of the Father, the Son and the Holy Spirit in the salvation of man, recognized and acknowledged on the part of the believing subject of Christian Baptism? Are we not begotten by the Holy Spirit before born of water and the Holy Spirit in the Divine and solemn institution of immersion *into the name of the Father, the Son, and the Holy Spirit?*

How strangely mystified has been the gospel and its initiating institution, by the dreamy speculations of fanciful theologians! We believe with equal faith in the person and work of the Father, the Son and the Holy Spirit, in the full and complete work of regeneration, justification, sanctification, and adoption into the family of God—constituting us children of God, and joint heirs with the Lord Jesus Christ in all that he has achieved for us by the voluntary sacrifice of himself.

Creeds of Protestant authority are numerous and various. Instead of being bonds of union and communion, they have become apples of discord, roots of bitterness and alienation. Take, for example, any one of our most orderly and best educated communities in Europe and America, called, from their ecclesiastical constitution or polity, Congregationalists, Episcopalians, or Presbyterians. Of these we have

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several denominations, not merely Old School and New School, but also Burghers, An-tburghers, Relief Synods, or Kirk.*

The Messiah's, or Christ's church, was not founded upon any of these platforms, but upon the confession that Jesus of Nazareth is the Christ, the only begotten Son, the long promised and long expected Messiah.

He was *personally* the only begotten Son of God, and the son of man, and *officially* the Prophet of all prophets, the High Priest of all high priests, the King of all kings—the Lord Proprietor of the entire universe.

His person, therefore, was perfectly human and Divine. His office was Plenipotentiary of creation's entire area. His character was the beauty of holiness, in all human and Divine majesty, excellency, beauty and glory. Angel, cherub and seraph veil their faces in his presence, and in rapturous anthems celebrate his praise.

Such was, such is, and such evermore shall be, his peerless dignity, honor and majesty. Come, then, eternal silence, muse his praise.

A. C.

## LETTER FROM AUSTRALIA.

ADELAIDE, SOUTH AUSTRALIA, 20th May, 1861.

ELDER A. CAMPBELL—*Dear Brother:*—We have been much favored by a visit from Sister E. Davis, whose long residence with you has enabled her as it were to introduce us to your family circle. She is on a mission for the Bible Union, and has been the means of strengthening the hitherto very slight cords which have bound us to the great undertaking of the age. My object in writing is to tell you that Sister Davis has opened a way for me to become possessed of your Harbinger as it issues from the press. Some kind friend in America (I suspect yourself) some years since sent me an occasional number of the Harbinger. From the spelling of my name and direction, I was not sure it was intended for me, and not knowing the donor, I could not write to thank him, and having no means of remitting money, I could not write to pay. I have paid to Sister Davis the sum of forty shillings, to pay for two years in advance: and the balance to discharge past liabilities, if it is you to whom I am indebted, but if it is to some unknown friend, then the trifling difference may go to your church fund, or some similar fund useful to the kingdom.

* The first Presbyterian church in the United States was organized in the city of Philadelphia, in A. D. 1703. In the next year a Presbytery was formed, and in A. D. 1716, a Synod was formed. These communities were chiefly composed of immigrants.

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I am also desirous to have the bound volumes of the Harbinger from the commencement to the past year. Sister Davis has kindly engaged to pay for them by an order on her friends or agents. American books coming by way of Nottingham, become very expensive before arriving here, although our esteemed brother James Wallis does all in his power to send them as cheaply as possible. We have no direct communication between this colony, *South Australia*, and the United States, or we would prefer to receive books from America rather than by way of England. It is possible that the Bible Union may be sending books to this colony by way of Melbourne, (Victoria,) and the Harbinger might accompany them. There are frequently vessels going direct to Melbourne from the United States. * *

You will, dear brother, excuse the business formality of this letter. Sister Davis can better describe the state of the Australian churches. I am purposely avoiding any subject which would tax your time by calling for a lengthy reply. Your remaining strength and your time should be economised by laboring for communities rather than individuals. I remain, dear brother,

Yours, in the one hope, THOS. MAGARRY.

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BETHANY, VA., Dec. 5, 1861.

THOMAS MAGARRY, ESQ.,—*Dear Brother*:—Your estimable favor of May 20th, 1861, safely arrived here August 10th. Its contents were quite refreshing to us. It was, indeed, a welcome message from a far country. Though personally distant, we daily meet before the mercy seat. We are kinsmen of an illustrious family of noble genealogy.—If in Christ, as we profess and realize to be, "We are come to Mount Zion, even to the city of the living God, the heavenly Jerusalem; and to an innumerable company, to the joyful host of angels; to the assembly of the First Born, who are enrolled in heaven, and to the Judge, the God of all, and to the spirits of righteous men made perfect; and to Jesus, the Mediator of the new covenant" (or institution); "and to the blood of sprinkling, that speaks better things than that of Abel." Boothroyd's version, London, A. D. 1836.

The gospel is not a *theory*, a *speculation*, a *philosophy*, a *doctrine*; but a *matter of fact message*; an official communication of stupendous facts and documents, sent by specially commissioned heralds, to Jews, Samaritans and gentiles, without exception. These facts and events, these precepts, promises and threatenings, communicated by special heralds—sometimes called "apostles, prophets, evangelists," or proclaimers of good or bad news—are the contents or materials of the inspired embassadors of the Lord Messiah. Persons, their sayings and doings, promises and threatenings, events and issues, are the staple, or

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materials, of the so-called Four Gospels, and the Acts of Apostles. These five documents are, indeed, the true and real *pentateuch* of *the Gospel.*

Philosophy is well defined by our greatest Lexicographer in Europe or America, the justly renowned "Noah Webster, LL.D." If he have an equal, he certainly has no superior, in the old world or in the new. His definition of philosophy is—"In its modern acceptation, a general term denoting an explanation of the reasons of things, or an investigation of the causes of all phenomena, both of mind and of matter." "When applied to any particular department of knowledge, it denotes the collection of general laws or principles, under which all the subordinate phenomena or facts relating to that subject, are comprehended;—thus, that branch of philosophy which treats of God, is called *Theology;* that which treats of nature is called *Physics* —including Natural Philosophy and Natural History; that which treats of man is called *Logic* and *Ethics*, or Moral Philosophy; that which treats of the mind, is called *Intellectual* or *Mental Philosophy*, or *Metaphysics.*"

"The objects of *philosophy* are to ascertain and develop facts and truth, the causes or reasons of things, and their phenomena; to enlarge our views of God and of his works; and to render this knowledge practically useful and subservient to human happiness."

*Christianity* (a word not found in Holy Writ) is, in popular currency, a mere philosophy, or a science of Christ's religion. *The Gospel* is, indeed, both "*the wisdom and the power of God*" in the redemption of fallen and degraded humanity. Its facts and institutions, when understood, believed, received, and acted upon, are "all potent to the salvation" of every human being. Being designed and intended by its Author for the redemption, and rescue, and beatification, and glorification of man, *dead in trespasses and sins*, it is all-sufficient and alone sufficient to illuminate the understanding, to pacify the conscience, to purify the heart, to elevate our aspirations, to energize our volitions, to beatify our lives, and ultimately to crown us with glory, honor and immortality, in the heaven of heavens, in the presence chamber of the Lord of Hosts!

"A hope so great and so Divine
May trials well endure;
And purify our hearts from sin,
As Christ himself is pure."

The Gospel—the Anglo-Saxon *Godspell*, or the *Divine charm*—is, indeed, both "the wisdom and the power of God" to the eternal salvation of every one who receives it.

Since God by a speech created and tenanted the universe, it is ap-



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posite and characteristic of him to call his Son THE WORD. In the beginning was THE WORD, and the word was with God," or in God, "and the word was God." "All things were made by him, and without him was not a single thing made that was made." In him, too, was life absolute, and that life became the light of mankind.—The darkness did not then admit it, and never can. Light and life are cognate. Darkness and death are also cognate. Where the former is, in either case, the latter is. There is not, and there never can be, any communion between light and darkness.

Physical light and physical darkness, spiritual light and spiritual darkness never did and never can cohabit. The nearer the equator the shorter, and the farther off the longer, the twilight. Superlatively happy they whose sun does never set! "These have no sorrow in their song, and no winter in their year."

The cause of the original and apostolic gospel and its institutions, is still being successfully pleaded in this new world, with annually increasing power and progress. The civil war, yet raging, is a dark and ominous cloud in our political horizon. We fondly hope that it will be of short duration, though in this we may be disappointed.—One thing we know, *the Lord reigneth; and in this we rejoice.* He does all things well, and we ought always to rejoice that he holds in his own hand the destinies of the universe—the rod of universal empire.

Still we present the gospel as indicative of glory to God in the highest heaven—the heaven of heavens—of peace on earth, between heaven and earth, and of universal good will amongst all the tenantries of this our fallen and alienated world. Such is its spirit, its design, its tendencies; and such is its fruit in the hearts and lives of all those who truly and really embrace it, and cherish it in their hearts and lives. But they are not all of Israel—the true Israel of God—who profess to be led by its letter and its spirit. Still it is the duty, the privilege and the honor of all the true and loyal servants of our Emmanuel to wear the whole armor of the Christian panoply—"to take up the whole armor of God, that they may be able to withstand in the evil day, and having subdued all, still to stand—having their loins girt about with truth, and having on the breastplate of righteousness, and their feet shod with the gospel of peace; and above all these, seizing the shield of faith, with which they shall be able to quench all the fiery darts of the wicked one; taking also the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication of their spirit, and watching thereunto with all perseverance and supplication for all saints; and for all the laborers, that utterance may be given to them,

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that they may open their mouths with freedom, to make known the truth," the reality of the gospel; for which gospel the original embassadors, even in their bonds, imprisonments and persecutions, labored with all their hearts and all their energies. In this new world, we have fought this good fight with great success. Our statistics are not formally made out, but we have in these United States a very large community—variously reported from three to four hundred thousands. Their influence, direct and indirect, is great, and annually increasing. We have established and are sustaining several colleges, and many academies, male and female, of great influence. Indeed, the sectarian batteries are for the most part silenced. They are beginning to learn that silence is their best defence, and to let us alone, the wiser policy. It is, indeed, the Lord's doings, and wondrous in our eyes. And to him be all the glory, the honor and the triumph. We are at best poor, frail and erratic creatures. We need to *pray always*, with all prayer and supplication in the Spirit; for without the help of the Lord, how feeble are our best and strongest efforts!

There is much, indeed great advantage in a Scriptural analysis and and synthesis of the gospel facts, precepts, promises and institutions. Theories, orthodoxies, and heterodoxies, and speculations of any kind, are neither food for men nor angels. "Preach the word." Develop the positive institutions of the gospel dispensation; exhort, remonstrate, beseech and pray that the word of the Lord may be glorified by the submission and acquiescence of those to whom it is sent. Let us realize that Paul may plant and Apollos may water, but it is God who makes to grow. We may be instant, and ought to be instant, in season and out of season. Still the spirit of the gospel must be transparent in us, if, indeed, we desire to be approved by its author, or desire to subserve the great end and intent of his mission and commission.

The Author and Founder of the faith is the beau ideal of a preacher and teacher Divinely commissioned and educated. Paul, by almost universal consent, is regarded as his best representative. He had a world wide commission. He labored and he wrote more abundantly than they all. Of this fact his fourteen epistles are demonstrative proof. He is most meritoriously regarded as the chief of all the apostles.

His *declaration* of the gospel is a most lucid lesson to all *preachers* of the gospel. We have much reason to regret that in almost all Protestant Christendom it is unnoticed or unheeded. *Preaching*, *teaching* and *exhortation* are, for the most part, undistinguished in almost all Protestant Christendom. This tells badly for the times in which we live. Reading, writing, speaking are not more distinguishable than preaching, teaching and exhortation. We *preach* the gos-

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pel, we *declare* the gospel, we *teach* or expound the gospel in all its import and bearings. Paul to the Corinthian church said, chapter 15th, "Moreover, brethren, I will declare to you the gospel which I preached to you, which also you received, and in which you stand.—By which you are," not will be, "saved, unless you have believed to no purpose."

Does any one inquire what were the elements of that preaching? He answers, I preached to you—"that Christ died for our sins, according to the prophetic Scriptures, such as Isaiah 53d.:

"Behold my servant shall prosper,
He shall be raised, exalted, and be very high;
For as many were astonished at him,
His visage being more marred than that of any man,
And his form more than that of the sons of men,
So shall many nations look on him with wonder.
Before him kings shall shut their mouths:
For what had not not been told them they shall see,
And what they had not heard shall they consider.
O Jehovah, who hath believed our report?
And to whom hath the arm of Jehovah been revealed?
For he groweth up in their sight as a sucker;
And like a root from a thirsty soil.
He has no form nor beauty, that we should regard him;
And no appearance that we should desire him.
He is despised and rejected of men;
A man of sorrows, and acquainted with grief,
Like one that hideth his face from us!
He was despised, and we esteemed him not.
Surely our infirmities he has borne,
And our sorrows, he has carried them:
Yet we accounted him as one stricken,
As one smitten of God, and afflicted.
But he was wounded for our transgressions;
He was bruised for our iniquities;
The chastisement making our peace was on him,
And by his wounds we are healed.
We all of us, like sheep, have gone astray;
We have turned aside, each to his own way;
And Jehovah has caused to light on him
The punishment of the iniquities of us all.
It was exacted, and he was made answerable,
Yet he opened not his mouth:
As a lamb he was led to the slaughter;
And as a sheep before her shearers is dumb,
So he opened not his mouth.
In his low estate, his judgment was taken away,
And the men of his generation who can describe?

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He was cut off from the land of the living;
For the transgression of my people he was smitten to death.
And his grave was appointed with the wicked,
But with the rich man in his sepulcher,
Although he had done no wrong,
Neither was guile found in his mouth;
Yet it pleased the Lord to crush him with pain.
When his soul shall be made a sin-offering,
He shall see his seed, he shall prolong his days,
And the pleasure of Jehovah shall prosper in his hands.
He shall see of the travail of his soul and be satisfied:
By the knowledge of himself, the righteous one,
My servant, shall justify many;
For the punishment of their iniquities he has borne.
Therefore I will give him the great as a portion,
And the mighty he shall possess as a spoil,
Because he poured out his soul unto death,
And was numbered with the transgressors:
Yea, he has borne the sins of many,
And made intercession for the transgressors."

This is an old version of the gospel, from the pen of the evangelic prophet Isaiah. But we would do him injustice should we not add a few verses from the next chapter. It is a splendid invocation to the gentiles:

"Sing for joy, thou barren that didst not bear;
Burst forth into joyful shouting, and exult,
Thou that didst not travail with child;
For more are the children of the deserted,
Than of the married woman, saith Jehovah.
Enlarge the place of thy tent,
And let thy dwelling-curtains be extended;
Spare not; lengthen thy cords, and firmly fix thy stakes;
For on the right hand and on the left shalt thou break forth;
And thy seed shall inherit the gentiles,
And shall inhabit the desolate cities.
Fear not; for thou shalt not be ashamed:
Blush not; for thou shalt not be reproached:
For the shame of thy youth thou shalt forget,
Nor remember more the reproach of thy widowhood.
For thy Maker is now thy husband;
Jehovah of hosts is his name.
And thy Redeemer, the Holy One of Israel,
The God of all the earth shall he be called."

Is He the God of the Jews only? Is he not now the God of the Gentiles who have embraced his Son!

But is not the evangelic Isaiah here predicting the calling of the Gentiles, and speaking of the incorporation of Jews and Gentiles? Does he not exclaim:

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"Ho, every one that thirsteth, come to the waters!
You that have no silver, come, buy and eat!
Yea, come, buy without silver,
And without price, wine and milk.
Why spend your silver for what is not bread,
And your labor for what satisfieth not?
Attend diligently to me, and eat what is good,
And your souls shall feast on dainties.
Incline your ear and come to me;
Hearken, and your soul shall live;
And I will make with you a perpetual covenant,
The mercies promised to David, which are sure.
Behold! I give him for a witness to the peoples,
A leader, and a lawgiver to the nations;
A nation whom thou knowest not thou shalt call,
And nations that knew not thee shall run to thee,
On acconnt of Jehovah, thy God,
And of the Holy One of Israel; for he has glorified thee.
Seek you Jehovah while he may be found;
Call you upon him while he is near;
Let the wicked forsake his way,
And the unrighteous man his thoughts,
And let him return to Jehovah,
And he will have mercy upon him,
And to our God, for he will abundantly pardon:
For my thoughts are not your thoughts,
Neither are your ways my ways, saith Jehovah:
For as the heavens are higher than the earth,
So are my ways higher than your ways,
And my thoughts than your thoughts.
Verily, like as the rain descendeth,
Or the snow from the heavens,
And thither doth not again return,
But watereth and softeneth the earth,
And maketh it to bring forth and yield increase,
And give seed to the sower and bread to the eater—
So shall be my word which goeth from my mouth:
It shall not return to me fruitless,
But it shall accomplish what I have purposed,
And succeed in the object for which I sent it.
Surely with joy shall you go forth,
And with peace shall you be led onward;
The mountains and hills shall burst forth
Before you into a joyful song,
And all the trees of the field shall clap their hands.
Instead of the thorn, shall grow up the fir-tree;
Instead of the bramble, shall grow up the myrtle;
And it shall be to Jehovah for a memorial;
For a perpetual sign that shall not be abolished."

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This splendid prophecy, in all its beautiful imagery, is yet in progress of full completion.

We, as a community, have been for some forty years inquiring for the old apostolic gospel and its institutions, through much opposition, yet with much encouragement. We have been inquiring and searching for the old and venerable gospel and its institutions with unexpected success. Many myriads of our contemporaries have repudiated the doctrines and commandments of men, and have united on the original basis propounded by the Lord Messiah and his consecrated apostles and prophets.

Our success has altogether transcended our most sanguine expectations. It is the Lord's doing, and wondrous in our eyes. Hundreds of thousands, including the old world and the new, are now earnestly contending for the original gospel and its institutions, rallying around the apostolic oracles, and earnestly contending for the one Lord, the one faith, and the one baptism into the name of the Father, the Son and the Holy Spirit.

We have seven invincible arguments—one Lord, one faith, one baptism, one body, one Spirit, one hope, and one God and Father of all, who is above all, through all, and in us all." On these premises alone did Paul, the great apostle to the gentiles, preach, teach and exhort to contend earnestly for the faith originally delivered to the primitive church, and to cultivate unity of spirit in the holy bonds of Christian union, communion and co-operation.

The most skillful architect in the universe did himself lay the foundation of his own kingdom. Hence did the great apostle to the gentiles sy, "Other foundation can no man lay than that which was laid" before he wrote his first epistle.

The King of kings did, in person, at Cesarea Philippi, declare to Peter, on his response to the question "Who do men say that I the son of man am?" that on his response, "*Thou art the Christ, the Son of the Living God*,' he would build his congregation or community; and also that he would give to him the keys of his kingdom, in approbation of his confession of faith in his person and mission.

This, though the most comprehensive, rudimental, directive and attractive oracle in the four gospels, is most culpably overlooked and neglected by ecclesiastics of all parties and denominations. Modern church architects are much more conversant with church politics and theories, and interested in them, than they seem to be in the marrow and fatness of the elements of the gospel itself. There is convenience, simple convenience, in politics, but neither piety nor humanity. Police and polity are wholly temporalities dictated by social expediency and worldly interest. Hence patriotism, as Soam Jenyns

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well observes, is never once in Holy Writ commended as a Christian virtue. Submission to the powers that exist, is, indeed, Divinely enacted. Both Paul and Peter, the embassadors of the Lord Jesus Christ, have so enacted. The former, in his letter to the church in Rome, commands, "Let every person be subject to the supreme powers. For there is no power but from God; and the powers that exist are appointed of God. Whosoever, therefore, opposeth the power, resists the appointment of God; and those who resist, will bring on themselves condemnation. For rulers are not a terror to good works, but to evil. Wouldst thou then not be afraid of the power? do that which is good, and thou shalt have praise from it. For the ruler is a minister of God to thee for good. But if thou do that which is evil, be afraid, for he bears not the sword in vain: for he is the minister of God, an avenger to execute punishment upon him that doeth evil. Wherefore you must needs be subject, not only because of punishment, but also because of conscience. For on this account you also pay tribute," or tax, "because they are God's ministers, attending continually upon this very thing. Render, therefore, to all their dues: tribute to whom tribute is due, custom (or tax) to whom custom is due, fear to whom fear, honor to whom honor is due. Owe no man any thing but love." Rom. xiii., 1–8. This settles the whole controversy upon paying taxes and dues, or allegiance, to the civil powers.

Some Jewish Jesuits, or Pharisees, once took counsel, or machinated a plot, to ensnare the Lord Jesus Christ. Matt. 22, 15. They sent to him their disciples, with the Herodian politicians, saying,— "Doctor, (or teacher) we know that thou art true, and teachest the way of God in truth, and carest not for any man; for thou regardest not the persons of men. Tell us, therefore, what you think. Is it lawful to give tribute to Cæsar, or not? He, knowing their malice, said, Why, you hypocrites, do you tempt me? Show me the tribute money. And they presented to him a denarius. And he responded, Whose is this image and superscription? They say to him, Cæsar's. Then he responded, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." When they heard this response they sneaked off.

But, my dear, brother, in this excursive style I seem to have forgotten myself. I am sorry that I cannot send you a complete set of the Millennial Harbinger. It will be with difficulty that I can procure one complete set for each of my four children. The early volumes have been long since exhausted. Should I succeed in purchasing them, as they have sometimes been on the demise of old subscribers, I shall be happy in doing so, and for this purpose will inquire for them. In the hope of immortality, Your brother, A. C.

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## THE HEAVEN OF THE BIBLE.

The heaven of the Bible is not an arbitrary place into which persons go after death; it is a place into which the righteous enter and are safe. It is adapted to the habits and character of the pure and good; of a well-conditioned soul, rendered so by the faith of the gospel, and a life of self-denial and heroic sacrifice. It is a life of happiness, according to its measure, like that which God enjoys, who is holy, just and good, and therefore ineffably happy.

It is a heaven of love. In it, there is nothing to disturb, to change or to alter the free and eternal exercise of this principle. It is the vital element of the immortal life of the saints. There is nothing there but what is lovely—seen to be, known to be, lovely. No shame, no deceits, no mere professions. The angels are lovely. Stephen's face shone like an angel's. It wore the radiance of love. The saints are all lovely. With them love "abides," and will abide forever.—In body, soul and spirit they are lovely, increasingly lovely.

Nothing that defiles, or works abomination, or makes a lie, shall enter there. Such are without; and therefore disgust, hatred, alienation, and the fruits of the flesh, can have no place in heaven. It excludes forever all that is unseemly and discordant; and instead, presents us all that is meant by the true, the beautiful and the good, to perfection and without alloy.

There is music in heaven—audible, sweet, harmonious—"a sevenfold chorus of hallelujahs and harping symphonies." It would be delightful to listen to the harmonies of the spheres, if we had senses alive to appreciate them. But what if the body—the spiritual body of the raised saints—were all sense? If every nerve, every pulse, every fiber were a sense. If we could drink in harmony from every object. If the spirit should feel the full orb of song, as ever present, ever nigh. If all that is mute now should burst into song, sweeter than that of the sons of God on the morning of the creation—of the angels at the birth of Christ—of those who sung the coronation him, "Lift up your heads, O ye gates, and let the King of glory come in"—this would be a feeble prelude to the eternal oratorio of the heavenly hosts. "A voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God Omnipotent reigneth."



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It may be that the chief delight of the saints will consist in the music of the soul, in the beautiful harmony of all the affections, and the full consent and approval of all that is seen or known in the government of God over his creatures. This may be the hidden treasure, the wordless poetry, the silent music of the contemplative and wrapt worshipers of a portion of the inner Temple. The heaven of the Redeemed will be as solid and substantial a region as the material world we now inhabit; and as much adapted to the senses as the familiar objects which here surround us. There will be visions of loveliness there, such as are only seen in dreams, or caught from the inspiration of the moment, too evanescent to be remembered. The types and forms of beauty which the eye of the poet beholds, and which waylay us in the path of life, are but the rude semblances of the real and substantial bliss which belongs to those regions into which our Lord has entered, and whither we are journeying. Order will be restored and maintained forever, both in the moral and the natural world. The confusion and the uproar of the present life will have past away, never to return. Sin, that abominable word, that cannot be expressed by rational numbers, will be thrown out of all our calculations for the future. The dim lack-luster which now rests upon all that meets us in this most "unintelligible life" of ours, shall be removed, and we shall see as we are seen. Being placed in our true position towards Him who is the God of all wisdom and grace, a thousand mysteries of providence will in a moment be solved. A more distinct chain of events will be seen in all the dealings of his hand with us, than Joseph saw in his being sold into Egypt, and all the events which followed. The intertangled thread of this our human life, which at present we have no skill adequate to unravel, will be as plain as the shortest line to any two given points. The daily discord which the wail of sorrow and the shout of joy produce here, will melt into the sweetest melodies of the hereafter. The tortuous path over which we tread in our passage to the tomb, will open to us a scene of glory in the land of "Beulah, where the grapes, and the songs of birds, never cease, and where the sun shines night and day; from whence are to be seen the golden pavements and the gates of pearl." Surely there is a world which will explain to us all that puzzles and perplexes the mind here—and that is the world to come of which we speak!

It would have been a heaven on earth to have been with Jesus, if the world had universally acknowledged his claims. His presence would have lit up a thousand stars, where all had been dark beside.—Even as it was, Mary, who sat at his feet; the disciples, who said, "Let us go up to Jerusalem and die with him;" and John, who lay

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in his bosom, found their highest joy in his society and friendship. But the man of sorrows now has inherited the joy that was set before him. The cross has become his throne. Jerusalem has been exchanged for the city that has foundations. The few Galileans have been left, toiling and fishing, for the innumerable assembly and congregation of the first born. The mad cry of "crucify," "crucify," is silenced in the voices of the blest, numbers without number. The old worn out earth, for the everlasting kingdom. The temple of Herod, for the temple of God and of the Lamb. The light of the sun and of the moon, for the light ineffable and full of glory.

The reflected radiance of his light will be love. It will enwrap the Redeemed in its ample robes forever more. This will make our abode the heaven of heavens. They who dwell in light shall dwell in love, for God is love. We have seen no state yet in which there is nothing but love. "*Mercy* and truth have met together" on the earth. Ours is a mingled life. Bitter herbs, tears of penitence, humiliation and woe, confession and supplication, and deprecation, strangely blend with thanksgiving. Many are faint, but still pursuing, is our true condition here. The cross lies before the crown. A double crucifixion it is ours to experience in the present life;—we to the world and the world to us. Both are slain and in disgrace. The world is not reconciled to the Christian nor his Lord, but looks upon both as bearing the shame of the cross; and the world to the Christian, is slain, and all its vanities and lusts crucified. It lies upon the ground transfixed—and resting upon it, the violence and dishonor of crucifixion. In this state of things there can be no unity, no fellowship—nothing in common. The offense of the cross has not ceased—never will in the present life. Without the gate, we must go to our slain Lamb, bearing his reproach; and no compromises can be made, none endured. The sooner we learn this the better; and the more vividly our minds are impressed with its reality, the safer. It will give us courage, strength and endurance. It will cultivate in us "the spirit of faith," that animated the heroes of the great army in former ages. And what so needful as this in the battle of life?—When the apostles prayed to the Lord, *Increase our faith*, they did not need any further testimony to enlarge it. They needed a just appreciation of what they already had. Still more, they wanted the child like confidence that realizes the unseen and eternal. It is a highly suggestive fact that when our Savior said to them, "Take heed to yourselves: if thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." It was after this lesson on forgive-

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ness to the disciples, that they said, "Lord, increase our faith."—Why did they not say, Lord, increase our humility, our patience, our long-suffering? These were but the fruits of faith. The dry sap in the tree that produced them, needed strength and fullness. It was the faith of Noah that condemned the world. It was the faith of Abraham that made him look for a city that had foundations. It was the faith of Jacob that in a dying hour made him lean upon his staff and worship—that staff with which he had crossed over Jordan, and which, to him, was the memorial and ensign of all "the mercy and the truth" that God had shown him. It was the faith of Moses which caused him to forsake Egypt, not fearing the wrath of the king; and the time would fail us, as it did the heroic Paul, to tell of its power and exemplify its nature in the lives of those of whom the world was not worthy.

We are not at home, but from home, and therefore we walk by faith. We endure, as seeing him who is invisible. And the greater assurance we can bring to our faith, the happier we shall be. It is not knowledge, well-defined conceptions, clear intellectual insight, large attainments; all these are very good—excellent; but an abiding sense of the presence, faithfulness and care of our Heavenly Father we most need. The lesson at Jericho, Joshua never forgot. The lion and the bear which the shepherd boy killed, armed him for his combat with Goliath. And he who overcomes the world is the man who believes that Jesus Christ is the Son of God.

But in heaven we shall see God. We shall see his Son. We shall be like him. We enter into no speculations concerning the actuality of this sight. Many Scriptures are struck dumb—nay, eviscerated, by the hand of criticism. It is with matters of faith as with poetry. It abjures the critical faculty. Analysis may take to pieces a machine, but cannot invent one. It may dissect a body, but cannot produce it. It may examine the productions of genius, but cannot create them. It never made a poet, and never will. It is not so much an examining mind, but a mind of faith that we most need. We shall *see* God. Some may say, enjoy God, but we shall *see* him to enjoy him. We shall see our Father and his only Son—our Elder Brother. This is my faith and hope. No eye has seen him here on earth, but we have no eyes now such as the immortal—the incorruptible shall possess. Like the Greeks, we would see Jesus, and we shall see him. "Show us the Father," was a most natural request. We shall see our Father in his own eternal mansions and in ours.

There is but little in the Scriptures to gratify our curiosity. "Are there *few* to be saved?" was a question which appealed to this disposition, and our Savior said, "Strive to enter through the strait

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gate." But what we know not now, we shall know hereafter. I judge from this circumstance, that a book containing all the mysteries of creation, providence and redemption, will be opened before us, and we shall then find answers to all the questions we have asked or thought or wished. Even in regard to our recognition in heaven, there are no plain statements to be found in the Divine Oracles. Perhaps one reason for this is, that it seems so reasonable, he would be regarded as a simpleton who would call it in question! God never reveals what either the instincts of our nature or the natural sequences of things our own judgments might discover. He never trenches upon the limits of human reason, even to its outermost limits; as the ground undiscovered by Homer, may be seen by Milton; or the abstractions unknown to Aristotle may be understood by Lord Bacon. He waits and would have the world to wait, until the contributions to science in our age or the necessities of life may reveal to us what was hidden in the past.

I doubt not but that we shall see and know each other in the future world, as we see and know each other here; but I will not waste my time in reasoning out the case, for he who does not feel conscious of the fact, and admit it as a self-evident proposition, is beyond the reach of reason.

It was Watts who said that there would be three wonders in heaven, "the first would be to find a great many whom we never expected to see there; the second, to miss a great many whom we confidently expected would be there; but the last and greatest would be, to find *ourselves* there."

JAMES CHALLEN.

## THE LORD'S PRAYER.

Our truly and properly styled "*Lord's prayer*," reported in John's gospel, chapter seventeenth, has for its entire subject and object *the union, communion, fellowship and co-operation of the disciples of the* Lord Jesus Christ. The grand purport and object of it is expressed by him in the following words: "Nor do I pray for these only," (the *consecrated Twelve* Apostles) "but for those who shall believe in me through their word: that they all may be one; that as thou, Father, art in me and I in thee, they also may be one in us; that the world may believe that thou hast sent me." And this is not all; for he adds—"And the glory which thou gavest me I have given them; that they may be one, even as we are one—I in them and thou in me—that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." John 17: 20–23. This is *the prayer* most emphatically worthy of being called "*the Lord's prayer*."



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In the commencement of his public ministry, he taught his disciples, on their own request, the prayer recorded Matthew 6th, 9th, in these words: "Our Father who art in heaven: hallowed be thy name. Let thy reign come; and thy will be done on earth as it is in heaven. Give us this day food sufficient for us. And forgive us our trespasses, as we forgive those who have trespassed against us. And bring us not into temptation,* but preserve us from evil."—Boothroyd.

There is no mediator recognized in the Lord's prayer taught to his disciples at the commencement of his ministry. They were taught to pray, "*Thy kingdom come.*" Jesus was born to be a king. But his kingdom was in the future tense during his whole ministry on this earth. It was in the future tense until his coronation. He left this world to receive a kingdom. And not until his death, burial, resurrection, ascension and coronation were consummated, and all authority or Lordship in the universe vested in him, could he be regarded as having a kingdom and Lordship commensurate with the entire universe.

This is the transcendent glory of humanity. A glorified Divine man, while I write these lines, commands all the hosts of the universe! He is at this moment the autocrat of eternity—Lord of lords and King of kings. "To him every knee shall bow, and to him every tongue shall confess."

His preamble to the commission given to his apostles, is the climax of all dignity and honor known or acknowledged in heaven or on earth. He affirms, that "all authority in heaven and earth is given to him." In pursuance thereof, he commands, "Go you, therefore, into all the world, announce the glad tidings to every human being, or to the whole creation of humanity, immersing them into the name of the Father and of the Son and of the Holy Spirit—teaching them to observe all things whatsoever I have commanded you; and behold, I am with you always, even to the conclusion of this state," or to "the end of the world." He is, indeed, plenipotentiary extraordinary, in the superlative sense and significancy of these words—head over all things in heaven, earth or hades—in all worlds seen or unseen by man or angel, by cherubim or seraphim.

The glory of his kingdom has never, in this world, been appreciа-

* Instead of "Lead us not into temptation," Bernard has it, "lead us not into trial." George Campbell, D. D., has it, "Abandon us not to temptation." Instead of "Thy kingdom come," it should doubtless be "Thy reign come;" for in our generation *kingdoms* do not come nor go: but the *reigns* of kings do come, and do end. Our Lord has been on the throne of this universe almost 1828 years. For God's reign in the person of his Son, commenced, according to our chronology, about 1828 years ago.

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ted by mortal man. It is both the glory of God and of man. It is an everlasting kingdom. Its territory is commensurate with the universe. Its citizens are kings and priests to God, composed of the real aristocracy of this superb universe. Cherubim and seraphim, saints and angels, in glorious harmony, accord glory, honor, and majesty to him who sits upon the throne of the heaven of heavens, who is the light, the life, the joy, the glory, the bliss of eternity.—*Eye has never seen, ear has never heard, human imagination has never conceived, consequently human eloquence has never expressed*, the glory, the grandeur, the riches, the felicity of the eternal paradise of God.

Did we, would we, could we, for all the riches, honors, glories and felicities of earth and time and sense, jeopardize our eternal interests in the celestial realms of the heaven of heavens, and all the august, blissful and glorious tenantries thereof!! It is not possible. It is not within the area of reason or imagination to entertain such a degrading, suicidal purpose or intention. Yet there are fearful demonstrations of a heartless apathy, and a soulless indifference, on the part of a great multitude of our species as to their eternal destiny in this ineffably sublime, rich and splendid universe, and all its blissful and glorious tenantries. Ought we not, then, to examine, with all possible discrimination, whither tend our affections, and the tenor of our lives; lest by the machinations of our insidious adversary, we may be beguiled and led captive by him at his will, down to the dark and fearful gulf of irremediable and everlasting ruin and destruction. Let every reader of these pages, from a due consideration of these premises, give all diligence to make his calling and election sure. For doing which he will never repent, in the world which now is or in that which is to come.

A. C.

## THE PARDON OF SIN.—NO. 2.

BRO. A. CAMPBELL—*Dear Sir*:—This letter will be devoted to the pardon of sin. I do not exactly remember the conclusion of my former letter on this subject. If I did not include in that letter the nations destitute of the Bible, I will do it in some subsequent letter.—I will begin this letter by stating that with one voice all the Protestant parties bear witness to the scriptural doctrine in their Confessions of Faith, that we are justified or pardoned by faith alone: to wit, the Helvetian Confession, the French Confession, the Augsburg Confession, the Wittemburg Confession. The English Articles assert, Wherefore that we are justified by faith only, is a most wholesome doctrine and very full of comfort. The Assembly's Catechism

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(Presbyterian) states, Justification is an act of God's free grace, wherein he pardons all our sins and accepts us as righteous in his sight *only* for the righteousness of Christ imputed to us, and received by faith alone. The Methodist Discipline is only a copy of the English Articles on the subject of pardon of sin, or justification.

This, then, is no misrepresentation of these learned, great and religious "branches of the Christian church." It is signed and sealed with their own hands—on the part and in behalf of all the members of these numerous and respectable parties, represented by these confessions of faith. This is the voice of the whole Protestant world. The Calvinistic part of the Baptists testify to the same thing, if not the whole denomination, by their standard works and writers. If words, then, have any meaning, there is *only one condition* in the pardon of a sinner; that is faith. I shall here quote from Mr. Wesley's sermons on Justification. He says, vol. 1, page 46, God now vouchsafes *on one only condition*, both to remit the punishment due to our sins, to re-instate in his favor, and to restore our dead souls to spiritual life, as the earnest of eternal life.

He says the Church of England says, the *only* instrument of salvation is faith. Page 51. It is the *only* necessary condition of justification. He says surely the difficulty of assenting to the proposition that faith is *the only condition* of justification, must arise from not understanding it. The only thing that is immediately, absolutely requisite to the pardon of sin, is faith. page 51. If he wants any thing else and has faith, he is justified! Faith is the sole condition of justification, (page 51) the only condition. It does not become poor guilty worms to ask God the reason of his conduct. Why dost thou make faith *the condition*, the only condition of justification? Wherefore didst thou decree, he that believes, and he only, shall be saved? Page 51. Vol. 1, page 385.

Justification is another word for pardon. Justification by *faith alone* is the foundation of all the "reformed churches." He says that Archbishop Tillotson, a man of the highest renown in *our* church, before his death, wrote and printed several sermons to prove expressly that *not faith alone*, but good works also, are necessary to justification. It is strange, says he, that an angel of *the church* should thus speak coolly and calmly. But O, says he, what is he in comparison of the great Bishop Bull? This eminent scholar, Christian and prelate, in his youth, wrote and published to the world, and in his riper years defended, the positions that follow: A man is said to be justified by works; because good works are the condition, according to the divine appointment, established in the gospel covenant, requisite to man's justification, that is, to obtaining remission of sins

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through Jesus Christ. Page 4, Bull's Warm Apost. A little after, being about to produce testimonies in proof of this proposition, he says, the first class of these shall be those who speak of good works in a genuine sense, as the requisite and necessary condition of justification. Then follow certain texts of Scripture, such as Adam was required to obey God, Abel obeyed God, Noah obeyed God, Abraham obeyed God, Job obeyed God, Moses and Joshua and all the pious Jews obeyed God, David and Elijah and all the good prophets obeyed God. Daniel told the wicked Nebuchadnezzar, Go, break off your sins by righteousness, and your iniquities by showing mercy to the poor, if there may be a lengthening of your tranquillity. He that believes and is baptized, shall be pardoned. Repent and be baptized, and be pardoned. Why tarriest thou? arise and be baptized, and be pardoned. Even so faith, if it has not deeds, or obedience, is dead, *being alone.* Show me thy faith without thy deeds, and I will show you my faith by or through my acts or deeds. O vain man, faith without deeds is dead. Was not Abraham, our father, justified by deeds or acts, when he had lifted up Isaac on the altar? By deeds was his faith made perfect. His faith, without lifting Isaac on the altar, would have been as imperfect as is the faith of Pedobaptists without baptism. A man is justified by works or deeds, and not by faith only, nor by deeds only. Was not Rahab justified by acts or deeds, when she received the spies? James ii. Bishop Bull, after quoting his Scriptures, says, Who does not believe that in these Scriptures there is an abundance of good works required, which if a man do not perform, he is altogether excluded from the hope of pardon and remission of sins? Page 6, Bishop Bull. Having introduced some other things besides faith, he says, there is no one but may see that repentance is required as necessary to justification. Now repentance, says he, is not one *work alone*, but is, as it were, a collection of many other works; for in its compass the following works are comprehended: sorrow on account of sin, humiliation under the hand of God, hatred of sin, confession of sin, ardent supplication of the divine mercy, the love of God, a cessation from sin, a firm purpose of new obedience, restitution of ill-gotten goods, forgiving our neighbor his transgression against us, works of beneficence or alms giving. How much these things avail to procure remission of sins from God, is sufficiently evident from Daniel 4, 24: Redeem your sins by alms-giving, and your iniquities by showing mercy to the poor. Sermon on True Christianity Defended, pp. 193, 194.

Father Wesley remarks upon all this, "To these miserable corrupters of the gospel of Christ, and the poison they have spread abroad, is chiefly owing that general corruption in practice as well as in doctrine."

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Whoever believes that we are pardoned by faith alone, excludes from justification the following things: the blood of Christ, the grace or gospel of God, knowledge, repentance, baptism, good works, &c. The Pedobaptists believe this doctrine because it sets aside believer's baptism. It establishes infant baptism. How can baptism be to infants for remission of sins, when they have no sins in in the plural;—*only one sin* in the singular number, called original sin? Yet they give baptism to infants for that which they have not —*sins*. If there is only one condition in pardon of sins—faith—then why baptize a pardoned man? If pardoned without baptism, he cannot be pardoned the second time *in* or *after* baptism. If he is pardoned in infancy, as all the creeds state, then he has no sins to be pardoned, even when he believes.* For sins *after* baptism are to be pardoned by confession and prayer. If we Christians confess our sins to God, he is just and faithful to forgive us *our sins*. The blood of his Son, Jesus Christ, cleanses us Christians from all sin. If we Christians, after baptism, sin, we have an Advocate with the Father, who is a propitiation for our sins. Pedobaptists reverse the gospel plan. They pardon sins first, and commit afterwards—pay the debt first and contract it afterwards. Yours truly, JACOB CREATH.

## LUTHER AT HOME.

FROM THE BLIND GIRL IN WITTEMBERG.

At the appointed hour, Fichtner entered the halls of the Augustinian monastery, in which Luther had his residence. In one of the passages he met Veit Dietrich, who was on the eve of going out.

"Oh, here you are," he cried out, and extended to him the hand of welcome. "I have mentioned your coming to the Doctor, and he is expecting you. He is just now in his family room, and you can enter without any hesitation."

Fichtner's heart was agitated. He had not yet seen the man whose name was mentioned throughout all Europe, and even in the countries of Asia: by some with fear and trembling and execrations, and by others with joyful hope and fervent blessings. He felt as if he was about to appear before a judge who could spy into the recesses of his heart, and it required some courage to knock at the door pointed out by the Secretary. He heard within a voice speaking in a kind and tender tone, and he thought that his knocking was not heard, when some one cried out, "Come in!"

When Fichtner entered, he saw a man in a black, broad-lapped dressing-gown, and a child riding his knee, heartily laughing at the irregular leaps of the mimic horse.

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"Will you ride with us, sir?" said Luther, laughing to the stranger, without waiting for a salutation. "My little Hans is riding straight to Rome, to give his father's salutation to the Pope. When he sees the innocent child, I should think he must laugh from his inmost soul. None but a father and mother know the great blessing of God such a child is; vulgar people and obstinate heads are not worthy of it. Yes, Hans," he continued, whilst he patted the chubby cheeks of the child, "you are our Lord's little fool; you live under the law; you have no fear; you are secure, and have no anxiety about anything; whatever you do is right. Do you know," said he, turning to Fichtner, the word of the Divine children's Patron, 'Unless ye become like little children ye cannot enter into the kingdom of heaven!'"

"Yes reverend Doctor!" replied the young man, and he trembled with profound veneration and almost holy awe before the man who had shaken the half of Christendom, and had alarmed popes and emperors, and yet who was here the humble servant of his infant child; "Yes, I know the passage, and would like to become like a little child."

"I perceive you also so understand it," continued Luther; that such a simple child should be preferred to a wise man. I only comprehend this passage rightly, since I have observed the simplicity and innocence of children in my own flesh and blood. The faith and conduct of children are most perfect of all, for they have nothing but the word; to that they adhere, giving God the glory only, and trust simply in his promises. We old fools, on the contrary, are agitated by conflicting passions; we dispute long about the word which children receive with pure faith, without disputation, simply believe.—But, see, sir"—interrupting himself—"little Hans is now in Rome, and wishes to dismount."

Whilst he was letting the child from his knee gently to the floor, a side door opened, and a young woman, in plain domestic dress, entered. The child extended his arms, and tripped with awkward step towards the mother.

"Here is the ungrateful little fellow, Katy!', said Luther, smiling to his wife. "For half an hour I have been playing horse for him, and he trundles away without a word of thanks. It is certainly true, that when a father and mother have a contest about a child, the father comes off second-best. It is my opinion that it was for this reason God commanded the *father*, Abraham, to sacrifice his only and well-beloved Son; Sarah, the mother, would not have done it."

"And would you have done it, dear sir?" asked Catharine, whilst she tenderly caressed the child.

"Ah! ah! dear Katy!" that is a very sharp thorn with which you

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pierce my heart. But still I think I would have disputed with the Lord, if he had proposed such a thing to me."

"I cannot comprehend," continued she, "how God could desire such a horrible thing of us as to slay our own children."

Luther looked at his wife with an earnest yet tender air, and said, "Dear Katy, can you then believe that God gave his only begotten Son, our Lord and Savior Jesus Christ, to die for us, when he had nothing more dear in heaven or earth to give? And yet he permitted him to suffer the ignominious death of the cross! If we are to judge of these extraordinary acts of God by the light of human reason, then we must conclude that God acted more paternally and kindly towards Caiaphas, Pilate, Herod and others, from whom he demanded no such sacrifice, than towards his only-begotten Son."

"You are right, dear sir!" replied the wife. "But you have said yourself the mother would not have done it; and it must have been hard enough for the father."

"Yes, yes," continued he, "the Patriarch must have ascended Mount Moriah with a heavy heart, and I dare say he did not utter a word to Sarah about the sacrifice he was commanded to make. But he still did it, or rather was sincerely willing to do it."

"What do you suppose could have consoled him in such a terrible undertaking?" asked the mother. My heart trembles when I only think of it."

"It could have been nothing else than this," replied Luther: "Abraham must have believed in a resurrection of the dead when he was about to sacrifice his son Isaac, for he had the promise that the Savior should descend from him, and this promise could, of course, not be fulfilled if Isaac should not, in some way or other, be restored to life again. The epistle to the Hebrews testifies the same thing.—But I will not oppose you, dear Katy, and willingly grant that our dear Heavenly Father would have to assail me sharply before I would consent to sacrifice our little son with my own hand."

An interesting conversation on the relative duties of husband and wife ensued between these two persons. Luther spoke tenderly of the blessings of domestic felicity, and of married life generally, and his wife responded in a manner becoming the virtuous, Christian woman.

"But," said Luther, turning towards his guest, "whilst as husband and father I have been speaking in praise of matrimony, I, as a man and Christian, have not been treating you very politely. I have not yet bid you welcome, just as though you were not present. You are, doubtless, the young man from Milan, of whom my Secretary has spoken so favorably to me, informing me, among other things,

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that you were seated beside him and my relative Cranach, listening so attentively and profitably to the affair of the Franciscan Korbach, and my faithful Myconius."

Fichtner blushed when he heard these words respecting himself.—"Venerable Doctor," said he, "if your Secretary has spoken any thing in praise of me, he has done wrong."

"That is very well said," said Luther; "and although I do not like to see young people too backward and bashful, but admire some degree of self-confidence in them, yet every thing has its limits, and humility very well becomes a young man."

In the mean time, Catharine, Luther's wife, had risen to leave the room, and take little Hans with her. But the child was unwilling to go, and began to cry, as the mother was about tenderly compelling him to do. And as he would not be composed, but cried still more violently, Luther said, "Wait, Hans, we will soon drive away the evil spirit."

He reached towards his lute, which stood in one corner of the room, touched several strings, and the child was instantly silent.

"Do you see," said he to Fichtner, "what a glorious gift of God music is? Just as it silences the child, thus it drives out the devil, and makes people happy. Are you also a devotee of Madam Music?"

"Yes, venerable sir," replied Fichtner, with a countenance lighted up with joy.

"And do you also play the lute?" inquired Luther. And as the young man also gave an affirmative answer to this question, "Then," continued Luther, "you have come exactly at the right time. Hans shall soon be quieted. Have you heard of the two Christian martyrs at Brussels? I have written an account of the whole transaction in verse, and set it to music; and as my dear Katy has not heard it yet, you shall aid me in playing it."

Luther stepped into an adjoining room, and soon returned with a large book. He opened it, and handing the lute to the young man, said, "Now, sir, play this tune as David played it. You shall be excused from singing; that is *my* part. And you, dear wife, shall listen attentively with the child, and sing with us in your heart."

Fichtner took the lute, and, as he was a master of the instrument, he played the short prelude with confidence and expression. Luther sang, with his full, sonorous voice, three stanzas of the poem, when Fichtner said, "Venerable Sir! if you will do me the honor to allow me, I will continue the singing myself."

"Play and sing, then," cried out Luther, playfully. "I observe already that I have found a master in you."

And Fichtner sang on, in a beautiful tenor voice, three more stan-



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zas. Thus far, Luther listened attentively; but he suddenly seized his flute, and said, "I cannot be silent any longer when I hear such splendid music. Play on and sing, master of Milan, that the little angels in heaven may be refreshed. I have again my part to perform."

He now played his flute with the perfection of a master, whilst the young man sang. The last stanza alluded to the infamous attempts of the papists to show that these young martyrs had abandoned their principles in their last moments; and when it was finished, Luther cried out with a loud voice, "That is the devil speaking out of these papists. No one who has ever ascended the scaffold for Christ's sake, has come down from it denying Christ. Let them carry on their game with deception and lies, we still know that the devil is the father of lies." And now he laid his flute aside, and sang in company with Fichtner, in an ardent tone of triumph, the last stanza, which ended with the word "Amen!"

"Amen, again Amen!" repeated Luther, whilst his eyes glistened with fire, as one full of the Holy Spirit. "Our enemies must acknowledge our doctrine even against their will; yea, the truth is so apparent that no sensible man can deny it. But their lies, thank heaven! are now revealed and brought to light, so that every one who is not stock blind may see it."

But Fichtner, who was still taken up with the story of the poem, now asked, "And is all this true that is here written, Doctor?"

"Yes, alas! all is true!" replied Luther. "Four years ago, on the first of July, A. D. 1533, all this happened at Brussels. Two brothers of my order, that is, Augustinian monks, and soon after a third, were burnt at the stake for their confession of Christ. But the time has arrived of which Solomon speaks. The flowers appear on the earth: the time for the singing for birds has come; and the voice of the turtle is heard in our land. But," continued he, turning to Fichtner, "you are a finished musician."

"I cherish it as a gift of God!" said Fichtner.

"That is right," said Luther. "The devil does not stay long where music is performed. Music is the best balsam for a distressed heart; it refreshes and quickens the soul. Music is a governess, which renders people milder, meeker, more modest and discreet.—Yes, my master of Milan, music is a beautiful, glorious gift of God; and, next to theology, I give to it the highest place and the highest honor. I am myself but a poor musician, but I would not part with my knowledge of it for a great deal."

In the mean time little Hans had left the room, without any opposition or noise. Fichtner semed to be waiting for this opportunity;

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for he turned to Luther, and said, "Venerable Doctor, you have received me, a stranger, as a child of your own house. Oh! you do not know how greatly you honor me by this act of kindness. Grant me an interview of a short hour, that I may pour out my heart to you!"

"If I can advise and help you, I will cheerfully do so," replied Luther, and invited his guest to follow him into his study.

## COMMUNION WITH THE "SECTS."

DEAR BROTHER PENDLETON:—The Harbinger for December contains a correspondence between Bro. Hawley, of Detroit, and Bros. Errett and R. Richardson, upon the practice of the Disciples upon the subject of "communion" with unbaptized persons among the sects, or with the sects, as such. Brother Errett says, "Our practice, therefore, is, *neither to invite nor reject* particular classes of persons, but to spread the table in the name of the Lord, for the Lord's people, and allow all to come who will, each on his own responsibility." This I understand both you and Dr. Richardson to substantially endorse. And I ask, first, Is this your practice at Bethany? and is such the practice at Detroit and Harrodsburg? If so, I ask again, if such practice is not fully within the meaning of the "open communion" of the sects, in its worse form? Do you know of any party beside the Methodists, who "allow *all to come*," both *regenerate* and *unregenerate*? Is not such a practice the breaking down of all the landmarks separating Christ's from human kingdoms? Will not a door so wide as that opened by Bro. Errett, let in all the Mormons, in common with others who claim to be Christians, and thus scandalize the church of Christ? Bro. Campbell stoutly denied, in his correspondence with Dr. D. R. Campbell, that we practiced "open communion." What is Bro. Errett's position but an affirmation of the practice? I confess my want of a proper perception of the thing, if his practice and that which is common at Bethany is not fairly within the meaning of the practice. Consistency, it is said, is a jewel, but I cannot discern it in such a statement. Dr. Richardson offers, in justification of his position, the injunction of Paul, (addressed to the church of God at Corinth, and of course applicable only to the citizens of Christ's kingdom,) "Let a man examine himself, and so let him eat." What character does the Apostle address here? Will any undertake to appropriate it out of the church of God? If so, it is a gross perversion, in my humble judgment. We must rightly divide God's word.

Bro. Errett says, it is "the Lord's table." If so, what right have

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we to control it outside of his directions? Has he not sufficiently guarded it? or has he not plainly enough directed as to who shall partake of its elements? The church has no higher privilege than that of stewards. He proclaims the feast, and invites the guests, and now leaves the church as his executor, to carry out his will. This, said one, is not my table, but the Lord's; true, if it was my table, I might invite all to eat, but since it is the table of my Lord, the Master, I can only furnish the bread and wine to those whom he invites. I have no discretion in the matter.

Our Lord affirms a great constitutional truth when he says, "Except a man be born of water and of the Spirit," he cannot come into the kingdom of God. Have we not uniformly contended that to be born of water implies an immersion, without which no one can be a citizen of Christ's church, or kingdom? And have we not as uniformly urged that baptism is essential to becoming a son or daughter of Christ?

That there are many Christians among the sects, I have never doubted, and that there are also many thousands among them who are pious, but not Christians, in Bible teaching, I do not deny. The brethren have uniformly said that we receive from among the sects all the immersed who have piety, and that to such we give the bread and wine, and this not upon the score of our will, but that of our Lord's. We urge fellowship, or communion, with all such as are entitled to membership in the house of God, and to none others. Communion is regulated only by the law of Christ, and by the feelings and tastes of no one. Are we pleading for a restoration of the old landmarks? If so, there must be no shrinking from the whole law of God. Until the following Scriptures are so explained as to remove my present understanding of them, I shall feel bound to oppose all attempts at the introduction of the practice of what is called "open or mixed communion." Will you aid me with an answer to the following questions?

1. Can any person be a Christian who is not "*in Christ*," or who has not put him on?

2. If not, can any put him on who has not been baptized "*into* him?"

3. Can any one be freed from sin who has not, from his heart, "obeyed the form of doctrine delivered to him by the Holy Spirit? If not, can he rightfully be allowed to break the loaf by the action of God's church?

4. Can an unsaved or unpardoned person be allowed to eat and drink the Lord's body and blood by church consent?

5. Is baptism demanded of penitents in order to pardon, or sonship?

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When Bro. E., Dr. R., and my good Bro. P., have scripturally answered the above questions, then will they have, in my judgment, forever damaged their plea for a mixed communion. Am I wrong in assuming that no one can lawfully claim the ordinance of God, who cannot lawfully claim church association? If I were at liberty to act in accordance with my feelings, I would receive thousands of our Pedobaptist friends, both into the church, as well as to its ordinances.—This I am not allowed to do by the law of Christ. Consequently, I "walk by faith," and not by feelings. We must rigidly adhere to our Lord's will.

You may say, as has often been said, that we are not to judge others; to the Lord only they stand or fall. This plea is remarkably shallow, and will not bear an examination. If I am not to judge others, according to Christ's law, by what means can I either approve or condemn in any case? We are commanded to "mark those who so walk" as to reject Paul's teaching, but if I am not to judge of them by the Divine rule, how can I obey his injunction? The church of Christ, and those of human origin, must be sought out and distinguished. They are separate and antagonistic organizations. Paul said to the Hebrews, that "We have an altar whereof they have no right to eat who serve the Tabernacle." Heb. 13. 10. Why, then, should we open wide the gate which leads to the altar of Christ's table, and upon the principle of charity against authority, admit "all to come." I deny that the Disciples, as a people, assume the ground of Bro. Errett. Such may be his practice, but such is not the common practice of the churches. As gentlemen, neighbors and friends, I will treat my unbaptized fellow-professors as they should be treated. I will treat them kindly, and withhold no courtesy from them that is lawfully their due, and I ask no more of them. But I will not compromise any Bible truth for the accommodation of father or mother; and I here affirm that no man living can justify the position of Bros. Errett and Richardson, with either the Word of God or with the general ground occupied by the brotherhood in reference to the church of Christ and its membership. It is time that our position be clearly stated, so that the world may know whereof we affirm.

I will state my position in a few words: 1. That the church of God is composed only of those who are avowedly "born again."—2. That none are thus born who have not been immersed in water, upon their public avowal of their faith and repentance. 3 That such, and such only, are citizens of Christ's kingdom; and such are (all other things being equal,) lawfully entitled to the ordinances of God's house. Fellowship with all the pious people among any of our neighbor parties who have been immersed upon their faith, we do not recognise



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as partaking of "open communion," but regard it simply as communion with that class of God's children who are improperly associated.

In refusing the bread or wine to unimmersed persons, we act consistently with all our pleadings. To open the door for "all to come," upon their own responsibility, is, in my judgment, going to Rome, and not Jerusalem. If A asks church membership at our hands, as a Pedodaptist, without immersion, we say no; but if he only demands the children's bread, we say yes. Where is our consistency in this act? I am unable to see it. Can you, Bro. E. and Dr. R. see it?

When we have clearly stated the law of Christ upon the subject of the right and duty of God's people to the bread and wine, and then some should come who are not included, the responsibility must rest with them, and not with us; but if we allow "all to come," then it is with us. If I am wrong, I shall be thankful for correction.

Yours truly, GEO. W. ELLEY.

REMARKS.

We are glad to hear from our zealous and upright Brother Elley on this subject; because Bro. Elley is a sensible and straightforward writer, and the subject one of great practical importance. *Christianity is a life, not a theory*, and if we do not *live* it aright, it is in vain how we *think* about it. As in our common life, we do not live by syllogisms, built upon chemical formulas, so in our higher life, we must be guided in some measure by a *heart-logic*, as well as by a *thought-logic*. It is said that all Calvinists in theory are Arminians in practice, and we know that the conclusions of the speculative intellect, must, in matters of religion, be subordinated to the safer influences of the practical reason; and in the light of this great principle let us meditate upon this question.

Bro. Elley's article came too late for insertion with *a notice*, and as we have not room for both, we give the article, and promise the reply in our next. May we not hope that the reply will be furnished by the graceful pen of one or both of the brethren referred to by Bro. Elley? Brethren Richardson and Errett, what say you? Many brethren, equally with myself, will be gratified to hear from you further on this very important question in the practical workings of our plea for a reformation.

W. K. P.

Though we may sometimes think our lot is hard, and life hardly worth possessing; though the world may look dark and cold, and all nature seem to frown, we will still be cheered by the hope that the cloud may soon pass away, and the silver lining be revealed.

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## BRITISH MILLENNIAL HARBINGER.

We are sorry to learn that the long and arduous labors of our beloved and devoted Bro. Wallis, have at last so exhausted his strength and enfeebled his health, that he is constrained to withdraw from the editorial responsibilities of the British Millennial Harbinger. As a sound interpreter of the Word of God, a faithful and vigilant sentinel over the interests of Zion, and a wise and firm and prudent manager of the public periodical literature of our cause in Great Britain, Bro. Wallis has been long known to many of our readers, and deservedly appreciated by many co-laborers, both in his own country and in the United States. We trust that a respite from some of his cares will, in good measure, restore his vigor and health, and that he may be yet spared to see many days of usefulness, and blessed with a still higher knowledge of the power of the truth, in witnessing its still more signal triumphs over the errors and superstitions against which he has for a long life so earnestly and efficiently contended. We tender him grateful acknowledgments for the past, and most earnest good wishes for the future.

Whilst we regret to take leave of Bro. Wallis, we are glad to greet as his successor, our indefatigable Brother *David King*. We have occasionally presented our readers with productions from his racy pen, and they will need no assurance of his ability, as a writer, to give point and power to the B. M. Harbinger. Bro. King has long held a prominent position among the proclaimers and writers of the Reformation in Great Britain, and comes to his new responsibilities, as editor of the B. M. Harbinger, with an extensive acquaintance with the wants of the churches, a large experience as a teacher, and the general confidence of the brotherhood. With these advantages, and his fine endowments of head and heart, we hail him as a co laborer of cheering promise for the cause in Great Britain.

We copy from the B. M. Harbinger for December, '61, the "concluding address" of Brother Wallis: W. K. P.

"Beloved Brethren and Friends:—With the termination of the present volume, our editorial duties cease. These labors commenced in February, 1837, and have been continued every month until now, during which period we have issued twenty-six volumes. The first series, consisting of twelve volumes, were designated *The Christian Messenger and Reformer*, and the second series of fourteen volumes, *The British Millennial Harbinger*. The contents of these volumes are well known, and we are assured that they have been perused by thousands of anxious readers. The moral and spiritual influence produced by the numerous essays and miscellaneous articles thus published, can never be fully known in the present world, and therefore must be left for development in the world to come.

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"The persevering mental effort required to conduct a monthly periodical that shall enlighten the mind, correct the judgment, and influence the will of the reader in a right direction, both for time and eternity, is, indeed, considerable, and very exhausting, especially when associated with the management of a large business, supporting and training a numerous family, and discharging the obligations of a prominent office in the church of God. Such has been our case, but the end is approaching. For three years we have been admonished to relax our labors, and rest awhile, for the danger is great. Of this we have become fully convinced, and are therefore prepared to stop. *The Harbinger*, with its responsibilites and list of subscribers, under these circumstances, has been transferred to our brother, DAVID KING. We hope that the brethren will heartily unite in this new arrangement, and, by supporting Bro. King in this work, spread the truth on every hand. It is our prayer that the blessing and approbation of the Lord may rest upon this effort, and upon all parties who thus with understanding, fidelity and perseverance, engage in the work of the Lord. And may all seek diligently to maintain a conscience void of offence toward God and man.

NOTTINGHAM, Nov. 23, 1861. J. WALLIS.

## BETHANY COLLEGE STILL WORKING.

Despite of the times, and all sorts of discouragements, the members of the Faculty to whom has been committed the management of Bethany College, are steadily and faithfully at their posts, working hard and earnestly for the success and usefulness of the Institution. Our class is not so large as usual, but in all other respects, full of promise and hope. Let no one suppose that we relax in our efforts, or entertain any thought of abandoning our work. We have a number of noble young minds training for future usefulness in the kingdom of Peace, and we trust to have others by the commencement of the second term, in the coming month of February. We are happy to be able to say that Bethany is truly an asylum of letters and of peace, to which all may come who desire to escape from the perils of the civil strife which is now raging over the land, and to devote the precious hours to a preparation of their heads and hearts for the future and bloodless victories of "science, freedom and the truth in Christ." We have never known more constant application, nor better progress in the prescribed studies, than we witness in the present classes now attending the course of instruction in Bethany College. It is, indeed, a favored time to those who sincerely desire a thorough education—and all such we shall be most happy to welcome to our classes. Will not the friends of Bethany College remember her in this darkest day of her history and struggles, and send up recruits to fill up the spacious Halls which she has prepared for the public?

To all who have promised us money to complete the college building, we beg leave to say, We are in debt for work done upon the building, and we must pay. If they have *promised even a single dol-*

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*lar, we entreat them to send it forward.* We must pay our debt; and we contracted it upon the faith of the promises made to us by the benevolent friends of education. We earnestly remind them not to forget us, and the trust which we have reposed in them. W. K. P.

## CONTRIBUTIONS TO THE MUSEUM OF BETH. COLL.

We are pleased to acknowledge a box of very valuable natural curiosities, presented to the Museum of Bethany College from South Australia, by our ever zealous sister E. Davis. It consists of some curious implements of art, used by the natives, and many valuable and interesting specimens of the natural productions of that far-off country. A fine assortment of sponges—some very curious and rare; a beautiful collection of sea grasses; and a case of thirty or forty varieties of birds—all differing in size, or form, or plumage, from any varieties known to the United States. The present is one to gladden the eye of the naturalist, and will elicit for Sister Davis the thanks of many a friend of hers and Bethany College. We hope she will appreciate the worth of this good service enough to be stimulated to repeat the kindness, and that we shall have the pleasure of acknowledging other contributions from her to the Museum of Bethany College. W. K. P.

## THE MILLENNIAL HARBINGER.

The Millennial Harbinger is now commencing its thirty-third year. It was preceded by the Christian Baptist seven years. We are, therefore, now about commencing our fortieth editorial year. During our public ministry, we have had published five public discussions.—These were—The Walker Debate, The McCalla Debate, The Owen Debate, The Rice Debate, and The Purcell Debate. Of these five debatants, Bishop Purcell and Dr. Rice survive. Besides these discussions, we have given to the public during this period of time, "The Christian System," "Christian Baptism, with its Antecedents and Consequents," "Infidelity Refuted by Infidels," various Addresses, sundry editions of "Psalms, Hymns and Spiritual Songs," several revised editions of the Christian Scriptures, sundry pamphlets, and articles for other periodicals.

The Millennial Harbinger is now, and has been for thirty-two years past, our medium of regular intercommunication with our brotherhood and the public. It is now, and has always been, open, not only to our brotherhood, but also to the religious public, whether agreeing with us or not, to express their views on any topic discussed on its pages, whether approving or disapproving its teachings on any religious or moral topic appropriate to the times. *Hear both sides of each and every question, religious or moral, before decision,* has been one of our stereotyped mottos during our whole editorial career. He that loves the truth, comes to the light, that his deeds may be made manifest, that they are wrought in the fear of God, while he who cares not for the truth, comes not to the light, lest his deeds should be reproved, and he stand condemned. A. C.

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## HERALD OF THE TRUTH.

This is the title of a new religious periodical, to be published in Buffalo, New York, by Bro. W. T. Horner. Terms, $1.00 per annum, in advance; 4 copies for $3.00; 7 copies for $5.00; and 30 copies for $15.00 Bro. Horner expects as corresponding editors, A. S. Hayden and A. B. Green, of Ohio; Thos. Munnell, of Ky.; and N. J. Mitchell, of Pa. The "object will be to publish the divine plan of salvation in clear, positive, and well-digested articles, and it will likewise be a capital feature of the paper to *instruct* and *encourage* the disciples of Jesus—advocating more devotion, prayer and liberality, as an indispensable auxiliary to Christian development." Bro. Horner exhorts the churches to sustain him in this effort as "a missionary enterprise, that the gospel, in its primitive simplicity and purity, may be published throughout this (N. Y.) eastern territory." Success to the "Herald of the Truth."

W. K. P.

## PROGRESS OF REFORM.

CINCINNATI, O., Nov. 29, 1861.

BROTHER CAMPBELL:—We have closed our interesting meeting, which was in progress when you and Sister Campbell left us. We had forty additions.—Bro. Henderson kept up the interest during his entire visit with us, and many will remember, with gratitude to him and the God whom he serves, the faithful and affectionate manner in which he preached the gospel to them.

It was truly gratifying to see this minister of Christ devote his time and strength to the proclamation of the Good News, without stopping to quarrel with "sects," or "sectarianism," which many cannot distinguish from preaching "the Word." The Lord bless and preserve you.

Fraternally, S. E. SHEPARD.

Bro. R. Moffett, Wooster, Wayne co., O., Jan. 3, '62, writes: We closed a meeting last night in Ripley, with 10 accessions. Since our annual meeting, there have been in this district about 75 added.

Bro. Caius M. C. Cook, Dec. 24, '61, writes: I have immersed twelve in Williams co., Ohio, since the 1st of November.

Bro. Theobald Miller, under date of Dec. 22, '61, writes: We have just closed a meeting at Salem, Ohio, with 14 additions. Bros. Teagarden and Kemp assisted a part of the time.

ILLINOIS.—Bro. J. N. Mulkey, Dec. 5, '61, reports 92 additions to the cause of Truth in the bounds of his labors since August 1st. Besides these, some 47 accessions at Duquoin, under the labors of Bro. Taylor, of Maysville. The good cause here has been more prosperous latterly than for some time previous.

Bro. Geo. W. Minier, October 22d, 1861, writes from Mackinaw:—A Bethel, in Logan co., Bros. Knight and Sheik, from Iowa, are holding a meeting. Eleven, up to date, had been added to the congregation.

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At Mackinaw, Bros. Houston, Miller and Lindsay have been greatly blessed in their labors. More than ninety have been united to the congregation.

Bro. John Lindsey, Eureka, Oct. 8, '61, writes: Bro. Houston and I held a joyful meeting at Eureka, at the close of the State meeting. The result was 51 additions to the good cause.

Bro. James Robeson, Bro. C. C. Deweese and myself, have just closed a meeting at the town of Secor, with 43 additions. I have never preached with more joy to my own heart, or with greater success.

☞ Bro. Lindsey requests us to state that his address will be "Eureka."

VIRGINIA.—Bro. S. B. Teagarden, New Cumberland, Nov. 14, '61, writes: Bro. A. S. Hayden commenced a meeting at this place Oct. 10th, and closed it Oct. 21st, with 2 additions. He gave us 21 noble discourses. We feel to thank the Lord and take courage.

## OBITUARY NOTICES.

Departed this life, December 12th, A. D. 1861, at her son Alaxander's residence, in Indianapolis, Indiana, my eldest sister, Dorothea C. Bryant, in her sixty-ninth year. She died after a protracted illness, which she bore with Christian fortitude and patience. She was, indeed, an exemplary member of the church of the current Reformation, constituted in Washington co., Penna., A. D. 1811, and continued a member of the Christian church wherever located, during her life.

She was a constant and devoted student of the Sacred Scriptures, for more than half a century. Few men in the pulpit, or out of it, cultivated a more intimate acquaintance with the Living Oracles of the Living God. They were her constant study and delight. We have rarely conversed with any one so well posted as she was in Old Testament and New.

Her mortal remains, at her own request, were conveyed to our family cemetery at Bethany, and there deposited in the environs of our father's and mother's graves.

"There sweet be her rest,
Till He bid her arise;
To meet him in triumph,
Descending the skies."

A. C.

Died, at her father's island home, Oct. 22, of consumption, Sister Drusilla, wife of Elder O. P. Miller, niece of Elder Walter Scott, and grand-daughter of the Rev. Dr. Estep. For twelve years Sister Miller was a member of the Christian church, and greatly devoted to her Master's cause. She was eminently qualified for a "help meet" for an evangelist, and often expressed, not only her willingness, but her earnest desire, to go as a messenger of glad tidings of good things to some dark portion of the earth. But her earthly mission is ended, and in a little more than three months after she became a bride, she became the victim of death. "Blessed are the dead that die in the Lord."

L. P. STREATOR.

Our hearts are rendered sad by another visitation of the afflicting hand of Providence, in the removal by death of Leonidas Payne, youngest son of Eld. J. N. Payne, of Versailles, Ky. He died from a wound in his shoulder, received from the accidental discharge of a shot-gun in his own hand, on the 15th of November, 1861. He lingered 12 days, suffering much pain, when he

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was released by death, at the residence of John W. Botts, in Shelby co., Ky.—He was a good boy, remarkably intelligent, with extraordinary natural endowments, well cultivated, and a manliness very seldom observed in those of his age. We all loved him dearly, and feel sensibly the loss of his society; but, most of all, his doating mother, loving sisters and fond brothers, deplore the loss they sustain in giving up one so near and dear to their hearts. He was the light of their society, and the object of sanguine hope. Their bright expectations are blasted here, but will be filled, in reality, in the bright mansions above, where to-day he sings the songs of angels. May we have strength to bear up under this affliction, and patience to bow to the will of Him who "doeth all things well."

G. G. TAYLOR.

Died, in Atlanta, Ill., Oct. 10th, 1860, Sister Isabella Bowles, consort of our worthy laborer in Christ, Bro. W. P. Bowles, in the 48th year of her age.

Sister Bowles made her profession of faith in Christ, in 1834. She has ever since been a most worthy and exemplary disciple of our Lord—a pattern of piety and faithfulness. After having filled all the worldly relations of daughter, friend, wife and mother, she bravely died without regret, regretted by all.

MACKINAW, Ill., Oct. 22, 1861. GEO. W. MINIER.

Died, Dec. 6th, '61, Bro. John Thair, late member of the church at Antioch, Lake co., Ill., after a severe illness, aged 57 years. He was a native of Scotland, and about 30 years ago united with the Scotch Baptists. For four years, while in that country, though living at the distance of ten miles from the place of meeting, he was not absent a single day, and generally went on foot. About two years a member of the congregation at Antioch, he was but seldom absent, though living at the distance of seven miles from the place of meeting. The loss to the church we feel indeed to be most severe, but our loss is to our brother infinite gain. He leaves us an example of faith and patience worthy of our imitation and emulation. Let us, brethren, not grow weary in well-doing, for in due time we shall reap if we faint not.

Died, of Scarlet Fever, on the 26th of June, 1861, at the residence of his mother, Mrs. Horace B. Tibbetts, near Pecan Grove, Carroll Parish, La., Harry Elly Keene, in the 17th year of his age. Endowed with all the characteristics which render youth attractive—a dutiful son, an affectionate brother; kind and courteous to friends and acquaintances, he was a favorite with every one with whom he was associated. Having in an extraordinary degree been blessed with uninterrupted health, that he should be removed so suddenly from the happy family of which he seemed so necessary a member, had not been for a moment contemplated; but how soon may the "strong staff be broken, and the beautiful reed." Just as he was about to enter upon the usual summer vacation from his studies, he was prostrated on the couch of sickness, his formerly robust constitution yielding under a rapidly wasting fever; death soon claimed him for his victim. May a merciful Providence watch over the bereaved mother and family, in their deep affliction.

I am called upon to communicate the death of our amiable and much esteemed Sister Susan Zorman, wife of Brother John Zorman. She died in Sturgeon, Boone co., Mo., on the 1st of October, 1861, in the 72d year of her age. She has left many friends, both in Kentucky, Missouri and California, to mourn the loss of one whose presence was ever cheering and desirable to all with whom she mingled. She was a devoted member of the Christian church for some thirty years; was respected by all who knew her, and beloved by her associates in the church; and left all the evidence behind her which dying words could give, that she had not lived and believed in vain; so that when this tabernacle of hers should be dissolved, she had a building not made with hands, eternal in the heavens. We deeply sympathize with our beloved brother and the dear children, when we think of the loss of one so dear to them.—"Blessed are the dead that die in the Lord; they shall rest from their labors, and their works do follow them." Peace to the remains of a dear sister.

A. WILSON.

PARIS, Mo., Oct. 7, 1861. [*Christian Review.*

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THE

# MILLENNIAL HARBINGER.

FIFTH SERIES.

VOL. V.] BETHANY, VA., *FEBRUARY*, 1862. [No. I.

## UNION, UNION, UNION.

What is the meaning of the word *union?* What is its etymology? Our best dictionaries, our best lexicographers, with one consent, define it, etymologically, "*being one.*" Its tap root is the Roman *unio*, whence *unus* and *unity*. The French, the English, and the Italians, have incorporated it in their respective tongues. With the immortal Milton, we vote:

"*One kingdom, joy and union, without end.*"

We have not the word *union*, in the common version, of Old Testament or New. We, however, in the common version, have *unity*, which, in our currency, means *oneness*. It occurs three times.—"How good a thing it is for brethren to dwell together in *unity*," or in *oneness*.

Paul to the Galatians, affirms to them, "You are all *one* in Christ Jesus." This is the climax of union. Hence, he was pleased to commend *union* as the root and reason of Christian perfection and Christian happiness. In his letter to the Ephesians, (chap. 4. 7,) he presents the strongest arguments for union, Christian union, ever expressed by mortal man. These are, We have but "*one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all*, who is above all, and through all, and in you all."

These seven superlative *facts*—not theories, not speculations, not opinions, not doctrines, not philosophies, not ordinances, not human institutions;—these seven facts, we say, are the bases or pedestal, the die and the cornice of the house of God, which Jesus *the Christ* foun-



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ded, which Peter opened to Jews and Gentiles, and Paul preached, taught, and developed to the whole Gentile world in his fourteen elaborate epistles.

It is worthy of notice that the Apostle Peter was originally called Simon. His name was changed by the Great Teacher in person.—The place where, and the time when, it pleased the Lord Jesus to give him a new name, are well known to our readers. It was consummated at *Cæsarea Philippi*.

From the association of these two names, there was a revival of two great hero men; who, in their days, had a world wide fame.—These were the Roman Cæsar, and the Grecian Philip.

Jesus, knowing what was in their hearts, inquired what the people thought of him. Peter, ever prompt to reply, responded in the following terms: "Some say thou art John the Baptist, some say thou art Elias, and others say Jeremiah, or some one of the prophets."

He then inquired, Who am I, do you say? Simon Peter responds, "Thou art the Christ, the son of the living God." Jesus then responded, saying, "Blessed art thou, Simon, son of Jonas! flesh and blood have not revealed this unto you, but my Father who is in heaven. And I say to you, you are called a *Stone*, and upon this very *Rock* I will build my church," (or congregation,) "and the gates of *hadees* shall not prevail against it."* United on this rock, we stand; divided, we fall.

Union and communion on this foundation, are *practicable; on any other foundation, they are impracticable.*

Take an illustration from the political world. Look at our own distracted country. Secessionism once instituted, is not our union dissolved! Secessionism is only another name for disunion. "*United we stand, divided we fall,*" is a sort of self-evident proposition.—It finds a response in every head and in every heart. If half a union be better than no union, is not a whole union better than half a union! Union has always peace and prosperity in its import. Disunion has discord and war in its bosom, latent or active. Unpleasant incidents will and must accrue, in spite of all theory, in spite of all confederacy! States may divide—the South against the North, or the West against the East. Discord and secession, once inaugurated, have no limit. Is not cannon the *ultima ratio regum*? Must it, too, be the last argument of these United States? Alas, then, wherein do we excel the despotism of absolute monarchies!

Forbearance is a Christian virtue. It is, therefore, a Christian duty. Long-suffering is, indeed, but another name of forbearance.—

* Boothroyd's version. To the same import is Bernard's ver., Phila., 1842.

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But both terms are canonized in Holy Writ, so that those who cannot appreciate the former, may appreciate the latter.

The seven arguments for union, communion and co-operation propounded by Paul, Christ's plenipotentiary to the Gentile world, are each and every one of them a host inself. There is no theory, no philosophy, no doctrine, no form of sound words, no decree of councils, or enactment of courts ecclesiastic, which could, would or should compel into acquiescence any true and faithful citizen of the kingdom over which the Lord Jesus Christ—the Prince of princes, the King of kings, presides.

The sweet and heaven-inspired poet David, a prince of princes, a hero of heroes, born one thousand and eighty-five years before the Messiah, his son, looking down the vista of more than a thousand years, prophetically sings of his Son, the Lord Messiah, in these words:

"Jehovah said, to my Lord,
Sit thou on my right hand,
Until I make thine enemies thy footstool.
The Lord shall send the rod of thy strength out of Zion:
Rule thou in the midst of thine enemies"

"Thy people shall be willing in the day of thy power, in the beauties of holiness."

"More abundant shall be the dew of thy youth than the dew from
The womb of the morning.
The Lord has sworn, and will not repent,
Thou art a priest forever, after the order of Melchizedek.
The Lord at thy right hand,
Shall strike through kings in the day of his wrath.
He shall judge among the nations:
The field of battle shall be filled with the dead bodies of the slain:
He shall smite the heads of mighty ones on the earth.
Therefore, shall he lift up his head."

A Royal Priest, indeed, whose best prototype was not Aaron, nor any one of his sons; but this *king of justice*, king of Salem, and prince of peace;—*priest* of the Most High God, as the term *Melchizedek* literally indicates—*king of justice*, consequently *prince of peace*. He was, and is, and evermore shall be, the most perfect type of the ever glorious High Priest of our religion, who is the Prophet or Oracle of God his Father; who is also the King of kings, and the now reigning absolute Autocrat of the entire universe—"all authority in heaven and earth" being lodged in his Almighty hand.

What an honor does this confer on fallen and alienated humanity! What a wonderful exaltation to ransomed humanity! And what a still more wonderful humiliation of Divinity, in the person and mis-

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sion, in the life and death of the incarnate God! The King of kings, the Lord of Lords, born in a stable, laid in a manger, crucified between two felons, buried in a borrowed grave, and there guarded by two Roman soldiers, lest his friends should honor his mortal remains!! The malignity of alienated humanity was never before or since so fully developed as it was on that unparalleled and unprecedented occasion. But God can make the wrath of man to praise him, by giving him an opportunity to show himself without restraint. This was, indeed, the reign of Satanic darkness in all its unmitigated malignity. There never was, before nor since, an occasion in which Satan could more fully and convincingly shew himself in all his hideous and detestable malignity to God and man.

But it is assumed that there is a millennium guarantied to the kingdom of the Lord Messiah. Before we express any opinion, view or theory of our own upon the millennium, we shall first of all propound *three questions:*

1. What is the meaning of the word *millennium?*
2. What satisfactory evidence have we that there ever will be a millennium, as defined?
3. When, according to the light we have on the whole premises, shall this millennial period commence?

These three questions, as contemplated by the most intelligent and devoted Christians, contain the whole subject.

But who is adequate to answer them? With fear and trembling, we shall, at least, as perspicuously as we can, submit our views and conclusions to the candid and devout consideration and examination of our readers. Let us then endeavor to respond to the first question —*What is the meaning of the word millennium?* It is not defined in the New Testament, because not once found in it. But we four times have the words *a thousand years* in our common version of the New Testament—Revelations 20: 2, 3, 4, & 7. Here they are: "An angel laid hold on "*the dragon*,,' "*the old serpent*," and bound him a thousand years, that is, a "*millennium.*"

Man, unaided by his Creator and Redeemer, will not, cannot, improve his physical, intellectual, moral or religious nature and constitution. As early as the 6th chap. of Genesis, and 5th verse, God himself declared, "That the wickedness of man was great in the earth, and that every" or the whole "imagination of the thoughts of his heart was only evil continually." Bernard's edition. Or in Boothroyd's, thus expressed: "Jehovah saw that the wickedness of man was great on the earth, and that the whole frame of the thoughts of his heart was only evil continually."

God's thoughts of man reach far above and far beyond our thoughts

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of man; and more especially beyond our thoughts of ourselves.—"Search me, O God, and try me," or rather, as Boothroyd presents it:

"Search me, O God, and prove my heart;
Try me, and prove my thoughts;
And see, if in me, any way of provocation;
And lead me in the way of eternity."

This, and this only, is the path of safety, of honor, and of happiness.

Few men are honest to themselves! Strange, though it may seem to be, it is nevertheless true, that many men are more honest, much more honest, to other men than to themselves. I feel authorized from years of observation and reflection, to say that I have known, intimately, I may have said, known, many men who were much more honest to other men than to themselves. And another class of eccentric characters, who are apparently much more industrious in their efforts to convert their neighbors than to be evangelically and truly converted themselves. I am sorry to avow the conviction that there are many in the pulpit, and many out of it, very similar to those stereotyped posts and pillars we frequently find standing along our State and county roads, which are pointing to the strange traveler the course or way to the great centers of trade and commerce. While they say to the inquiring traveler, "TURN TO THE RIGHT," they themselves never move an inch in that direction.

"They see the better way, and they approve it too;
Detest the worse, and yet the worse pursue."

We learn from heaven's own guide-book, the only path that leads to glory, honor and immortality, and we can descant upon its glorious attractions with much fluency and persuasion to others; and yet stand, looking on the way, and talking much upon its character and glorious terminus, without taking one earnest step in that direction.

The Great Teacher, heaven's own special embassador, most distinctly, earnestly, and with all philanthropy, not only revealed the only pathway to the presence chamber to the Lord of Hosts; but most benevolently and ardently besought his contemporaries to flee from the wrath to come upon a rebel world, and to accept, with all gratitude, the richest boon of glory, honor and immortality ever proclaimed or tendered to the acceptance of fallen and degraded humanity. A. C.

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What strange *servants* some Christians are! They are always at work for themselves, and never doing any thing for Him whom they call Master!



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## THE PARDON OF SIN.—NO. 3.

Bro. A. Campbell—*Dear Sir.*—Although I coupled regeneration and pardon of sins together in my first essays on these subjects, I never once thought nor intimated that they were identical. But on the contrary, I treated them singly and separately, and in my essays on pardon, I have disconnected it with regeneration. I coupled them together in the caption to call public attention to them, and because of their importance; and because I knew they were generally confounded; and my object was to show that they are separate and distinct things. Most of the errors on religious subjects arise from not distinguishing things that are distinguishable. Regeneration and the reception of the Holy Spirit, are not the same thing, though often confounded. Pardon of sin and the reception of the Holy Spirit are not identical: a change of heart and regeneration are not the same thing, though internally connected. According to the language of the New Law or Testament, there is no personal regeneration without baptism, nor pardon of sin without baptism. Baptism may be given, and has been given thousands of times, without either of the above things being connected with it; but neither regeneration nor pardon can exist without baptism, or immersion. So much for my introduction.

I have in my possession a work entitled, An Account of the Religious and Literary Life of Adam Clark, L.L. D., F. A. S. M., by a member of his Family; with an appendix by J. B. B. Clarke, Vol. 3, New York, Published by B. Waugh and F. Mason, for the Methodist Episcopal Church, at the Conference Office, 200 Mulberry St., —J. Collard, Printer, 1833. I have been thus particular in the description of the above work, because some years ago its existence was denied by a Methodist preacher in Missouri, and the quotations also which I made at that time. I proved the existence of the work by two respectable witnesses, Brethren W. Hopson and L. Wilkes, and also proved that I made the quotaions *literatim, verbatim et punctuatim* Two, or at most three witnesses, are all that Moses, our Savior or the Apostle Paul requires to establish any point where life and death are concerned. If the existence of said work is denied, or the correctness of the quotations, I can prove them a second time. On page 158 of said work, in a sermon preached by Dr. A. Clarke, April 24, in the Methodist chapel, to, as usual, a crowded and attentive congregation, from Acts 2, 42, I threw verse into the followoing propositions. And he gives the different propositions, five in number, which it is needless to quote. He proceeds with the chapter till he comes to the 38th verse, and then says,

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"6thly, Repent every one of you, v. 38."

"7thly, baptism—i. e., *without which they could not be saved.*"

"8thly, the remission of sins:—It was in reference *eis aphesin hamartione*, in order to the remission or removal of sins, that they were to repent and be baptized, v. 38."

Whether Dr. Clarke had ever seen anything you had written in 1833, I am not able to say, as you had only been known to the public ten years previously, by your debate with McCalla, and the commencement of the Christian Baptist, July, 1823. If he had not seen the Christian Baptist, the coincidence is still the more remarkable between his and our teachings on Acts 2. 38.

He says that without baptism they couldn't be *saved*. If by *saved*, here, Dr. Clarke means pardon of sin, then, according to Dr. Clarke and the Apostle Peter, how many of our Methodist brethren are pardoned? How many of them repented first, and were immersed, or baptized, for the remission of sins? If we are to believe Dr. Clarke, (and I see no reason to disbelieve him) a majority of our Methodist brethren are unpardoned!

If we are to understand by *saved*, in this passage from Dr. Clarke's sermon, saved in heaven, or with an eternal salvation, it places our Methodist brethren in a still worse predicament, as it makes Dr. Clark say, that no one can go to heaven unless he is baptized. This is that odious and uncharitable sentiment which our Methodist brethren have labored so hard to fasten on us, and against which they and others have kicked so violently. Let us take the word *saved* here in either sense, as meaning pardoned here on earth, or saved in heaven, and it places our Methodist brethren in an unfavorable attitude, and deserves their most attentive consideration. But the most remarkable coincidence in this sermon, is, that Dr. Clarke sustains the reading you have given of (*eis aphesin hamartione,*) *in order to the remission of sins.* This is that part of that mysterious and incomprehensible verse which our opponents have labored so hard to understand for the last thirty years, and have not yet succeeded in seeing through it. I do not think that I ever labored as hard to comprehend a proposition in Euclid, as they appear to labor at this verse, and yet they cannot fathom it. If I remember right, Dr. Campbell, of Georgetown, Ky., said, that this part of that verse was what mainly divided us, and that that was not very important. If our Baptist and Methodist brethren ever practice this part of the verse, it might assist them to understand it, and would bring us still nearer together. I remember once in Kentucky, Dr. Fishback, in an argument with my venerable uncle, took the ground that Acts 2. 38 was an *interpolation.* I was appealed to, to say whether it was an interpolation or not. I soon

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satisfied the Dr. that it was as genuine and as undisputed a passage as any in the New Testament. He frankly gave up.

Our opponents seem more unwilling to yield this post, and the one on *special operation*, than any others. If this stronghold on remission is all that now divides us and some of our opponents, what has become of all the land that lay between us some thirty years ago?—We were then as wide apart as the poles. If we add Mr. Wesley's testimony to that of Dr. Clarke, and the Discipline, and the Doctrinal Tracts, I am sure our Methodist friends can have no scruples in practising baptism for pardon.

"Baptism administered to real penitents, is both a means and seal of pardon. Nor did God ordinarily, in the primitive church, bestow this on any, unless through means. 'This is our practice." I first drew this passage into the light in the Ch. Examiner, printed in Lexington, in 1830. See Mr. Wesley's translation, Acts 22. 16, and his notes. Those who baptize and leave out remission of sins, only obey half the command. Suppose, when God commanded Noah to build the ark to save himself and family, he had built it for the purpose of merchandize, would he have obeyed more than half of what God commanded him to do? No, certainly he would not. When God said to Abraham, Offer Isaac to me for a burnt-offering, suppose he had offered up Isaac from malice, or for any other object than that specified, would he have obeyed more than half of the command? No, he would not. If we immerse and leave out the object specified—remission of sins—we only obey half of the command. If I tell my three sons, John, William and Thomas, to plow my field well to make me a crop of corn, and John scratches my field, he does not regard either part of my command—he does not plow well, nor with reference to the object specified. William plows well, but not with reference to the object specified, to make me a crop of corn. Thomas well, and with reference to making making me a crop of corn; therefore he is the best boy of the three. He represents Christians; John represents those who regard neither the action nor object—paidoes; William represents the Baptists, who immerse, but not for the object—pardon of sins. A hint to the wise is enough.

Yours truly, JACOB CREATH.

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How much knowledge of God will an individual have, that gives his or her time wholly to the reading of other matters than the Word of God?

Man without religion is the creature of circumstances. Religion is above all circumstances, and will lift him up above them.

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## THE MUTE.

We well remember a meeting, in company with an accomplished evangelist, near the Ohio river, and opposite Madison, Indiana. It was what is called a "basket meeting," from the custom of bringing to the ground, each day, sufficient provisions to supply the wants of those in attendance; each family furnishing its quantum of food ready for the occasion.

My fellow-laborer was younger than myself; of fine appearance, and possessed of a rich imagination—and fertile in all the accessories required in a successful meeting. At times, he rose to a most commanding oratory. His diction was lofty and pure, and highly impassioned; often would he pour forth such a torrent of exhortation, as would sweep away every barrier that stood in its way.

Poor man! he was strangely afflicted with headache, which at times utterly disabled him; but on its approach, his faculties seemed to be singularly elevated: he breathed an air of purity, and was the very personification of humility. At such times he exhibited such a sorrowful earnestness, that his words reached my heart, and made one almost wish, if it were not for the anguish he experienced in the attack, that it *might always be coming upon him.*

It was during this meeting that I was attracted by the fixed and earnest attention of a young lady in the congregation. Her modest and meek behavior, and the air of earnestness she exhibited during the exercises of the occasion, awakened a deep interest in her behalf. I did not know but that she was a disciple; at least I thought that she was not far from the kingdom of heaven.

During the sermon, she beckoned to a gentleman to come near her. A few hurried words, or rather signs, passed between them, when, resuming his seat, he spoke to an aged person, who proved to be her father. She was a mute. Her heart had been captivated by the gospel of Christ, and she was anxious to confess the Savior and be baptized, but first wished to obtain the consent of her father.—No sooner had he been apprized of her wishes, than he gave his consent; and being deeply affected by the unexpected change in the mind of his daughter, he arose from his seat, and fleeing from the house, wept freely, tears of sympathy, in behalf of the unfortunate mute, who had chosen that good part that shall not be taken away from her.

She came forward, and stood up with several others to acknowledge her faith in the Lord Jesus; all eyes were fixed upon her, and

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all hearts deeply affected at the sight: for she was well known in the neighborhood, and greatly beloved.

In silence, she gave her confession. Though her lips did not move, her eloquent and tearful eyes appealed to my heart; her expressive countenance and meek demeanor was an evangel, addressed to every one present; and as well understood on earth as in heaven.

I then spoke on the occasion: "Here stands one whom you all know—a mute! Her ear has never caught the sound of anything on earth. She is alike insensible to the roar of thunder as to the rustling of a leaf. No voice of father or of mother has fallen on her ear, and yet she has learned the name of a Savior! His voice she has heard, speaking in his own authoritative word, and has properly interpreted it, and the visible symbols of this religious meeting.—Can any man forbid water, that she should not be baptized?" All were silent—all gratefully acquiesced. I then added—"The first sound that shall rise on the ear of this mute, will be the clarion notes of the resurrection trump; and the first voice that shall penetrate that leaden ear, will be the voice of the Savior—'Come, ye blessed of my Father!'"

The occasion was one of the deepest interest, and many wept when they witnessed the solemn scene. She was very happy after her obedience to Christ, and I hope that if still alive and on earth, she is walking in the footsteps of her Savior.

How often did Jesus, when among us, draw around him the sick and the sorrowing; the blind, the maimed, the halt, the deaf and the dumb. They were his body guard, his chosen friends and attendants. One had now come into the world from above, who, for the first time, had drawn the helpless and the forlorn irresistibly to his bosom; and in whom power was present, and ever ready to heal and to save. As he came to redeem the soul from its hidden and fearful maladies, it was meet that the bodies of men, deeply affected by the virus of a sinful nature, should also partake of a portion of his potent remedies! The outer man had been subjected to the fearful penalties of transgression, not of its own will, but by reason of him who subjected it, in hope of deliverance; and therefore the Great Physician exercised his mighty resources in restoring them to health and to life.

There is an extremely interesting case in the cure of a deaf mute, recorded in the gospel by Mark, showing how familiar our Savior was with the language of signs! Indeed, he is the first one known who had ever used this language. The miracle was near the sea of Galilee.

There was there brought to him one who was both deaf and dumb. He had an impediment in his speech, perhaps of a physical nature.—

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He was a mute. They besought Jesus to put his hand upon him, to heal him. It is interesting to witness the different steps our Savior took to effect a cure; and to look at the reasons for them.

First, he took the mute aside from the multitude, that all might see and recognize him; and that no mistake might occur in regard to the person on whom the miracle was to be wrought.

Secondly, Jesus put his fingers into his ears—into both his ears—to indicate to the people, as well as to the mute, that here was the seat of his affection. He was deaf, and being deaf, he could not speak. We must hear before we can speak. Probably the mute did not know until now that his ears were at fault. Certain it is that but few, without some reflection on the subject, are aware that men are dumb simply because they are deaf!

Thirdly, he spit upon his own fingers, and put them into the man's ears, and touched his tongue, to show that when his ears were opened his tongue would be loosed. This was designed as much for the mute as for the people.

Fourthly, he looked up to heaven, to indicate that the power to heal the malady must be from above; the earth could afford no aid in his case. God alone could heal the incurable!

Fifthly, Jesus sighed! This was involuntary. There was nothing dramatic or formal in that! It came from his full and tender heart.—He sighed to think of the effects of human transgression, in the burdens and ills to which it has subjected us.

Sixthly, he said to the mute, "*Ephatha*"—*Be opened.* The first, the only sound that had ever entered his ears. The mute knew well who spoke. He saw the motion of his lips. He haard the word "Ephathah." Instantly his ears were opened, his tongue was loosened, and he spoke plainly. And the people were astonished, saying, "He doeth all things well: he maketh both the deaf to hear and the dumb to speak."

We have in this miracle and its accessories, the whole alphabet of signs for the instruction of the mute. Jesus knows how to reach every avenue to the reason, the understanding and the heart. Never man *acted*—never man *spoke* like this man!

DAVENPORT, IA. JAMES CHALLEN.

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Oftener, perhaps, than under any other aspect, Jesus represents the human soul as exposed to that Eye which unerringly perceives all its evil and its good, and he teaches that therefore there is unutterable solemnity in every act of the spiritual nature, and that what a man thinks, feels, resolves, or does, is the gravest of all questions.—*John Young.*

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## COMMUNION WITH THE SECTS.

We published, in our last number, an article with this heading, from the pen of Bro. Geo. W. Elly, and promised to offer some comments upon it in this month's issue. That we may recall Bro. Elly's position, we will present again his own recapitulation. He says, "I will state my position in a few words: 1. That the church of God is composed only of those who are avowedly 'born again.' 2. That none are thus born who have not been immersed in water, upon their public avowal of their faith and repentance. 3. That such, and such only, are citizens of Christ's kingdom; and such are (all other things being equal) lawfully entitled to the ordinances of God's house."

This is very concise; it is the argument in a nut-shell—that is, as Bro. Elly argues it. It has the appearance, too, of being free from all ambiguity, and very conclusive. But he has still further pointed his position by a series of searching questions, which (as he asks us to aid him in answering them) we will also re-produce:

"1. Can any one be a Christian who is not *in Christ*, or who has not put him on?

"2. If not, can any put him on who has not been baptized 'into him?'

"3. Can any one be freed from sin who has not, from his heart, 'obeyed the form of doctrine delivered to him' by the Holy Spirit? If not, can he rightfully be allowed to break the loaf, by the action of God's church?

"4. Can an unsaved or unpardoned person be allowed to eat and drink the Lord's body and blood by church consent?

"5. Is baptism demanded of penitents in order to pardon, or sonship?"

Surely, these are questions enough, and one would think that Bro. Elly sees this matter in a very clear light. His position evidently rests upon a purely *logical* basis, and we must examine it *logically*.—We beg it to be particularly noted and constantly remembered, that no passage of Scripture, no thus saith the Lord, nor an apostle, is adduced, prescribing in a positive and express precept who shall and who shall not partake of the Lord's supper. This is not pretended by Bro. Elly, nor any one else, for there is no direct divine legislation on the subject. The rule that Bro. Elly requires us to be governed by, is an *inference* from certain propositions which he lays down, and which he believes to be true. Hence, I say it is *a rule logically deduced*, and not one of *express Scripture precept*. Let this be noted. If there were any divine command, saying, "Let none but those who

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have been immersed in the name of Christ, partake of the supper," then we could have no discussion about it. But there is nothing of this sort in all the folds of the New Testament. The *rule* prescribed by Bro. Elly is an *inference* of the fallible human mind, and hence it may be examined without presumption, and questioned without blasphemy.

In reasoning, there are two sources of error; *first*, the premises, one or both, may be false; *second*, the conclusion may be improperly drawn. The best writers and speakers often come to false conclusions from one or the other of these sources, and it is venturing a good deal for any one to legislate against a very large and pious class of Christians, so as to exclude them from the most cherished privilege of the Lord's house, upon no surer or more authoritative ground than his own logical infallibility! If I am to say to the devoted Pedobaptist, "Stand back, friend—the symbols of the Savior's suffering and sacrifice are not for you;" I confess that I feel the want of something more than the authority of my own poor judgment, to cover me from the charge of intellectual arrogance and self-righteous bigotry. Hath the Lord said it? I cannot find the oracle! Has an Apostle enjoined it? It is not in the written epistles! Why, then, asks the loving, faithful worshiper of Christ, do you deny me the joint participation of the body and blood of Him whom I serve, and to whom, with unfaltering trust, I look for salvation? Because, forsooth, I have certain propositions, which I am infallibly sure are true, and from these I have drawn, beyond the possibility of the shadow of a doubt, my own conclusion that you are not entitled to eat!

It is a well established concession of the Reformation for which we are pleading, that we shall prescribe no rule of faith or practice for which we cannot adduce either an *express precept, or a clearly implied precedent.* But here is a rule for which there can be adduced neither,—a rule elaborated by *argument*, and resting upon human judgment, which we are asked to adopt and insist upon as the law of church action, in one of the most vital elements in the Christian worship! There is no express precept forbidding a pious, exemplary and zealous disciple, because he is mistaken as to one ordinance, from enjoying the benefit of another. There is no precedent in all the New Testament Scriptures that can be tortured into such a meaning. And we cannot but feel a little surprised to find our acute and upright Bro. Elly so entirely forgetful of what, we are assured, he, equally with us, regards as a fundamental maxim, as to matters of *faith* and *practice.*

If we are agreed to stand to this maxim strictly, there should be no controversy on this subject, till Bro. Elly has adduced the *precept or*



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the *example*. It is enough to condemn his conclusion and to set it aside as no rule in this case, to show that it is an *inference*, and *only* an inference, of human reason. But it will serve to increase our confidence in this tried and approved maxim, if we find in this particular violation of it, confirmation of its soundness and wisdom. Let us look, then, at the propositions upon which Bro. Elly rests his infallible and exclusive law. We must be sure that there is no ambiguity in them, else there may be a fatal chasm between them and the conclusion.

*First*, He affirms, "that the church of God is composed only of those who are avowedly 'born again.'" Here are two terms, "*church of God*," and "*avowedly 'born again*,'" both of which are somewhat ambiguous. In the first place, "church of God" is used in several senses in the New Testament. It sometimes means a particular congregation of Christian worshipers—"as the church of God which is in Corinth," (1 Cor. 1. 2,) and generally, when "church" is used in the plural. This meaning is sometimes still more restricted, as when it is said, "Salute the church which is in Nymphas' house," (Col. 4, 15,(; or it is expanded so as to include the Christians of a province, as "The church of the Thessalonians." But it also has a higher and more general and strictly spiritual sense—comprehending all, everywhere, irrespective of geographical or ecclesiastical organizations, who are *purchased by the blood of Christ* (Acts 20. 28,)—"members of his body, portions of his flesh"—his mystical body, which he *nourishes* and *cherishes*, (Eph. v. 30–32.)—"The church of the first born, whose names are written in heaven. (Heb. 12. 23.) Now if Bro. Elley takes it in this general sense—and this he must do, else his proposition is too special and narrow for the case—then we have no hesitancy in denying the truth of the proposition. All who are "avowedly born again" are not members of the "church of God," in this spiritual sense of "the church." I have said that this term "avowedly born again," is somewhat ambiguous: but Bro. Elly defines it, in his *second* proposition, to mean such as "have been immersed in water, upon their public avowal of their faith and repentance." I need not tell Bro. Elley that many, from the days of Simon Magus until now, have, in this sense, been "*avowedly* born again," who were never *really* born again, and hence have no "part nor lot" in the "*real body of Christ*. They may have the form, but they have not the power of godliness, and are, therefore, not *nourished* and *cherished* by Christ; neither have they their names enrolled in heaven.

But the "avowedly born again," with Bro. Elly, compose the church, and they, and they alone, are, according to his *third* proposi-

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tion, "citizens of Christ's kingdom, and (all other things being equal) lawfully entitled to the ordinances of the Lord's house." We know not what precise value to give to the parenthesis—"all other things being equal,"—but it is evident, since the "*avowedly* born again" are citizens, and entitled to the ordinances, and such are in some cases not *really* born again, that the rule not only admits unregenerate persons into the church, but also makes it *lawful* for them to partake of the Lord's Supper. This is the legitimate conclusion, according to logic, from Bro Elly's premises. And what is the consequence?—Why that the *formal* is elevated above the *real*, the *sign* made of more worth than the *thing* signified, and the *avowed*, substituted for the *true regeneration* of the heart. Such is Bro. Elly's rule and test of communion in the Lords's Supper; such the method by which he deduces it; and such the practical consequence of it, in the working of that kingdom which is emphatically spiritual, and in the heart!

We object to this rule, not only because it is one of human authority, being, as it is, derived by *inference* of human reason, but because it is subversive of the *true rule and test* which are given us in the Scriptures. Beautifully has Paul given at once the history, meaning and rule of this vital institution. He says, "For I myself received from the Lord that which I delivered unto you, how that the Lord Jesus, in the night when He was betrayed, took bread, and when He had given thanks, he said, 'Take, eat; this is my body, which is broken for you: this do in remembrance of me.' In the same manner, also, He took the cup, after supper, saying, 'This cup is the new covenant in my blood: this do ye, as often as ye drink it, in remembrance of me.' For as often as you eat this bread, and drink this cup, you openly show forth the Lord's death until he shall come again. Therefore, whosoever shall eat this bread or drink this cup of the Lord unworthily, shall be guilty of profaning the body and blood of the Lord. But let a man examine himself, and so let him eat of this bread and drink of this cup. For he who eats and drinks of it unworthily, eats and drinks a judgment against himself, since he makes no difference between the Lord's body and common food. For this cause many of you are weak and sickly, and some sleep the sleep of death. For if we would rightly judge ourselves, we should not be judged of God." (1. Cor. 11. 23–31.)

How very minute and fearfully searching are these awful announcements! They cover the whole ground, and go to the very root of the matter. Yet there is not one word about "avowedly born again" in the whole passage. Neither is there any allusion to "*immersion*."—The inquiry goes to the heart and motive of the communicant, and is to be made and answered by himself, before the infallible searcher of

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even the secret thoughts and intents of the heart. It is no delegation of authority to a priest, nor to a body of elders, giving them power to judge and to prohibit, but a direct appeal to the man that participates, with the assurance that the consequences, whatever they be, shall fall, not upon the ministers who serve at the table, but upon himself, in the certain and immediate judgment of God upon him, according as he may eat and drink worthily or unworthily. This is as it should be. The repast is, pre-eminently, a spiritual one; and as "no man can know what is in a man but the spirit of the man which is within him," it is most happy for us that the true fitness for participation in the Lord's Supper should be left to the discrimination of each man's own heart, under the searching scrutiny of the Holy Spirit, which penetrates into and reveals even the deep things of God.—It is certainly the duty of the minister to place these awful conditions before the minds of those who may be about to partake of the supper, and to impress upon them the terrible consequences which will follow those who eat or drink unworthily, and in this way deter such as do not discern the Lord's body, even though they are "avowedly born again;" but beyond this, he is not made the judge, nor invested with authority to prohibit.

It is remarkable that in this, the most definite teaching on this subject which is delivered to us in the New Testament, the criterion and the caution are addressed, not to the elders, nor to those who minister at the table, but to the communicants themselves. It does not say, "Let the elders be sure that none shall participate 'who has not been *immersed* in water upon a public avowal of his faith and repentance,' but to all such as have thus *obeyed the form of doctrine*, (?) dispense it without scruple, for 'they, and they only, are citizens of Christ's kingdom, and lawfully entitled to the ordinances of God's house!'" If Paul had given us instruction like this, we would be puzzled to harmonize it with the general spirit of his other teachings, and would examine with great diligence to see if the passage might not be *spurious*; but if found to be *genuine*, we would of course accept it and bow to its authority: but when we discover that it is a language strange to the New Testament, and only a somewhat ambiguous expression of a purely human *inference*, drawn from *propositions* which are themselves not in the language of Scripture, but mere human *judgments*—themselves *inferences*—we do not feel under any obligation to submit to it as divine law, nor to take any part in its enforcement against others.

Would Bro. Elly make mere opinion—a logical inference of his own—a rule of faith or practice to others? Then he should write out a creed for his brethren, and let them know in what words they must

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confess, and by what rule they must walk. For one, I cannot see that the Scriptures make the blessings of this ordinance of the Lord's Supper to depend upon right *judgments* as to the teaching of Scripture respecting another ordinance, say that of baptism. There is no such connection between Christian baptism and the Lord's Supper as to make the one an *unconditionally necessary* and *essential* antecedent of the other. Our Savior instituted it before Christian baptism was announced, and gave it to disciples that never were baptized in the Christian baptism—before nor after the giving of the supper.—*Faith in Christ*, and the *spirit of obedience to him*—these are *unconditionally essential* and *necessary* prerequisites in the participants, and these the apostles and pre-Pentecostian Christians had; but Christian baptism they had not; neither is it an *unconditionally necessary* and *essential* antecedent, but a *formal* and *positive* one only.

Let us make this distinction clear. *That* is *unconditionally necessary and essential* which, from the very nature of things, cannot be dispensed with. No matter what special dispensation we live under, nor what formal and positive institutions may be prescribed to us, the *unconditionally necessary and essential* remains the same. Thus it is always true—necessarily and unconditionally true— that "without faith it is impossible to please God"—but this cannot be said of ordinances which are simply *formal* and *positive*. Not founded in the nature of things, but depending upon special and positive law, they can only become *conditionally necessary*. Thus, we cannot say, "Without circumcision it is impossible to please God;" "Without the sacrifice of a lamb or a kid we cannot obtain remission of sins;" though these may have once been *conditionally* true. There is no essential or causative relation between the means and the end, and circumstances may, therefore, excuse mistakes or misapprehensions about them.

In harmony with this, we find Paul fixes his attention and that of the Christians whom he addressed, upon that which is the essential quality in our worthiness for the Lord's Supper—to wit—*The discerning of the Lord's body*. Without this, their previous immersion in water, upon a public avowal of their faith and repentance, was of no avail. Their fitness did not consist in this, but in their due appreciation, through faith, of the body and blood of Christ. The *formal* is worthless without the *essential*, but can it be equally affirmed that the *essential* is worthless without the *formal*? If we depart from the *essential*, no degree of correctness in conformity with the *formal*, can help us; but will an honest error as to the *formal*, totally vitiate the worship of a genuine faith? Though I have an unfaltering trust in my Savior, and cherish a *spirit of obedience* that leads me to a life of



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the most devoted self-denial in the service of my Master, yet if I am so unfortunate as to fall, no matter how innocently, into a *mistake* as to the ordinance of baptism—not that it is an *ordinance*, and to be *obeyed*, but simply as to its mode, or what constitutes it—why all my faith, and its genuine outgrowth of cheerful and life-long obedience, are to count as nothing; yea, must rise before God as an abomination, leading me to eat and drink damnation to myself, and I must be rejected from the communion of the saints as unworthy of their fellowship, because my poor, weak head, bewildered by the sophistries of theology, has not been able to eliminate the true logic of baptism!—Verily we should change the injunction of Scripture, and say, *Let the logic of baptism dwell in you richly*. It is an awful and a fearful judgment, to say that no Pedobaptist is worthy of the communion.—If it meant no more than that they should not eat and drink *with us*, it would be a small matter, and by many would be regarded as no more than the arrogance of the Pharisee; but to say that they have no right to eat at all, is to find them guilty of the worst blasphemy—for they do celebrate the Lord's death in this institution, despite of our consent, and if *unworthily*, as Bro. Elly's rule makes out, then to their own "damnation," because, not that they do not discern the Lord's body, as Paul would say, but because, as Bro. Elly says, they have not been "immersed in water upon a public avowal of their faith and repentance"! How many amongst us have come to this terrible conclusion?

I have yet much to say on this subject, and have besides, as yet, left unanswered Bro. Elly's *five—points*, shall I call them? of communion. They may not be as important as other *five points* with which the world has been long annoyed, and upon which Christians have been divided—still, for their own worth, and that of our respected and beloved Bro. Elly, we desire to pay our respects to them with proper form and ceremony; and as this article is already long enough for a single sitting, we will keep the matter for another hour. In the meantime, we commend the subject to the reflection and Scriptural examination of our readers.

W. K. P.

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All that mankind has ever enjoyed religiously, has been won by the disinterested love and heroic sacrifice of its choicest and purest spirits. From the labors and virtues of these, we learn our duty.—They live to us in their examples. They have passed, for the most part, from the stage of active life. They have fought a good fight, and have finished their work; and now the commission to us is, "Go preach the gospel to every creature."

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From the Australian Evangelist, (Melbourne,) April 17, 1861.

## BAPTISM OF AN INDEPENDENT MINISTER.

On Monday evening, 15th April, a very interesting service was held in Collins-street Baptist Chapel, Melbourne. On the previous Lord's day it had been intimated that the well-known and much esteemed pastor of the Congregational church, Oxford-street, Collingwood, Mr. W. B. Landells, had been led, after earnest and prayerful examination of the "Baptismal Question," to abandon Pedobaptist views, and to adopt the views held by the Baptist denomination, and that he would be baptized on the following evening. This announcement excited much interest, and at the usual hour of service on Monday evening, the large chapel was densely crowded by an earnest and solemn congregation. Mr. New, pastor of Albert-street church, conducted the devotional services, and read the account of our Lord's baptism, as recorded by the Evangelist Matthew, and the sixth chapter of the Epistle to the Romans. Mr. Landells then delivered a most appropriate address, after which Mr. Taylor, pastor of the Collins-street church, engaged in prayer, and, having referred to Christ's commission, and the practice of the apostolic laborers, immersed Mrs. Landells and her second son, formerly a member of the Oxford-street church. Mr. Landells himself was then baptized. After singing the doxology, the large and attentive congregation was dismissed with the Apostolic benediction. We hope the proceedings of the evening will deepen the spirit of inquiry after truth, and lead many to "put on Christ" in the ordinance of his own appointment. The following is the address delivered by our beloved brother and fellow-laborer:

My Christian Friends,—Having engaged to deliver, in the course of the week, two lectures on the great question of Christian Baptism, I shall confine myself for the present to a few brief and simple remarks respecting the position I occupy in relation to this sacred ordinance.

It is impossible for me to express, in adequate phrase, the feelings I cherish on this occasion. One which, to myself at least, and those connected with me in the observance of this ordinance, is deeply solemn, but which, notwithstanding the peculiarity of the circumstances I am placed in, yields me the highest satisfaction.

The position I occupy to-night, in connection with this service, is associated with the strongest conviction that I am right—that the decision at which I have arrived, and the corresponding course on which I enter, are in accordance with the revealed will of Christ. Of this, irrespective of all consequences, I am most thoroughly persuaded—I

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know not what may be my future course of action—I have not even sought to know—nay, more, I have most rigidly excluded from the range of my consideration, the future, that whilst investigating the important subject which has long and anxiously engaged my attention, I might not be influenced by any improper motives. My present position, therefore, is the simple result of yielding myself up to the convictions of the truth. Long and anxiously, as I have just observed, has the Baptismal Question occupied my attention, and now, when I have brought it to a satisfactory issue, it seems strange, even to myself, as doubtless it does to you, how it is that I have not reached such a conclusion before. A few remarks upon this point may not be deemed unsuitable to the present service, while they will to some extent explain the various causes which operate upon the human mind in counteracting the influence of the truth.

I may, then, observe, 1st: that *Temperament* has had a great deal to do with arresting the progress of conviction in respect to this question.

And what individual is not under the controlling power of temperament? Has not every man his peculiar disposition, which in a variety of ways imparts its complexion to his thoughts and feelings, his plans and course of action? Some persons are impulsive, hasty, impetuous, and, in consequence, fickle and changeable. They reach a result, and enter upon a corrssponding course of action, with all imaginable promptitude, controlled, however, by those variations of feelings and procedure which such a temperament usually produces.—Whilst others are phlegmatic, cold, slow in receiving impressions, and, in consequence, equally slow in making progress, and in securing improvement. Such are closely allied with the stereotyped, from whose conceptions and energies neither the world nor the church can recive much improvement.

As regards my own natural temperament, there can be no doubt that it is made up of a great warmth of feeling, blended with a considerable portion of the cautious and the reflective. A disposition of the composite order, if, indeed, there be any other? one which secures for me a lively and intense interest in every subject of research which may engage my attention, associated with the tendency to bring it under the most rigid examination. And it is only by a slow and a frequently-repeated course of investigation that I arrive at the ultimate conclusion. When, however, such a point has been once reached, the process has never to be renewed.

It has been thus with the examination of the subject of baptism. This question has again and again passed in review before me, but without producing that amount of conviction which would have war-

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ranted me to loose my hold of long-cherished opinions, and to embrace the directly opposite views of the question. There has often been much in the consideration of the question to shake my confidence, and thus to agitate my mind, but it has not been sufficient to satisfy my conscience that it was my duty to renounce my former belief, and to take up a new position. For I hold this sentiment to be just and right, that nothing can warrant an individual sustaining an important official position, from receding from that position without the fullest conviction that the one he occupies is, on the ground of truth and right, untenable. To such a conclusion I have, by a slow and gradual process of enlightenment and conviction, reached. But it is ont his account the more satisfactory to my mind. For whilst the process has been going on, the amount of evidence has accumulated to such a degree that had I not at last fully and cordially yielded myself up to its practical suggestions, I should have been doing violence to my conscience and my heart.

But I would observe, 2ndly—That the influence of prejudice has, in my own case, had a great deal to do in retarding the satisfactory settlement of the question.

I have a very distinct recollection of the shock which my first religious impressions sustained by the cold and repulsive spirit in which I was treated by some Baptist relatives. At a very early period of my life, I was brought under the gracious influence of the truth. I had just entered upon my sixteenth year when this great event took place. Prompted by the new feelings which I experienced, I longed for Christian fellowship. I had but one like-minded with myself, with whom I was wont to take sweet counsel, and to go to the house of God in company: one who is now, after the lapse of many years, sustaining an honorable position in the world of business, whilst he is equally distinguished for the possession of a matured and elevated piety. With the exception of his companionship, I was, religiously considered, alone. I had no relative nor friend who was like-minded with myself.

About this time I received an invitation from some Baptist relatives, living at a distance from my native place, to spend a few weeks with them. I knew them to be pious people, and I therefore expected to enjoy in their religious society all that my heart could wish. Judge, then, of my disappointment, and, I may add, the revulsion of feeling I experienced, when, instead of receiving that encouragement from them which my immatured state of mind so much needed, I was treated to endless lectures about the anise, and mint, and cummin of their religious peculiarities, instead of mercy and judgment, and the weightier matters of faith and salvation. The spirit of censoriousness

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which they breathed, and the dogmatic rigidity of sentiment they displayed; the endless discussions about the doctrines and practices of their own peculiar society, in which they indulged, and the thundering anathemas which they hurled against every other sect of religionists, filled my youthful mind with terror, and caused me to turn away from such a community with a feeling bordering upon detestation.

Had they only in a loving spirit explained to me the principles which they maintained with such asperity, and many of which were in themselves right, I should doubtless have yielded up my heart to the genial influence, and perhaps have entered then into the position which, for the first time in my religious history, I occupy this evening.

The painful impressions produced by such a display of harsh and bitter Christianity, I have never lost. Whenever I have turned my attention to the consideration of the baptismal question, the feelings then awakened have ever mingled their influence, and tended very much to ward off the power of conviction.

A deep and enduring prejudice against the whole of the baptismal doctrine and discipline was thus created, which nothing but the cumulative force of the truth could master and destroy. I have been thus minute in the details of my early religious history, for the purpose of unfolding the most common source of the wide-spread spirit of prejudice which exists against the baptismal question, amongst the various sections of the Christian church, and not among the least of the denominations—the Independents.

My Baptist friends have been generally too harsh and dogmatic in their advocacy of this great truth. Perceiving the paramount importance of the ordinance as I now do, they think that every one else must see it in the same important light, and hence when they find the subject treated with indifference, they are frequently led to give utterance to their convictions with an acerbity of spirit which the truth does not require. The consequence of which is, the inquirer is repelled, and the opponents of the doctrine are more firmly strengthened in their position of antagonism to this great question. I am sure of this, that if we want to conquer the manifold hostilities of the human heart, through the power of the truth, it must be when that truth is expounded and defended in the spirit of love, when all its beauty and attractiveness glow forth in our Christian character, and are blended with our Christian course.

But I would observe, 3dly, that position has also lended its influence in delaying the settlement of this question.

The history of religious belief in the human heart, both in its ori-

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gin and growth, is a deeply interesting subject. That history is composed of such multifarious materials, embodies such various and important truths, has to come in contact with so many interesting questions, is oftentimes opposed to our most deeply cherished feelings, and has not unfrequently to struggle with educational training, family associations, strong prejudices, and worldly connections, that if such a history in its progressive developments did not undergo various modifications in its texture and form, it would be something exceedingly surprising. It sometimes happens, however, that upon a variety of religious questions, nothing arises in connection with that history to challenge their truthfulness, or even to create a suspicion of their scriptural character. The individual having been bro't up under the influence of certain religious principles, and nothing having arisen in the course of his investigations to cast a doubt upon their correctness, such principles continue to command the assent of his understanding, and the favorable regard of his heart. It is only when such sentiments come into vigorous collision with those of an opposite character that the attention is awakened, and the religious position of the individual becomes the subject of reflection and inquiry.

But even then there is experienced little desire to alter the positive form of belief, or to invest it with new characteristics. For when doubt and suspicion have been awakened in the mind, the process frequently instituted, is not to inquire into the genuineness of the foundations of truth, but taking these for granted, it has been for the most part to strengthen by additional outworks the already existing superstructure, and thus to give to it a more imposing, and *apparently* a more durable character.

Now this, in its individual aspects, has been very much the history of the baptismal question. Such has been its history in my own case. Taking for granted from the very commencement of my religious course that infant baptism was in accordance with the word of God, it was a long time before I was prompted to inquire into its scriptural character. Having in early life become intensely prejudiced against the question of Baptism, as I have before remarked, I had no inclination to enter upon its investigation. It was not until I had entered upon the duties of the Christian ministry, that it came under special consideration. And then it was not for the purpose of questioning its truthfulness, but in order to furbish afresh the weapons of attack and defense, and by renewed readings upon the subject, to increase my skillfulness in their use. The soundness of my position I never questioned. I might have grown dissatisfied with one theory of infant baptism, and become enamored of another, as I did, in

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fact, reject the covenant theory which Dr. Wardlaw advocated, and embraced that of the catechumens, upon which Dr. Halley has so ably written. But at the same time, I never thought that the subject of infant baptism was itself unscriptural and unsound. In short, it was not until I came to this Colony, and after having lost the Baptist portion of the church and congregation, that I began to look at the question in lights in which I never contemplated it before. But especially I determined to subject the whole question to the most rigid examination, from the circumstance that there was a growing number of parents, who, whilst they did not submit to the ordinance of adult baptism themselves, refused at the same time to have their children baptized. A sort of Negative Theology class men upon this point, who appeared to have found a half-way house between the two opposing systems, where they expected their consciences would give them no further trouble about the matter. The feeling of dissatisfaction with such a state of things continually increasing within me, I determined, as I have just said, to have the whole subject laid bare and examined. Into this examination I entered about twelve months ago, and since then I have pursued it through all its ramifications. The Scriptures I have closely and prayerfully examined. Every theory of baptism I have keenly scrutinized. From all sources I have sought information; every human authority upon the question to which I could gain access, I have consulted, and the final issue of this long-sustained and prayerfully-conducted examination is this, that the position which I have hitherto occupied is false—not in accordance with the word of God, and opposed to the authority of the Great Head of the church.

I would again observe, 4thly, that the spirit of indifference to the Baptismal Institute, has also had its influence in excluding sound views upon this question.

Amongst the Independents, there is litte importance attached to this ordinance, at least amongst that portion which has adopted Dr. Halley's theory of the institute. When the administration of the ordinance is confined to the children of believing parents, then there is at least an external importance attached to the rite, which does not exist when every one who likes may have the ordinance administered to their children. And this is Dr. Halley's theory. He has in the advocacy of his views reduced the qualifications of parents who bring their children to the baptismal font, to the lowest rudimental form, if indeed they may be designated qualifications. And the consequence is, that the rite thus administered is recognized as being entirely destitute of religious value. From such a view of the ordinance, the spirit generated is that of indifferentism. It is of no consequence.—

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I do not see the use of it; where is its importance? are expressions frequently uttered respecting it. Hence, with this feeling of indifference to infant baptism arises the corresponding prejudicial feeling in some minds, that the Baptists attach far too much importance to their views of this sacred ordinance, and in the minds of others a spirit of inquiry is awakened, which frequently results in the Scriptural recognition of this divine institution.

But I would observe, lastly, that this continuance in a false position may be further explained, as it respects myself and others, by the fact that there has been paid too great a deference to human authorities and dogmas, and too little regard for the Scriptures of truth. We profess to believe in the all-sufficiency of God's word. But how often do we act in opposition to this fundamental principle. How readily do we turn away from the infallible oracles to consult the opinions and to receive the teachings of the Fathers and Doctors of the church. And is not this often done for the purpose of strengthening and confirming opinions which we have long entertained, and which we are reluctant to renounce. This human and traditional Christianity, so frequently opposed to the simple teachings of God's word, has done more to foster human dogmas, and even to perpetuate and multiply sectional distinctions, than all other causes put together.

In the careful and long-sustained examination of this question, there are two very important truths which have been especially impressed on my heart, and which, if it should please God to call me anew to the ministry of his Gospel, shall be more fully than ever embodied in my course of study and preaching.

The *first* is, The danger of placing an indiscriminating confidence in human authorities and teachings. In prosecuting my investigations upon this question, I have had deeply impressed upon my mind the utter folly of trusting to a traditional Christianity—a Christianity made up of human dogmas, handed down from one generation to another—loosely allied to the Word of God, and employed for the most part to uphold and defend some leading doctrine or some institutional peculiarity of a Denominational Theology. Here is the stronghold of manifold religious theories—baptismal and others.

But, *secondly*—I think I never had so deep an impression of the divinity, the beauty and the preciousness of the inspired record, as I have obtained in the prosecution of this subject. I have come, with the fullest certainty, to this conclusion, *that the Word of God, apart from all other teachings*, is sufficient to lead the mind to just and satisfactory results upon all religious questions. In this repect it asserts, over every human production, an immeasurable superiority.—From the Word of God, exclusively, I speedily found that I could



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have most fully satisfied my understanding and conscience upon this question of baptism On account, however, of the ministerial position I occupy, I determined to subject the question to every test—and what have I gained by the process? Absolutely nothing but the conviction that the plain and prayerful reading of God's word is all that is needed to come to right conclusions upon the varied subjects of its teachings.

It is my intention, as I have already stated, to deliver two lectures on the Baptismal Question. I will therefore indulge in no further remarks on this occasion. I should prefer, at the present moment, to have my mind and heart solely occupied with the religious aspects of this service. In the observance of this sacred ordinance, I would recognize with all simplicity and fullness of faith the authority of Christ—my Divine Master. What I have done to express my obedience to his command, I would not for one moment regard in the light of sacrifice. Did it require me to perform something inexpressibly more trying and self-denying, most gladly would I do it. To my Divine Lord I owe every thing—a recovered existence with its divine life—its noble privileges—its glorious destiny, and its immortal joys. I am, therefore, here to express, through this ordinance, my attachment to his name, my subjection to his authority, and my devotedness to his cause.

My confession of faith in respect to this divine institution is very simple:

I believe that no one has the right to be baptized but such as have repented of their sins and exercised faith in the Lord Jesus Christ.—This, I trust, I have done.

I believe that this divine institution is the symbolic representation of our faith. To me there are here exhibited, as in a figure, the precious truths of my salvation, that Christ has died for my sins and has risen again for my justification: that by submitting to this Christian ordinance I am buried with Christ, that I may rise in newness of life in Christ Jesus. Of this, I want on this solemn occasion to have the deepest impressions; nay, I could wish to carry through the remaining course of my pilgrimage down to the dark sepulcher, the most vivid remembrance of this night's consecration to my Lord and Savior.

I believe that this divine institution is the significant badge of Christian discipleship. I show to the world, through my baptism, that I am risen with Christ—a follower of the Lord Jesus—that I must, therefore, breathe his spirit, testify to his salvation, be devoted to his service, and wait for his coming and kingdom.

I feel that the vows of Christ are now upon me. Oh, may I continue faithful unto death, that I may receive a crown of life.

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Let me remark, in conclusion, that in the observance of this divine ordinance there are associated with me my dear wife and one of my sons, both members of the church over which I lately presided. The faith in believer's baptism they had both acquired before myself. I should have preferred being baptized alone, lest it should be said that some undue influence had been exercised to secure their acquiescence. It is, however, their own act and deed, to the performance of which they have been impelled alike by their convictions and by their sympathy for me, sustaining, as I now do, the unkind and unjust reflections of former friends, on account of the course I have thought it my duty to pursue.

## IS CHRISTIANITY A SYSTEM?

Two questions are to be propounded and answered before we can logically or rationally answer the question, "Is Christianity a system?" These are, *What is a system?* and, *What is Christianity?*

Webster, our most learned and most popular lexicographer, defines it in the following words: "An assemblage of words adjusted into a regular whole; or, a whole plan or scheme, consisting of many parts, connected in such a manner as to create a chain of mutual dependencies; or, a regular union of principles or parts forming one entire thing." Thus, we say, a *system* of government; a system of principles, such as the solar system; a system of logic; a system of law; a system of morality; a system of chemistry, &c. In any system, as the word itself indicates, there must be an affinity in all its component parts, standing together in harmony or concord, terminating or culminating in one end or object.

Lexicographers too generally give the currency of words, rather than the grammatical import of the terms which they define. The *usus loquendi*—or, the *mere currency of words*—is not always the best definition of them. Hence the necessity of ascertaining their verbal meaning, and the necessity of our defining the precise import in which we may use them in any given case. It is, indeed, all important in many cases for a writer to define the sense in which he uses them in any given or important acceptation of them. This we deem expedient in the present case.

Then let us inquire into the elements of which the word *system* is composed. It is composed of two Greek words—*sun* and *isteemi*—literally indicating, *I stand together with.* When, then, any number of items of any given case stand together in perfect harmony, or in necessary connection, we call them, in the aggregate, *a system.*

There are, for example, many items in the astronomy of the heav-

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ens; many items in the geology of the earth; many items in the constitution of a monarchy, an aristocracy, an oligarchy; many items in a grammar—in every text-book of every science. These *stand together* in perfect unison, making a perfect and complete whole of the several parts. They are, therefore, in the aggregate, a system.

The Almighty Creator of this universe worked systematically in every *fiat* of the creation drama. As we have repeatedly noticed, each and every *fiat* was in perfect and complete connection and harmony with all its antecedents and consequents. So much so, that if a century, or a thousand of them, had intervened between any two of them, nothing in the past or in the future could have, in any evil respect whatsoever, affected its precedents or its subsequents.

The universe, indeed, is but a system of systems. They, however, are all moving in perfect concord around a common center. And does any one inquire what that center is, we would, from all our premises, strongly affirm, that it is not a material center. No material cause can, by any physical means, move or control a spirit. But a spirit can move and control matter.

All power in the universe is lodged in *will*. *Matter of every kind is passive.* The lightnings of heaven are as passive as Mount Ararat. Spirit controls matter, while matter of every kind is wholly passive. *Will* is the only potent agent within the area of the universe. The creation drama, as Moses represents it, was only a *speech*. And that speech was but a form of a series of *volitions* embodied in words. But behind and above all these oracles, was a *thinking*, *willing* spirit, whence these oracles emanated.

There is a finite and an infinite will. The power of will is always proportioned to, and emitted by, the machinery which it controls or employs. *The will of God embodied in words, created the universe.* Does any one doubt it? Let him that doubts it read with all attention the first verse of the first chapter of the beloved and loving John. It reads thus: "In the beginning was the WORD, and the WORD was with God, and the WORD was God." "This person was in the beginning with God. All things were made by him, and without him nothing was made that was made. In him was life, and the life was the light of men. And the light shone in the darkness, but the darkness did not admit it." Bernard's Translation, 2d Edition, A. D. 1842.*

* This edition and translation, in many instances, are, in our judgment, preferable to any other that we have examined. But neither Bernard's version, nor Boothroyd's revision, nor any other that we possess, is in all respects superior to the commonly received translation. A perfect translation of the whole Christian oracles we neither have seen nor expect to see. A man must perfectly understand the Christian institution before he can perfectly translate the Christian Scriptures into our vernacular.

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"Order," is admitted, without debate, as "*heaven's first law.*"—And this confessed, *an end precedes a beginning!!* No wise, discreet man acts at all without motive, or without an object. The object is *the end and intent* of whatever means he may employ to its attainment. Mind precedes thought; thought precedes volition; volition precedes action; action precedes attainment; attainment precedes enjoyment. *This is order.* This is heaven's first law. It is infallible. This is system,—these means and ends stand together as invulnerable as Divine Revelation. A wish or a desire, without an object, is impossible. As impossible as to make nothing the parent of something. These propositions are logically and actually systematic.

The increase or multiplication of such syllogisms in any given case, affects not in the least the idea of system. It is true that the assemblage of things, or items, must be consentaneous to some definite subject or object. The subject or object must be perspicuously presented to the understanding of the party to which it is addressed; and the arguments or motives pertinent should be so arranged, in such logical order, as to gain his assent or consent to the end or intent contemplated.

Now the facts and documents of Christianity, or the gospel, are not stated in a mere speculative, logical or rhetorical style, but in pointed statements of facts and events. These, however, are perfectly consentaneous with one another, and placed before the human understanding in such order and harmony as to meet the rational demands of a thoughtful and inquisitive mind. And when fully presented, they meet all the conditions and cravings of fallen and alienated humanity. Take one example from the great apostle to the gentiles, or the nations, of his manner of arranging and presenting them to their conditions and circumstances. To the converted Corinthians, he said, I will declare to you the gospel which I preached to you, which you have received, and in the belief of which you now stand."

He then simply states—that Christ had died for their sins; that he was buried; and that he rose again the third day, according to the Jewish Scriptures, weekly read in their public synagogues; and then repeats some of the prominent witnesses, closing with himself as one of these witnesses. So all the twelve Apostles preached; and so the Corinthian brethren had all believed.

This splendid summary of the gospel, amply documented, was the true preaching of the true gospel to produce saving faith where it was not established, and to confirm it where it was. This is the true system of the true gospel of the true grace of God, according to Paul, the embassador of the Lord Jesus Christ to the whole gentile world, the field of operations assigned to Paul as God's embassador to the



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gentiles. This is the true system of the true grace of God, as dispensed by Paul, the true embassador of the true Lord Jesus Christ. Did not this suffice the most fastidious ear!

But alas! how few preachers of the gospel so now present it as Paul presented it to his contemporaries! And what creeds, filled with abstractions, speculations, theories, philosophies, falsely so called, are now substituted within and without the pale of Protestant Christendom! Theories or speculative philosphies never can be believed—they may be *assented to*, in the true meaning of the word. But mere assent to a series of abstractions, which never are and never can be believed, in the true sense and acceptation of the words belief an believed, is not faith. And strange to say that the question whether faith precedes repentance, or repentance faith, is yet with a majority of professors and teachers, a debatable question! A. C.

## PURITY OF CHARACTER.

Over the beauty of the plum and apricot there grows a bloom and beauty more exquisite than the fruit itself—a soft, delicate flush, that overspreads its blushing cheek. Now, if you strike your hand over that, it is gone forever, for it never grows but once. The flower that hangs in the morning impearled with dew—arrayed as no queenly woman ever was arrayed in jewels—once shake it so that its beads roll off, and you may sprinkle water over it as you please, yet it can never be made again what it was when the dew fell silently upon it from heaven. On a frosty morning you may see the panes of glass covered with landscapes, mountains, lakes, and trees, blending in a beautiful, fantastic picture. Now, lay your hand upon the glass, and, by the scratch of your finger, or by the warmth of your palm, all the delicate tracery will be obliterated. So there is in youth a beauty and purity of character, which, when once touched and defiled, can never be restored—a fringe more delicate than frost-work, and which, when torn and broken, will never be re-embroidered. A man who has spotted and soiled his garments in youth, though he may seek to make them white again, can never wholly do it, even were he to wash them with his tears. When a young man leaves his father's house, with the blessing of his mother's tears still wet upon his forehead, if he once loses that purity of character, it is a loss that he can never make whole again. Such are the consequences of crime; its effects cannot be eradidcated; it can only be forgiven.—*Christian Intelligencer.*

REPENTANCE.—Repentance without amendment, is like a continual pumping in a ship without stopping the leak.

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## WHAT IS MAN?

A true analysis and synthesis of man is wholly indispensable to a perfect and complete theory, or programme, of his education.—We have long regretted, and yet regret, the want of such a programme. There are two theories of the human constitution which ought to be examined and disposed of before we can finally and satisfactorily dispose of the entire subject of human education. There are the *Dualists** and the *Pluralists*. The former preach and teach that man has a *body* and a *soul*; whereas the latter contend that man has a *body*, a *soul*, and a *spirit*.

Without entering into either the *pro* or the *con* of these theorists, we are satisfied to think and pray with Paul and his co-ordinates, "that the *very God of peace* would sanctify and purify us wholly; in our whole frame—*spirit*, and *soul*, and *body*." 1 Thess. 5: 23.

There is, in Paul's style, the climax ascending and the climax descending. The latter is, in this case, preferred; and we presume to say, with special regard to the legitimate supremacy of the spirit of man over both his soul and body.

Everything was typical in the antecedent dispensations, both in the patriarchal and in the Jewish. There are in every man a body, a soul, and a spirit. There were in the tabernacle and in the temple three apartments, based, we presume to say, on this fact. These were, the court yard with its furniture, the holy place with its furniture, and the holiest of all with its "patterns of things in the heavens." The three states of man—1st, in nature, 2d, in grace, and 3d, in glory—were most felicitously exhibited in the picturesque adumbrations of the house that Moses built in the wilderness of Sin.

The body is the outer court, the soul the holy place, and the spirit the holiest of all. All are consecrated to the service of the Lord, who is the *head* of this body, through the Holy Spirit, which is the *heart* of it. Hence the prayer of Paul for the church, which is Christ's mystical body, in these words—I pray to God that he may sanctify the members of it, in their "whole *body*, *soul* and *spirit*."

We have repeatedly alluded to this trinity, or triunity, of natures in one personality, as no less wonderful than three persons in one Divinity. We do not institute a parallelism in all respects. Three *personalities* in on Jehovah, and three *natures* in one humanity, are at our angle of vision, equally mysterious and incomprehensible. But as to *the fact*, there can be no rational doubt. There are in the Divine

*These terms are of rare occurrence in our day, but are quite apposite to existing theories of some theological dogmatists.

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nature, Father, Son, and Holy Spirit; and there are in the human nature, a material body, an animal soul, and a personal spirit—intellectual, moral and religious. These three we can apprehend, though we cannot comprehend any one of them. Faith can neither create nor annihilate reason, but it can transcend it. Every rational man believes much that he cannot comprehend.

Apprehension and comprehension are by no means synonyms. We can apprehend a hundred or a thousand objects, without comprehending any one of them. In the social walks and communications of society, we both see and hear many things that we cannot comprehend, though we clearly and satisfactorily apprehend them. Hence the Holy Oracles abound in facts and documents of infinite value and importance, but never present a speculation, a theory, or an opinion as an object or subject of faith, hope or love.

Paul to the Corinthians, makes a *declaration* of the gospel, which he distinguishes from the *preaching* of the gospel. But in both he proposes no theory, no speculation, no philosophy, no doctrine. He simply *declares* the *great facts* which constitute its whole material.—These, we need scarcly state, are the *death*, or sacrifice of the Lord Jesus Christ *as a sin offering*; his burial; his resurrection; to which we may add his ascension and coronation as Lawgiver, King, and final Judge of the eternal destiny of men and angels. These constitute the glad tidings of great joy to all mankind.

The solemn and sublime import of these facts appreciated, meets all that God and man require in order to a perfect and perpetual reconcilition. Hence the gospel is, at the proper angle of vision, a perfect and complete reconciliation of all the moral attributes of God to one another in reconciling and receiving into the bosom of his love, fallen, alienated and degraded man. It is, therefore, both the wisdom and the power of God to salvation to him that receives it, magnifying every moral attribute of God; so that justice, truth and holiness, mercy, condescension and love, unite, harmonize, and shine forth in undimmed splendor and beauty and glory.

We cannot but commend to the most devout and concentrated consideration of our readers a statement of the whole revealed attributes of Jehovah Elohim—in creation, legislation and redemption. In the first class we have displayed, wisdom, power and goodness; in the second class, justice, truth and holiness; and in the third class, mercy, condescension and love. And to each of these belong the three perfections of infinitude, eternity and immutability. Hence we affirm that God is infinitely, eternally and immutably good, wise, powerful, just, true, holy, merciful, condescending and gracious. *Beyond these, we have not one conception of another attribute of God!* These

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exhaust every idea of human reason and imagination, as to the being and characteristics of Jehovah Elohim.

We regret to say that in all our popular theologies and Christologies, we have never met in any of our readings with such a synopsis of the Divine nature and characteristics, or attributes. We shall ever be thankful to any one who can suggest to us anything wanting or redundant in these conceptions of the ineffably great and glorious Fountain of all being and blessedness.

It may be added, that in these attributes of God, as we conceive, every innate craving of humanity, in its fallen and degraded condition, is met and admirably provided for. We can ask no more; and God cannot ask any more or less in order to his own glory, and to man's eternal glory, honor and happiness, than that which is indicated in the law and in the gospel of his grace, as exhibited to us in his living oracles.

We shall thankfully receive from any quarter, or from any one, a suggestion of anything redudant or lacking in this concentrated view of the remedial system in all its bearings upon all the tenantries of heaven and earth.

A. C.

## LETTER FROM BRO. T. M. ALLEN.

Boone County, Mo., Jan. 4, 1862.

Bro. Campbell:—On the 1st inst. I sent you several names for the Harbinger, and now send you some additional names, as a part of my club for 1862, with the money for the same. I desire to stand by you in the glorious enterprise with which you have been so long identified, and encourage you in your work of faith and labor of love.—Although this is a dark and gloomy day, I will do all I can in these perilous times to hold up your hands; so that you may, in the evening of your days, continue to enlighten, strengthen, and encourage the followers of the Savior to be steadfast, unmoved, and always abounding in the work of the Lord. The deplorable condition of our once peaceful and prosperous country, must necessarily diminish the circulation of the Harbinger, and thus lessen the sphere of your usefulness; but go on, my dear brother, and endure hardness as a good soldier of Jesus Christ, and ere long you will reap the rich reward of the faithful in Heaven.

In my humble sphere, the theater of my movements has been greatly circumscribed, but I have toiled on, doing all I could in the service of my Redeemer during the past year, and I find, by posting up the books, and a reference to my diary, that in the year 1861 I preached some 185 times; and at the meetings I have attended, alone and in

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company with other preachers, there have been 192 additions. To the Lord, who maketh to grow, be all the praise.

I returned last week from a short trip to Illinois, and gave some 7 or 8 discourses in Jacksonville, where I had a good hearing, and 8 confessions. The indications were very flattering for the triumph of the truth in that lovely city. But expecting that Bro. Cox or Roberts will report the particulars of the meeting, I will not tax your patience with anything more on the subject.

May the blessings of our Heavenly Father, all kind and good, continue with us through life, that when done with the cares and sorrows of earth, we may meet in Heaven, is my prayer in the Redeemer's name. As ever, Affectionately your Brother,

T. M. ALLEN.

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RESPONSE.

BETHANY, VIRGINIA, Jan. 13, '62.

BROTHER ALLEN—*My dear Sir.*—Your estimable favor of the 4th inst, came duly to hand, as did also that of the 1st. I wish you could impart a goodly portion of your spirit and energy to a goodly number of our Missouri brethren. Many a benevolent enterprise has failed of success through the apathy and indifference of those who could have, by a becoming energy and zeal, not only sustained it in being, but have given to it an energy and success of paramount importance to the common cause of humanity, to the glory of our Redeemer, and the prosperity of his kingdom and glory on this earth. But alas! how much is sown to the flesh, and how little to the Spirit, by the great and fearful majority of the professedly naturalized citizens of the acknowledged and accredited kingdom of the Prince of Peace, and the Author and Founder of the faith and hope of the gospel!—Oh, that we all could sow more to the Spirit and less to the flesh!—What a rich harvest of souls might be gathered into the granary of Paradise Restored!

We at Bethany, in common with all the colleges in Virginia, and indeed in all the South, are almost reduced to a shadow, compared with by-gone days and years. Martial glory and military splendor have usurped the throne of Literature, Science and Religion in the actual esteem and fascination of young men, and even of their fathers—many of whom so commend patriotism and heroism, as to canonize them Christian virtues.

Military renown is canonized as paramount honor and glory. The majority will much more cheerfully contribute to Cæsar than to Christ; to save their country than to save their own souls, or those of their own offspring.

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We rejoice that there are many amongst our Brotherhood who are otherwise minded, and love Christ more than Cæsar, and who are fighting the good fight of faith, and laying hold on eternal life.

Your successful labors have achieved much, very much, in the progress and triumph of the original gospel in Missouri and elsewhere And now, in reading over your letter a second and a third time, I am reminded of a verse or two in David's Psalms, which I think to be apropos to yourself, and in some degree to myself, and for our mutual congratulation I will remind you of old Rouse's version of it—Psalm 92: 12–14.:

"And like the palm tree flourishing,
Shall be the righteous one:
He shall like to the Cedar grow,
Which is on Lebanon.

Those that within the house of God
Are planted by his grace,
They shall grow up and flourish all.
In our God's holy place.

And in old age, when others fade,
They fruit still forth shall bring:
They shall be fat, and full of sap,
And aye be flourishing."

We all love honor and reward. But there is an honor and a reward that come from God, which last forever and ever. This honor and this reward, in the effulgence of their glory, eclipse all the honors and glories of all earth's hero men inscribed on all the pages of time, from the first to the last. Solomon, in all his glory, declared that the man that governs his own spirit is a greater hero than he that takes a city. But to quote his own words (Prov. 16. 32,): "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." To be desirous of this power and honor, is rather to be cultivated than any desire within the area of mere personal aggrandizement.

Self government, in full perfection, is one of the rarest of human attainments. No more brilliant halo of moral grandeur ever decorated man or woman, than that of a meek, placid, gentle, calm, serene, cheerful and joyful spirit. It doeth good to the possessor of it, and to the whole circle of his or her associatees in all the intercommunications of social life.

Whence come alienations, strifes, and fightings among the brotherhood of Christ? Come they not from the lusts and passions that work discord? Such are covetousness, boasting, emulation, envy, evil surmising, and evil speaking. These are, therefore, to be held

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in abeyance and mortified by every true and loyal-hearted citizen of Christ's kingdom.

In the absence of all these, the Christian preacher, or evangelist, has every advantage to aid him in his appeals to those without the kingdom of the Prince of Peace. In fact, this is the prelude to victory and triumph on his part. If well he understands the gospel and its appeals, and the circumstances around him, he can rarely fail to increase the fold of Christ—to bless and to be blessed. A. C.

## UTTERANCES OF JESUS ON THE CROSS.

Dr. Stier, in his admirable but prolix commentary on the "Words of Jesus," shows what a depth of meaning is hid in the Savior's teachings, revealed only to those who with humble prayer seek to understand them. Their riches can never be exhausted; and the Christian world needs to study them with an insight quickened by a deep spirituality. One of our exchanges groups together the utterances of the Savior on the cross, with brief comments:

1. "*Father*, forgive them, for they know not what they do."
2. "To-day thou shalt be with me in Paradise."
3. "Woman, behold thy son. * * * Behold thy mother."
4. "I thirst."
5. "My God, why hast thou forsaken me?"
6. "It is finished."
7. "*Father*, into thy hands I commend my spirit."

You will notice that the *relationship* is recognized in the *first* cry and the *last*. When the wrath-bearing hour commences, it is, "My God, My God," but directly he says, "It is finished." The atonement thus made, he again says, "*Father*."

The *first* cry tells of grace—of love to enemies. Stephen evinced the same spirit.

The *second*, of his power and willingness to save; a poor thief's *soul* is taken at once to Paradise, fitted by the precious blood that was shed for it.

The *third* shows his perfection as a man—caring for his mother, and intrusting her to the beloved disciple.

The *fourth* tells of sufferings endured, and yet man mocked his *thirst* with "vinegar and gall."

The *fifth* cry shows us how the wrath of God was upon him *for our sins*. "By his stripes we are healed." God did forsake his Son, that he might never forsake us.

The *sixth* tells of the completed work of redemption.

And the *seventh* shows how fully the work was accomplished, for he again says, "Father," and gives up his spirit.

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## AUXILIARY THOUGHTS.

In heaven, as we conceive, there is no forgetfulness on the part of God, angel, or man. We may, in one sense, live our lives over and over forever and ever. Forgetfulness is not a possibility of an angel or of a disembodied man. To the saved it will be a blessing unspeakable, and to the lost an eternal curse.

These are our stereotyped convictions, essential to eternal happiness and to eternal misery. They are, too, the strongest arguments within the area of reason or of imagination, in their legitimate influence on saint and sinner. I only wonder that so few, on either side, should not be perpetually influenced by them, in every thought, volition, word and action.

It is a fearful thing to be a man; whether a subject of the law or a subject of the gospel. The heights of human glory can never be scaled; the depths of human infamy can never be fathomed by mortal man! Eye has never seen, ear has never heard, the heights of glory, nor the depths of infamy, to which humanity must be subjected, according to the promises and threatenings of the Author and Founder of the Christian Institution.

We repeat, "Eye has never seen, ear has never heard, human heart has never conceived" the heights of glory annexed to the acceptance of the gospel, nor the depths of infamy intimated and indicated in the Christian Scriptures, annexed to the rejection of it.

This view of the issues of the drama of humanity ought never for a moment to be forgotten by saint or Sinner. The whole world is destined to eternal fidelity or glory, or to eternal misery and infamy. These are just as certain as God reigns and man lives and dies. The universalian is the greatest simpleton on which the sun shines. He talks on reason and gloats on folly. If there be no hell there is no heaven. If there be no eternal misery in the universe, there can be no eternal happiness in the universe. If there be no good one, there can be no evil one. Each and every one of these names is necessarily *antithetical. We know not, nor can know, anything but by antithesis*, by comparison and deduction. *This is the fundamental fact or basis of all human knowledge, or science, properly so called.*— Differential attributes are essential to *individualization*, and without the power of individualization, no human being could distinguish one object in the universe from another! This fact will be admitted by every sane person who understands the language employed. We yet need in science, and especially in Divine science, properly so called, an expurgated terminology. We have preached for some forty years the



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necessity, the indispensable necessity of an expurgated diction in the pulpit, and in all the theological and Christological emanations from the pulpit and the press. Our theological and Christological books, preachings, and teachings from pulpit and press, have erected a new Babel, in which and by which all Christendom has been fractured into atoms.

The language of Ashdod and Canaan have been so confounded, and so confounding, that sects and parties have so multiplied that names differential have required Theological Dictionaries and Encyclopedias of Religious Knowledge to make us acquainted with one another.

We submitted years ago a proposition to the contending parties in Protestantdom—the only plausible remedy that we could imagine adequate to the annihilation of these evils, and the demolition of our modern Babel.

It has, in our horizon, much more than we could have anticipated, demonstrated the entire practicability of a restoration of primitive Christianity, and of the union, communion and co-operation of Protestant Christendom in one grand confederation. In its direct and reflex influence, it has fully sustained, and more than sustained, our brightest anticipations, and fully demonstrated its entire practicability.

Its substitution of facts instead of theories, of precepts, promises and threatenings instead of human inferences and opinions, and the recognition of the seven Pillars which the great Apostle to the gentiles proponnded as the true and everlasting basis of Messiah's kingdom. Wisdom, Divine wisdom, has founded Christ's kingdom or church on the following SEVEN PILLARS: The recognition of *one Lord, one Faith, one Baptism, one God and Father of all, one Body, one Spirit, and one Hope.* This is a Divine Platform, adequate to the entire intent and purpose of the Messiah's mission. And Paul, the great apostle to the gentile world, has fully declared its entire sufficiency. He also inhibits every other basis, strongly asserting that *other foundation*, as the basis of man's salvation and the reign of the Lord Jesus, can no man lay than that which he himself laid. The one Lord of all, the Author and Founder of the Christian faith and of the Christian church, is the Alpha and the Omega, the Beginning and the End, he First and the Last, from every angle in the universe. A. C.

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Great devotion to literary pursuits, without active pursuits, often engenders indecision and want of manliness.

Every occurrence that awakens a new emotion in childhood, is the forerunner of everlasting consequences.

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## THE WESTERN EVANGELIST ON ORDINATION.

The Western Evangelist is a monthly, published in San Francisco, by our brother, W. W. Stevenson. It is now in its *fourth* volume, and we hope is well sustained in that land of gold. In the September number for last year, which has just come to my hands, we find the following article, on what he is pleased to term "The Harbinger's views on the Ordination Question." Bro. Stevenson says:

"We give our readers the full benefit of the *Harbinger's* views on the Ordination question, in the article above, taken from the June No. of that paper. The article is from the pen of the Junior Editor. It is, however, the sentiment of the Senior, as expressed some two years ago.

"The writer of the note asked two questions, neither of which received a direct answer. The first question is, "Are Elders made by the voice of the congregation, or by fasting and prayer, with the imposition of hands?" The second question is, the meaning of 1 Tim. 5: 22. It is to be regretted that these questions were not treated to direct answers. The special pleading introduced, is not the most satisfactory to common readers. It is admitted that it would be contrary to the freedom of the gospel to impose on Christ's freemen rulers whom they had no voice in electing. This negative concession is more than nullified by the assumption that ordination, as a ceremony, is a divine institution, and that none but Evangelists and a Presbytery can perform it. This assumption presumes that ordination is something more than a mere induction into office; that it does not confer right, but a sort of official grace. If an election means anything, in it, the election, that right exists, and not in ordination.

"The editor leads his readers, not into deep water, but into mire, where the learned and less learned have been floundering for centuries. This grace official, whatever it may be, must be derived from a power different and superior to the church. Surely, no one can suppose that the church can create a power not inherent in itself.

"The reasoning from the assumed position of the *Harbinger* is this. If Christ did give to the "Presbytery or Evangelist" the power to ordain, that it is a special power, as a regulator of the congregation, and must of necessity be deposited outside of the church. The reason and propriety of such deposit, are found in the following remarkable language: "But at the same time, it (Christ's law) requires that none shall act, although the people desire it, who have not certain qualifications. * * * Who, then, is to apply these tests? One will say, has not the congregation as good a right to judge in this

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matter as to choose in the other? By no means." From this piece of special pleading, we have, as a part of the divine economy, a bungling absurdity. The people may elect, nay, must do so—yet but another and independent power alone can ordain. Ordination being an essential ceremony, the election may be nullified by a refusal to ordain. The reason given for so contradictory a law is, that the *people* are not as competent to judge of the qualifications for office as Evangelists are. An Evangelist being necessarily transient, unavoidably less known to the members of a congregation than its own members are with each other, it is strange logic that they can know who is fit for office. We have not seen anything lamer than this.

"Guizot says, that the separation of the clergy from the community, was one of the most fatal errors of Popery. In the response given above, we have a pleader for reformation in the nineteenth century inaugurating the same evil of which Guizot complains. Where is the consistency of an election by the people, if an Evangelist may at will set it aside? Whateley saw this evil, and decided that the election gave the right to office, and, as such, controlled the ordination.—But in the Response before us, we are gravely told that the reverse is the true order. The same learned man decided that a church could put itself in order under possible circumstances; that is, the people with a Bible could do so. We ask, for we do not know, who put the Roman congregation in order? Perhaps Bro. Pendleton knows.

"1 Tim. 5: 22, is relied on by every party as authority for laying on of hands in ordination. Why, we are not prepared to say. There are two difficulties in the way. The first is, that it creates an overseer (bishop) of Timothy, which proves too much for some; second, hands were imposed for other purposes besides induction—any approval. Acts 14. 24, is relied on as positive proof of Evangelists ordaining Elders. All that can be confirmed by the text is the simple fact that Elders were elected. The word *kirotonea* means hand voting. The word occurs but twice in the N. T., Acts 14. 23, and 2 8. 19. The latter confirms the use—the act being directly ascribed to the congregation. If anything can be safely inferred from the text before us, it is that the congregations (churches) elected Elders under the direction of Paul and Barnabas. Surely these did not perform the election in person. Why so much has been written about the office of Evangelist, we are not able to say. The word occurs but twice in the oracles, and is never called an office, or alluded to as such, so far as known to us. Paul exhorted Timothy to do the work of an Evangelist. This Paul had himself done. Timothy could do the work without being an official person in the sense claimed. Indeed,

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the very next words indicate this: "make full proof of thy ministry" —as a servant of all, prove it by going to every place of usefulness and necessity.

"We enter our most solemn protest against the allusion to the U. S. Government, as illustrating Christ's kingdom. There are no lines of comparison. But our space forbids any further notice at the present time. Next month we will extend our investigation."

Bro. Stevenson must have written this article in great haste, or he could not have fallen into such mistakes about the contents of mine. He does me the justice, however, to give my article in full, and those who read it with more care than he appears to have done, will perhaps understand it better. On page 260, one line from the bottom, there is an omission of two words, by which my whole meaning is reversed. It is printed, "The people choose, but they cannot *effectually* call those who possess the *legal* qualifications—and of this they are not to be the judges." The important words "do not," were omitted before the word "possess." It should read, "they cannot effectually call those who *do not* possess the *legal* qualifications," &c. This omission, however, was made in the Harbinger, and of course the Evangelist is not responsible for it.

Let us see how Bro. Stevenson reads. He says, "The writer of the note asked two questions, neither of which received a direct answer. The first question is, 'Are Elders made by the voice of the congregation, or by fasting and prayer, with the imposition of hands?' The second question is, 'What is the meaning of 1 Tim. 5: 22?'" These are the questions which he says I did not answer. Now with respect to the first question, I say, (W. E. p. 261,) "To prevent the disagreeable consequences of imposing upon a people rulers whom they might not like, they are granted the right to *choose*; and to guard against the influence of party feeling, blind personal partiality, or a neglect of the required qualifications on the part of the people, Elders or Evangelists are required to *ordain*. Again, (W. E. p. 263,) "Both analogy, and the nature of the Christian government, then, seem to require the method of appointing to office indicated in the 6th chapter of Acts; and that, no matter what the office, whether Elder, Deacon, or Evangelist." Not only are these answers given to the 1st question, but the main burthen of the article is to justify and establish them.

As to the second question, i. e., the meaning of "Lay hands suddently on no one," it is answered in this sentence, from W. E. p. 262, "When they (the Evangelists) had succeeded in baptizing a sufficient number, they gathered them together in congregations, and taught them the things commanded;—amongst other things, the duty



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and necessity of organization. Under these instructions the people made their choice, and the Evangelists, *not daring to lay hands suddenly* on any man, examined with prudence and care into their qualifications, and then proceeded to ordain to office such as filled up the requisitions of the law. That this was the ancient and divine method, is evident from the 13th and 14th chapters of Acts, which, taken in connection with Paul's instructions to Timothy and Titus, leave no room for even a cavil." Here the passage "Lay hands suddenly on no man" is explained to have reference to prudence and caution in ordination; and the question, I supposed, was thus answered. It is true the 22nd verse of the 5th chapter of 1 Tim. has other clauses in it, but I considered the question as referring to *this*, since this is all of it that bears upon the general subject of inquiry, to wit, the ordination of officers.

Bro. Stevenson says, the proposition That ordination, as a ceremony, is a *divine institution*, and that none but Evangelists and (? or) a Presbytery can perform it, is an *assumption*. We do not know what is the standard by which Bro. Stevenson would determine either a divine institution or an assumption; but evidently, if apostolic *precept* and *example*, and the sanction of the Holy Spirit, are sufficient warrant to make an institution divine in its origin and authority, then is ordination such an institution; for Paul and Barnabas *ordained them Elders in every church*, (in the places named) *with prayer and fasting*, (Acts 14. 23,)—and Paul commands Titus explicitly to do the same in Crete, reminding him *that for that very purpose he had left him there*. (Tit. 1. 5.) Again, Paul and Barnabas were themselves set apart to a great evangelical work, as *itinerating preachers*, (ευαγγελισται) in this manner: "When they had fasted and prayed and laid hands on them, they sent them away." It is immediately added, "So they, being sent forth by the Holy Spirit," &c. (Acts 13, 3, 4.) Now if this is not of divine authority, we shall have to learn of Bro. Stevenson what is: and this is ordination. It is not the congregation voting by lifting up or stretching forth the hand only, (*kirotonea*) but a *laying on of hands*, (επιθεντες τας χειρας.) The Greek leaves no ambiguity as to what was done. In the first case, Paul and Barnabas did it; in the other, Titus was to do it—not suddenly, but with care and prudence; and in the last, we are not told by whom it was done, but the connection makes it probable that it was done by the other "prophets and teachers" named in the 1st verse. In the case of Timothy, who was chosen to the same office, it is expressly said it was done by the *laying on of the hands of the presbytery*. (1 Tim. 4. 14.) Here too the Greek is free from all ambiguity.

If Bro. Stevenson can find a case in which any besides an Evan-

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gelist or Presbyter exercised this right, then we will consider it—but until then, we must insist on the Scriptural limit to the rule.

Bro. Stevenson's remarke about the peculiar *unction* that some believe to attend ordination, are purely gratuitous, since I said not a word that could be construed into such a doctrine. I hold no such opinion, and have said not one word to justify the insinuation. I attempted to place this matter upon its true Scriptural ground, and as it is always pleasing to see, along with the authority of a divine institution, also its beauty and fitness, I attempted to justify the divine order by showing its wisdom and prudence; but I did not advance the doctrine at which Bro. Stevenson so causelessly takes alarm.

That there may arise extraordinary circumstances, in which a body of converts may organize themselves into a Christian church, I should have no difficulty in admitting. On this subject I have only said that we have no such case in the Scriptures. If the purpose of my article had been to find extreme anomalies in the fortunes of the church, and to give my opinions about them, I might have considered such a case. But my purpose was the very different one of attempting to develop the regular and constitutional method of choosing and ordaining the officers of a Christian congregation, as that method is taught and exemplified in the Scriptures. Bro. Stevenson will, therefore, please take notice, that I make no issue with him upon any such imaginary state of affairs as is conceived by Dr. Whately. Let us deal with what is taught, and *practically* useful to the many brethren who are inquiring for the ancient, apostolic order.

Bro. Stevenson is earnest and *solemn* in his protest against my "allusion to the U. S. Government, as illustrating Christ's kingdom." "There are," he says, no lines of comparison." This is a very easy way of disposing of my illustration. We can protest against anything;—even common sense is very *solemnly* protested against by many people—but does this show that the *common sense* is false? I showed, in my article, that the Scriptures taught us that the people *chose*, or *elected*, but that the Evangelist or Presbytery *ordained*, and added, "We have a similar provision in our form of government, the most rational in the world. The President elects or nominates to office: the Senate confirms or rejects. The right to *choose* is in the President: the power to apply the tests of qualification is in the Senate. If the nominee possess not the requisite qualifications, the Senate reject him; but they cannot nominate one in his stead. This the President alone can do. It is exactly analogous in the Christian organization. The people choose, and the Presbytery or Evangelist ordains." Again, "Certain qualifications are presumed to be essential to fitness for certain offices: these are prescribed in the fundamental

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law; and though the people should choose one who did not possess them, he could not be constitutionally inducted into office. Should the people elect to the Presidency of the United States a foreigner, he could not be inaugurated, because a fundamental law of the government forbids to such the honor and powers of this office. Should the people elect to a seat in Congress one under the lawful age, no matter though his election may have been by the unanimous voice of his district, he must still lose his seat for the want of the requisite qualification of age. The people *choose*, but they cannot *effectually call* those who do not possess the *legal* qualifications, and of this they are not to be the judges." Now if Bro. Stevenson can see "no lines of comparison" in this, I shall despair of illustrating anything to please him. Have we Christians not a fundamental law, as the United States have? Does it not prescribe the qualifications of officers, as does that of the United States? Dos it not teach us the method of choosing and installing these officers, just as the constitution of the United States does?—and has it not provisions by which departures from this method and neglect of these qualifications are provided against? Are not these "points of comparison?" Let Bro. Stevenson address himself as *solemnly* to the argument as he has to the protest, and he will find the difference between assertion and proof to be very wide.

Bro. Stevenson is doubtless right in saying he does not know who founded the church at Rome, as he is wrong in supposing that perhaps I do! Except Catholics, who receive the very ancient traditions concerning St. Peter, I believe it is very generally conceded by historians that this is a question on which the records are silent. But what has this to do with the ordination of Elders? Would Bro. Stevenson argue that, because I do not know who founded the church in Rome, therefore her Elders were not ordained! How absurd! and yet if it is not intended to suggest some such syllogism as this, what is the purpose of the statement? I confess I cannot see the point of it, neither as logic nor sarcasm.

Why Guizot's remark, as to the effect of the separation of the clergy from the community, is quoted here, I cannot see; for clearly, to any one who will read my article or who understands what Guizot meant, it does not apply to our views on the choosing and ordination of Elders. On the contrary, nothing is plainer than that we contend for the most intimate and cordial union and co operation of the people and the divinely-constituted functionaries of the church. "Whom God hath joined together, let not man put asunder." It would be easy to show that Guizot's reflection applies with full force against Bro. Stevenson's notions on this subject.

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He *does* separate the Evangelist and the Presbyters from the congregation in the choosing and ordaining of officers—for he excludes the former from any official participation in the matter, and gives it all into the hands of the members.

It would afford us much pleasure to exchange views more fully with Bro. Stevenson on this interesting subject—and we hope to hear from him again, as he promises in the conclusion of the article we are reviewing. We have not seen the October number, and of course cannot tell what may have been already said—but we shall look for it. With all due apologies for our own "*special* pleading," we beg leave to ask Brother S. to make both his *pleading* and his *reading* a little more *special* than he has done in the case before us; and we shall have more hope of coming to something like unanimity in our conclusions from the word of God. W. K. P.

## TE LAUDAMUS DOMINE.*

From the meadows and the plain,
From the fields of waving grain,
From the sacred, leaf-strewn wood,
By the pine-tree solitude;
Where the streamlet meets the vale,
Watering delicate flowers and pale—
Comes this choral chant to me—
*Te Laudamus Domine.*

When the morning's waking sun
Marks the day but just begun;
Or from his high meridian hight,
Pours down the zenith's blaze of light;
When appears the twilight hour,
Or when midnight storm-clouds lower;
Comes in calm or storm to me—
*Te Laudamus Domine.*

In the Springtime's path of flowers,
In the golden Summer hours,
In the Autumn's mellow glow,
In the Winter's realm of snow;
Through the earth and thro' the sky,
Wherever grace and beauty lie,
A tribute voice speaks soft and free—
*Te Laudamus Domine.*

Wherever God and Nature preach,
Wherever thought has dared to reach;
Wherever space and time can span,
Or things affect the fate of man;
In the heart and in the soul,
By affliction's deep control,
Sounds the diapason free—
*Te Laudamus Domine.* B.

* We praise Thee, O God.

## PROGRESS OF REFORM.

LETTER FROM BRO. A. E. MYERS.

DEAR BRO. PENDLETON.—Having spent some six months in Louisiana during the last year, in preaching the gospel of Christ, under the direction of the very excellent brethren at Cheneyville and in the Big Cane, I have thought that a short account of my labors would not be unacceptable to your readers. The warm season having fully set in, we left those devoted brethren for a higher and cooler latitude, having been much refreshed and encouraged by our mutual co-operation in the vineyard of the Lord. Our labors and associations there were, under the circumstances, truly pleasant; and had it not been for the troubles in our once happy country, we could have hoped for a much larger ingathering into the churches in that region than we had; but we can en-

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ly toil on in this sinful world, taking things as we find them. There were between twenty and thirty accessions to the different congregations there during our stay; and we hope much good seed was sown, that will yet spring up and bear much fruit. We left amid the tears of many noble hearts, accompanied with many other little tokens of Christian love. But we are reminded that we shall meet again, "where parting shall be no more."

We stopped about two months at my father's, in Tennessee, and while there, co-operated with several of our preaching brethren. Some thirty souls were added to the saved in that part of the State during our stay, and from what we were able to observe and learn, our preachers there and in the farther south gave themselves in all their public discourses to the ministry of the word—not to politics nor war.

While there, your piece in the June No. of the Harbinger on church officers, was received, and met our cordial approval, and that of every preaching brother we heard speak of it. This was truly gratifying, since an effort had been made in that and some other States to unsettle the minds of the brethren on these subjects.

Leaving there in the latter part of July, we reached our home here in Virginia, with our family all in good health, after an absence of eight or nine months. The Lord is our shield. Your brother in Christ,

WEST LIBERTY, VA. A. E. MYERS.

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GOOD NEWS FROM BRO. ERRETT.

OHIO.—In October, we spent a few days with the church in Elmore, O.—This church, planted in the wilderness during the business visits of the late A. L. Soule, and made to grow under the evangelical labors of the lamented Calvin Smith, has been carefully guarded and fostered under the pastoral care of Bro. ORANGE HIGGINS, whose ability as a preacher and worth as a Christian gentleman are cheerfully endorsed by the whole community A very neat house of worship has been built, and the prospects of usefulness are cheering. Two persons sorrowed unto repentance during our stay—though we are disposed to hope, from the attentive hearing, that many more may yet turn to the Lord. Bro. Higgins has kindled a fire in several adjacent districts, which is burning brightly.

MICHIGAN.—Fifteen additions were made to the churches in Muir and Ionia during the summer, and twenty-five thus far this winter. In Gratiot county, through the labors of Brethren Carpenter, Brooks and Sias, about ninety have been added to the churches. This is the fruit of the previous labors of the A. C. Miss. Society, and of the fostering care extended by the church in Muir. At Paw Paw, in October, we attended at the opening of a new house of worship—one of the neatest church edifices we have seen in that part of the State;—altogether the best specimen of church architecture in the village. A very dsirable improvement is noticeable in church architecture all through the West. We remained ten days with the brethren in Paw Paw, enjoying the hospitalities of an old friend and brother, J. B. Crane, who, with his energetic and devoted wife, conducts the Union School of the village. In the course of the meetings, brethren from the surrounding churches uniting with the brethren in Paw Paw in the request that J. B. Crane and A. Wilcox should be set

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apart as Evangelists, they were, according to apostolic usage, ordained by the laying on of hands, with fasting and prayer—the presbytery of the church uniting with the writer in the solemn services. Bro. Wilcox has since baptized 15 converts in an adjoining district.

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MISCELLANEOUS.

WAUSEON, FULTON CO., OHIO, Jan. 23, 1862.

DEAR BRO. CAMPBELL:—As it has been some time since I sent you any report of the success of the gospel in the bounds of my labors, I thought that I would send you a brief epitome of my labors.

At our annual meeting in this county, last September, 8 were immersed.—The next week, at the Williams county annual meeting, I immersed 6. The last week in September I went to Gratiot co., Michigan, and remained in that and Isabella co. 12 days, preaching the gospel to the people there. The immediate result of the meetings there, was the adding of 53 to the army of the faithful, besides gathering into the church quite a large number who had been immersed. We have a noble and devoted band of brethren in these two counties. May the Lord continue to bless them, is my prayer.

During the present winter I have held two meetings at Springhill, in this county. The first one, of two weeks' continuance, resulted in the adding of 22 to the church by confession and baptism, 4 by letter, and 5 reclaimed. The second, of five days' continuance, resulted in the immersion of 5 penitent believers; and 5 others, who had been immersed, took membership. At other points 7 have been added—so that in about 4 months' time I have had over 100 accessions, for which we thank God and take courage. S. S. CARPENTER.

Bro. J. L. Pinkerton, of Bethany College, held a meeting of 12 days at Bellair, Ohio, commencing on Saturday, Dec. 28th, and ending on Wednesday, Jan. 8th. The result of his labors was 15 additions by immersion—two of whom were Methodists. The church is now in a flourishing condition.

At a meeting recently held at Barnesville, Ohio, there were 4 accessions to the church at that place—one by immersion, one from the Baptists, and 2 who had been members. Also at Fairview, 7 miles from the above place, I baptized two young ladies. This is a new organization, and bids fair to flourish.

J. R. FRAME.

Bro. P. Green, Granger, Ohio, Jan. 8th, '62, writes: "Bro. Jno. Encell, of Akron, has just closed a meeting in our congregation, with 14 additions—12 immersed."

PENNA.—Bro. Wm. Rowzee, Philadelphia, Jan. 28th, writes as follows: Our Bro. D. S. Burnet is here on a visit, and has been preaching for us during the past week. On Lord's day evening he baptized two persons, and two others have made the good confession. We trust that many more will come out on the Lord's side while he is with us. On Lord's day evening he had a very large audience, a full house, and all seemed to be deeply interested in his earnest and eloquent presentation of the truth. We hope for good results from the meeting.

CENTERVILLE, KENTUCKY, Dec. 23, 1861.

At a meeting attended by Eld. P. B. Wiles and John Shackelford, at Cooper's Run, near Paris, closing 13th inst., there were 12 immersions. I was present to enjoy the glad scene.

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We closed a meeting at Cynthiana on the 20th inst., with 24 additions.—Bros. Saml. and John L. Rogers, who reside there, were present, aiding the good work. J. A. GANO.

Bro. L. Marrett, Bohon, Ky., Jan. 4, '62, writes: In the last month I spoke 42 times, traveled 200 miles, visited 54 families, and had 9 additions.

## OBITUARY NOTICES.

Died, Nov. 22d, 1861, at his residence, in Shelby co., Ky., Horatio M. Frazier. He was born in Maryland, August 5th, 1793, and moved to Kentucky in 1800. He was immersed into the name of the Redeemer in June, 1821.—Thus, at the age of 23, he took up the croos, and during the remainder of his life gave evidence that the outward exhibition of piety was prompted by the emotions of his heart. He was for thirty-two years a constant reader of Bro. Campbell's writings. In all the relations of life, he deported himself as becometh a Christian. He was a kind husband, an affectionate father, and a good master. His death has left a vacancy in the church which cannot be easily filled. During a lingering illness, he bore his sufferings with meekness—patiently awaiting the summons to a better land, where there will be no sickness or sorrowing. In contemplating the departure of such a man, we are ready to exclaim,

"O Death! where is thy sting?
O Grave! where is thy victory?"

To his companion and friends we would say, Look beyond the billowy waves of Jordan into the haven of rest, prepared for all Christians at righ the hand oft God—for we doubt not that his welcome has been, "Well done thou good and faithful servant; enter into the joys of thy Lord."

TRIBUTE OF RESPECT.

Died, January 8th, 1862, at the residence of his step-father, Jacob Robinson, in Garrard co., Ky., J. W. Cook, a student of Kentucky University, and a member of the Philothean Society.

At a regular meeting of the Philothean Society, the following preamble and resolutions were unanimously adopted:

Whereas, It has pleased our Heavenly Father to take from us our much loved friend and brother, James W. Cook,

Resolved, That it is with sorrow of heart and mournful regret that we pay this last tribute of respect to one whom we admired as a fellow-student, cherished as a brother Philothean, and loved as a brother in Christ. And that we deeply deplore the loss of one whose desire, even in the hour of death, was, that he might be spared to complete his education, so that he might become a preacher of the blessed gospel of the Son of God; yet at the same time expressing himself as reconciled to the will of the Lord.

Resolved, That while we submit in all humbleness and meekness to this decree of Infinite Wisdom, yet we cannot but feel the loss of one who gave fair promise of an eminent and useful career.

Resolved, That we tender our heart-felt sympathies to the parents and friends of the deceased, in this their bereavement. But while we sorrow with them in mourning their irreparable loss, we also have reason to rejoice in the hope that we with them will soon, in the home of the redeemed, greet our dear brother, who had chosen that good part that sustained and supported him in the hour of death.

Resolved, That we wear the usual badge of mourning for thirty days, as a token of our love and esteem for our departed brother.

Resolved, That a copy of these resolutions be sent to the parents of the deceased— also, to the American Christian Review and the Millennial Harbinger, for publication. O. A. CARR, G. L. SURBEL, J. S. SHOUSE, Committee.

My mother departed this life on the 12th of November, aged 91 years and 27 days. She died as she had lived, firm in faith and hope.

LANESVILLE, ILL., Dec. 30, 1861. JOHN C. PERRY.

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THE

# MILLENNIAL HARBINGER.

FIFTH SERIES.

VOL. V.] BETHANY, VA., *MARCH*, 1862. [No. III.

## INFORMAL COMMUNION.

DEAR BRO. HAWLEY:—Yours of 3d inst. I received a short time since, with much pleasure. From it, I perceive that you misapprehend me in relation to the particular question the discussion of which I regard as inexpedient. I fully agree with you that it is proper for the church to discuss, in the light of the New Testament, all questions concerning the order to be observed in the public ministration of the gospel and its ordinances. It is for the church to say, therefore, in the case in hand, whether strangers present shall be invited to participate with the members in the Lord's supper, or whether they shall be prohibited from partaking; or, finally, whether, the Scriptures being found silent on the subject, they shall be left to their own individual decision in the matter. These are practical questions which necessarily force themselves upon every congrgegation, and which I have supposed already discussed and settled long ago amongst us, as a religious body. The decision has been, that it is to be left to the individuals themselves whether they will partake of the bread and wine or not, and that they are to be neither invited nor prohibited.—That such has been the decision of the brotherhood, I gather from my own personal knowledge of the sentiments of many of the prominent brethren, and from what I know to be, from various sources, the general if not universal practice of the churches.* Cases of this

* I notice that Bro. Elley, in a late communication, denies this fact, and asks: "Is such the practice at Bethany? at Harrodsburg? at Detroit?" I feel surprised at this denial and these questions, and in turn would ask Bro. Elley, if



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kind, indeed, though frequently occurring, are never at any one time sufficiently numerous to attract much attention or remark, but that it is the acutual custom amongst us to acquiesce, either tacitly or openly, in such informal communion, will not, I think, be doubted by any one who has given his attention to the subject.

Whatever bigots may argue on the one side, or latitudinarians urge on the other, the usage of our brethren in this matter is undoubtedly correct. It has been found, that the Scriptures do not definitely point out the actual religious position of sincere believers, who, from untoward circumstances, have mistaken sprinkling for baptism, or, in helpless infancy, have been irretrievably committed to an incomplete or perverted form of Christianity. This being then an untaught question, it has, according to Paul's command to Timothy, been most properly "*avoided;*" and it is to the discussion of *this* question that I objected in my letter to you, and not to the consideration of the course which the church should pursue in relation to such persons. It is from the inability of the church to determine the exact *status* of such persons, that it has been judged proper to leave the decision with their own consciences, and with the Searcher of Hearts; and hence, they are neither invited nor prohibited. It would amount to nothing but vain jangling to discuss the position of any such individuals, since the New Testament furnishes no cases precisely similar, though, as I may hereafter show, it does not leave us wholly without guidance as to the spirit in which they should be met. Hence, we neither discuss nor decide them, for, as Bro. Franklin very correctly observes in noticing your article, "When an unimmersed person communes without any *inviting or excluding*, that is *his own* act, not *ours*, and we are not responsible for it. We do not see that any harm is done to him or us, and we need no exclusive remarks to keep him away, and we certainly have no anthority for inviting him to come." Again, Bro. Franklin very justly remarks: "We have nothing to do with any *open* communion or *close* communion. The communion is for the Lord's people, and nobody else. But if some imagine themselves to have become Christians, according to the Scriptures, when they have not, and commune, as we said before, that is *their* act and not *ours*. We commune with the Lord and his people, and certainly not, in spirit, with any not his people, whether immersed or unimmersed. We take no

he is not aware that it is not an unfrequent occurrence for members of other religious communities, who happen to be seated amongst our brethren, to partake of the loaf and cup as they pass round? and if he has ever heard the individual presiding prohibit the practice, or "fence the tables," in presbyterian phrase, or has known the church as a body to object to it? For my part, I have never known or heard of such an instance.

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responsibility in the matter, for we neither invite no exclude." This is a plain statement of our position and practice in this matter, which no one has had a better opportunity of knowing than Bro. Franklin, from his constant and extended communication with the churches over the whole country.

Having thus, I think, fully vindicated all that I have said on this subject, I might here very properly, and certainly very agreeably to myself, leave the whole matter to any who wish to prolong the discussion. As it has, however, become evident that there are amongst us some extremists on both sides of the question, it seems to me that it may be useful, in several respects, to pay a little further attention to *them*, and, by defining their position, to enable them to see a little more clearly where *they* stand, and if practicable, convince them that they have unwittingly both blended questions that are wholly distinct, and mistaken, in some degree, the ground occupied by the Reformation.

No sooner is it understood that we do not *prohibit* pious persons from communing who may belong to other religious communities, than both classes of these extremists at once unite in the mistaken idea that this is tantamount to *inviting* them, and the whole sect to which they belong besides. Both *wish* it to be so understood—the one class that they may themselves enjoy "communion with the sects;" and the other, that they may, by this perversion, render the wise and conservative course of the brethren odious in the eyes of the uninformed, and so gain some place or favor for their own exclusivism. Under this interpretation, accordingly, the decision of the brethren is to the former almost the dawn of a millennial day of peace; while with the latter, it is "open communion in its worst form; "allowing all to come, regenerate and unregenerate;" "breaking down the landmarks separating Christ's from human kingdoms;" "letting in all the Mormons," &c., &c. That any intelligent brother should construe the absense of prohibition in the case of a few particular individuals into a general invitation to all the world, or to all the sects, would, I confess, appear singular to me, did I not know how great confusion of thought there is in reference to this whole subject on the part of some really estimable brethren. In regard, then, to the former of these classes, to which I wish to devote the remainder of this letter, I would remark, that they greatly mistake the nature of the concession often made that "there are Christians among the sects," when they go so far as to *designate* the individuals in question; and still more when they suppose this concession *to sanctify the sect*. I seldom pay any attention to the *titles* of communications in our papers, as they are often irrelevant to the matter, and sometimes given according to the

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fancy of the printer, and I did not at first really notice the heading of your article in the Harbinger, until it was challenged by Bro. Franklin. I must say that I think Bro. Franklin's strictures entirely just. Upon the principles of the Reformation, we can have no "communion with the sects," or with sectarians. So far is this Reformation from admitting the claims of sectarism, or conceding to it countenance or toleration, that its great and special purpose is to overthrow and destroy it. Its principal aim has ever been to expose the wickedness and folly of the divisions that exist, and to urge all to abandon them, and unite under one leader, even Christ, the Lord. Such a thing, then, as "communion with the sects," would be at once a complete nullification of our plea, and a total abandonment of our position. I trust that nothing I may write on the subject will be put into the Harbinger under such a title, as I have never for a moment sanctioned or thought of such a thing as "communion with the sects," and I will therefore take the liberty of designating the title under which this is to appear if published, viz., "*Informal Communion*"—which expresses briefly the precise case under consideration, viz., that of a person communing without being formally invited; just as we may have informal hospitality, when a stranger takes a seat at a table with a family, without an invitation, yet not forbidden. Such an occurrence would not be regarded as a standing invitation to all the world to come and sup with the family, neither would the members of the family be thereby justified in abandoning their own table and their home, in order to become boarders and citizens at large.

When we say that there are "Christians among the sects," we do not mean Christians in the full sense, according to the requirements of the New Testament. We mean imperfect, embryo Christians, if you please, in certain most important points of the Christian profession, while, in other aspects, they may be regarded as full-grown, and even excelling in faith and works of charity. We use the same style employed by the Lord himself, when he said to Paul, persecuted at Corinth, "I have much people in this city." But Paul could not *know* who these people were, until they themselves rendered it manifest by coming out and obeying the truth. Neither can we *know* who are "Christians among the sects," except as they show a willingness to keep the commandments of Jesus. The concession is with us at best a *mere matter of opinion*, which, on our own principles, can never be made a ground of religious action. The charity that "hopeth all things," may lead us to *think* that God has received many who have never properly understood the gospel and its ordinances; but since this same charity "rejoiceth in the truth," it can never have, where the word of truth is silent, the guidance and com-

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panionship of *Faith.* Hence to go on from the general concession that there are "Christians among the sects," to determine what *particular individuals* are Christians, so that we may have communion with such "Christians among the sects," is to overstep the boundaries prescribed to us. And *to leave out the "Christians" altogether*, so as to come at last to "*Communion with the sects*," is a clear abandonment of everything that distinguishes the Reformation. This Reformation has a mission, which is clearly to "restore pure, primitive, apostolic Christianity, in letter and spirit, in principle and practice," and to gather together the people of God under one Lord, through one faith, one baptism and one Spirit. It can neve prove unfaithful to this noble purpose, and can make no compromise of principles and institutions derived directly from the sacred word.

While musing thus upon the important objects of this religious movement, my table, methought, was suddenly covered with small heaps, consisting of minute particles of various kinds. Most of these, indeed, seemed to be merely dust, but I could see many of the particles here and there shining as tho' they were metallic, while others seemed to be nothing but mica. Some of the heaps were pyramidal; others were spread out in various irregular forms, more or less compact. I soon noticed, however, that some of them were built up with elegance, in various styles of architecture—in the form of chapels, churches, cathedrals, &c.—and that, in these cases, the loose particles had been united by means of an adhesive cement, which in many places formed even a complete crust over the outer surface of the mixed building. By its means, the loose particles had been worked up into long flights of steps; into Corinthian, Doric and Ionic columns; handsome entablatures; lofty steeples, rising proudly from the roof; or, into Gothic windows, minarets, turrets, battlements and towers.—I observed, also, that the surface of the table between the heaps was also loosely covered over with mixed particles, which seemed to differ but litle from those of which the heaps were formed, and that by various mysterious movements, additions were made from these, from time to time, to the various heaps.

While I was contemplating this curious assemblage of miniature chapels, churches, cathedrals, &c., there appeared the venerable form of one whose sweet and benignant countenance has long been engraved upon my heart, who approached the table, bearing in his hands, upon an open volume, what seemed to be a magnet. No sooner had he brought this near the heaps, than I perceived quite a number of particles of a metallic luster, like steel, flying off from the different heaps and attaching themselves to the magnet. I saw that more of these came from those piles that were loose and irregular in form, and fewer



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from those that were compact, while very few came from those where the cement had been employed; only those, in fact, which happened to be lying somewhat loose upon the exposed surface. I observed moreover, that many particles, similar in appearance, came from the loose materials between the heaps upon the table, and that, when some of the piles were shaken or disturbed, a number of fresh particles were thereby enabled to escape from the mass, which had previously, by its weight, prevented them from moving. Thus it was, that, in a little while, the heaps, with the exception of those protected by cement, presented quite a changed appearance, becoming ragged, diminished in size, and full of holes and cavities, from which the particles had issued to attach themselves to the magnet. I was surprised to see, also, that by shaking gently the large mass of metallic particles which had by this time crowded, in an apparently confused manner, around the magnet, these began immediately to assume fixed and determinate positions, arranging themselves in regular and beautiful curves, in the exact order required by the magnetic forces.

While considering these movements, I said to the venerable form before me, "Sir, what are these?" "The heaps," said he, "are the various religious establishments of the day, some loosely put together, some more compact, and others firmly united by the strong cement of sectarian orthodoxy. The unarranged portion between them, on the table, represents the mass of mankind from which they have all been gathered, and from which, you perceive, they differ not materially in character. The shining, metallic particles which you see, are the people of God, who have been among the sects and in the world, but who have come out from among them and become separate, upon presenting to them the Lord Jesus Christ, revealed in the Bible as the spiritual magnet, appointed to draw all that are true unto himself. That some of these piles have furnished but few particles, is owing to the artificial cement by which they have been attached to the mass, and the less regular and compact the heap, the greater the number that have been able to yield to the attraction, because they have been left more to their true individual tendencies and desires.—So has it been the less rigid and formal of the denominations that have given most accessions to the Reformation, which seeks to gather together the Lord's people out of the division and confusion in which they have become involved. And, as the shaking of the heaps enabled other particles to emerge from the mass and spring to the magnet, so has *discussion* disturbed the religious communities around us, and enabled many to extricate themselves who would otherwise have been prevented by the hindrances and opposing influences in their way. Think not, then, that there may not yet be many particles

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of the true metal in these heaps, amidst the cement or the rubbish of which they are in part composed. Were we to break down these proud, encrusted edifices, and scatter loosely the particles of these and all the other heaps, so that the attractive force of the magnet could act on each with freedom, then, indeed, we might at length gather those of the true metal all together, and, in like manner, were those proud sects which assume to possess all ecclesiastical power and perfection, together with those of looser and more liberal struct ure, all broken to pieces, and each individual composing them freed from the party, personal or social ties that bind him to his sect, we should then have such an ingathering of the Lord's people, as shall probably be witnessed in the latter day. This, however, we cannot now accomplish, and we can only, therefore, now recognize formally as Christians, those individuals who can be induced, through the means at our disposal, to abandon everything for Christ." "But why," said I, "was it necessary to agitate also the particles which had crowded about the magnet?" "Because," added he, "man is ever so much influenced by the accidents of position, and by temporary and local ties, that even in the *church*, discussion and agitation are often necessay, that each may be enabled to find and adjust himself to his proper place, and conform to those just relations and divine and unerring influences which are connected with Christ, and spring from Him alone." It was at this moment that I awoke from my revery, and found that my imagination had mistaken the letters and lines of your letter, which was spread out upon my table, for fantastic heaps of particles, and that what I had taken for a magnet was a New Testament which was lying beside me.

Rest assured, however, after all, my dear Brother Hawley, that we can have no other sure foundation than that which is plainly furnished us by the word of truth, and that it becomes us to be extremely careful that we do not, either from an excess of sympathy and an impatient longing for conditions yet future, or, on the other hand, from a narrow and illiberal spirit of bigotry, compromise the position which which we occupy as advocates of a true religious reformation.

Yours very truly, R. R.

HARRODSBURG, Jan. 29, 1862.

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We may have a thousand resources of happiness, but without a consciousness of rectitude of purpose, not one of them all will avail.

The surest and most speedy road to distinction, is the diligent cultivation of natural tact.

From the follies of youth spring many of life's after sorrows.

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## THOUGHTS FOR SCHOOLMASTERS.

The Intellectual, moral and physical training of the young has in all ages been regarded as an obligation of the highest importance.—Statesmen and philosophers, however disagreeing in other respects, unite in regarding education as the safeguard of individual as well as of national welfare, and as the strongest bulwark of civil and religious liberty; and it is now universally acknowledged that on the simultaneous cultivation of the mental, moral, and motive powers, not only is mind expanded, principles formed, and the body strengthened, but a solid foundation laid for well-balanced character, and barriers raised to the inroads of disease and premature decay. Man is a complex being; and every thorough system of training must recognize him as possessed of intellectual, moral and physical attributes. The task thus devolved upon the teacher is no doubt difficult, for as each attribute is seldom correspondingly displayed, and as a healthy and vigorous whole is dependent upon harmoniously developed parts, each part necessarily requires to be subjected to watchful and careful supervision. To attain this object, it is evident that the schoolmaster ought to be a man possessed of superior talents and attainments, capable of discerning the physical and mental caliber of his pupils, and with science and tact sufficient to stimulate, to restrain, or to punish, as circumstances and cases require. It is in the power of the teacher, as a good potter, to produce vessels fitted for honor or for dishonor. If he be skillful, he may transform the irregular mass into forms of grace or beauty; if ignorant and incapable, he may send forth objects that will offend and annoy.

Such being the object, and such the requirements of the schoolmaster, is it not anomalous that no provision is made in the curriculum of his studies for his education in that department of science which takes cognizance of the co-relation existing between the mind and the bodily organization? Care is taken that he shall not be ignorant of English literature—that he shall not be deficient in the rule of three—that he shall be able to introduce his pupils into the dead languages; but that he should know the principles by which he is to discern human character, and rightly to apply the learning he has to bestow, is passed over as utterly worthless. He is left to blind chance to attain this knowledge and to apply its principles. Men are not accustomed to act thus in the ordinary affairs of life. The blacksmith does not trust to chance in the welding of his iron. His fire is arranged, his anvil prepared, his hammer selected, the nature of the material nicely calculated, so that in the end his labor produces the

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object at which he aims The chemist admits of no such thing as chance, for he knows that the union of chemical elements takes place according to fixed and unalterable laws. So is it with all the sciences: and why should a matter of such vital importance as education be left to blind and uncertain chance, and the danger incurred of launching a race—not of men, but of monsters, on the sea of life?

We regard a knowledge of psychology as the channel by which alone the teacher can reach that diagnosis of character by which to discover how to connect all parts of the noble structure which it is his privilege to conduct to a compact and harmonious whole. It was the profound knowledge of human character possessed by that eminent scholar and philosopher, Thomas Arnold, that imparted such power to his instructions, which produced such a race of manly scholars, and which at this moment casts such a halo around his name.—He lifted education out of dull matter of fact, taught his pupils "to act and live, not only as boys, but as boys that will be men, and showed them how to

"———— rise on stepping-stones
Of their dead selves to higher things."

It was his method, in the first instance, to know his pupils, and afterwards to direct his energies so as simultaneously to develop each part of their three-fold nature—strengthening where the plant was weak, pruning where vegetation was excessive, and forcing only where natural obstacles were raised to healthy and vigorous growth. By this means he raised the platform of education, and placed the scholastic profession in the noble and honorable position to which it is entitled, when it ceases to be a mean and petty art, and takes its place as a profound and liberal science. When this is generally accomplished, the teacher will command his own position and his proper remuneration; he will no longer be regarded as the dominie, encouraging contempt, but the schoolmaster, worthy of the highest honor and reward.

The possession of psychological knowledge would place a new power in the hands of the teacher, impart new interest to his studies, and give an aim, an object, a directness to his instructions, which, skillfully used, would, like an Enfield rifle, send the buller to the mark. Nor can the teacher afford to overlook this powerful aid. The task he undertakes is the equipment of a human being for the business of life, than which nothing can be more difficult, nothing more arduous, nothing more solemn. That lad who stands before him for the first time, in order to take his place on the form beside his other boys, is a being worthy of his deepest contemplation. Weak he seems, timorous he feels, bashful, and it may be even stupid, he looks; but who

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at this point can tell his destiny? Ill-treatment now *may* damp his youthful energies, and send him forth a waif upon the world, miserable in himself, a burden to his friends, and a scorn and reproach to all who know him; or neglect may be instrumental in giving bias to certain predispositions; and he leaves school only to be the inmate of an asylum for the rest of his days; or by judicious and careful training, founded upon scientific principles, he steps into his place a Hampden to lead or guide the destinies of men. We do not exaggerate when we assert that it rests with the schoolmaster more than with any other man to lead the young to misery and poverty, or to happiness and prosperity. His pupils are placed under his care at a period of life the most pliable, and when impressions are not only most readily made, but remembered. A powerful character brought into daily contact, armed with authority, and hourly bearing upon such, could not fail to leave an impress that would last as long as life itself.

If the teacher's influence is thus so potent, how dangerous mustit be to entrust the education of the young to men possessed of no physiological knowledge, and who, as Wordsworth has it, with their

"————meddling intellects,
Misshape the beauteous form of things!"

Surely there is enough of misery in life without the schoolroom, that nursery of virtue, being transformed into a hot bed of intellectual or moral suicide. What is it to a mere lad that his intellect is good, and his principles are bad, or that his principles are good if his body, through overstudy, is unfit for the position it has to fill? Mere cramming is not the work of the schoolmaster. It is trifling with his pupils, and it degrades himself. It is of vastly more importance to the boy to have his mind equally trained, to be taught habits of application, self control, and self-dependence, and to be initiated into the principles and modes of acquiring knowledge, than to flood his mind with oceans of learning. By the former means he will be sent out a man, to act a busy and useful part for the world's good; by the latter, a fool, to live, die, and pass away, without raising a bubble to tell he lived. In a word, the school is the sphere, not only to impart knowledge, but the place where the intellect and the conscience is to be cultivated simultaneously with a healthy and vigorous frame. Here, too, the dull intellect should be stimulated, perversion of the moral faculties controlled, extremely bad dispositions rectified, indolence stimulated or punished, and excessive vanity and self-importance restrained. This, and this alone, is the proper work of the schoolmaster—such the nobler duties he has to fill—but we hold he can only fufilll this vocation when deeply trained himself into a knowledge of psychological principles.—*Edinburgh Weekly Herald, 19th Oct.*, '61.

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## LORD BACON ON ATHEISM.

FROM CARTER'S LATE VOLUME OF HIS "BIBLE THOUGHTS."

"The fool hath said in his heart, there is no God.—Ps. liii. 1.

First, it is to be noted that Scripture saith, "The fool hath *said* in his heart," and not *thought* in his heart; that is to say, he doth not so fully think it in judgment, as he hath a good will to be of that belief: for seeing it makes not for him that there should be a God, he doth seek by all means accordingly to persuade and resolve himself, and studies to affirm, prove, and verify it to himself as some theme or position; all which labor, notwithstanding that sparkle of our creation light whereby men acknowledge a Deity, burneth still within; and in vain doth he strive utterly to alienate it or put it out; so that it is out of the corruption of his heart and will, and not out of the natural apprehension of his brain and conceit, that he doth set down his opinion—as the comical poet saith, "Then came my mind to be of my opinion," as if himself and his mind had been two diverse things. Therefore the atheist hath rather said, and held it in his heart, than thought or believed in his heart, that there is no God; secondly, it is to be observed that he hath said in his *heart*, and not spoken it with his mouth.

But again, you shall notice that this smothering of this persuasion within the heart, cometh to pass for fear of government and of speech amongst men: for, as he saith, "To deny God in a public argument were much, but in a familiar conference were current enough; for if this bridle were removed, there is no heresy which would contend more to spread, and multiply, and disseminate itself abroad, than atheism; neither shall you see those men which are drenched in this frenzy of mind to breathe almost anything else, or to inculcate even without occasion anything more than speech tending to atheism, as may appear in Lucretius the Epicure, who makes of his invectives against religion as it were a burden or verse of return to all his other discourses; the reason seems to be, for that the atheist, not relying sufficiently upon himself, floating in mind and unsatisfied, and enduring within many faintings, and as it were fails of his opinion, desires by other men's agreeing with his, to be recovered and brought again; for it is a true saying, "Whoso laboreth earnestly to prove an opinion to another, himself distrusts it."

Thirdly, it is a fool that hath so said in his heart, which is most true, not only in respect that he hath no taste in those things which are supernatural and Divine, but in respect of human and civil wisdom; for first of all, if you mark the wits and dispositions which are inclined to atheism, you shall find them light, scoffing, impudent and vain;

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briefly, of such a constitution as is most contrary to wisdom and moral gravity.

Fourthly, amongst statesmen and politics, those which have been of greatest depth and compass, and of largest and most universal understanding, have not only in cunning made their profit in seeming religious to the people, but in truth have been touched with an inward sense of the knowledge of Deity, as they which you shall evermore note to have attributed much to fortune and Providence.

Contrariwise, those who ascribed all things to their own cunning and practices, and to the immediate and apparent causes, and as the prophet saith, "Have sacrificed to their own nets," have been always but petty, counterfeit statesmen, and not capable of the greatest actions.

Lastly, this I dare affirm, in knowledge of nature, that a little natural philosophy, and the first entrance into it, doth dispose the opinion to atheism; but, on the other side, much natural philosophy, and wading deep into it, will bring about men's minds to religion; wherefore atheism every way seems to be combined with folly and ignorance, seeing nothing can be more justly allotted to be the saying of fools than this, "There is no God."

## THE UNAPPRECIATED SKY.

It is a strange thing how little, in general, people know about the sky. It is the part of creation in which nature has done more for the sake of pleasing man—more for the sole and evident purpose of talking to him and teaching him, than in any other of her works, and it is just the part in which we least attend to her. There are not many of her other works in which some more material or essential purpose than the mere pleasing of men is not answered by every part of their organization; but a very essential purpose of these might, so far as we know, be answered, if, once in three days or thereabouts, a great, ugly, black rain cloud was brought up over the sky, and everything well-watered, and so all left blue again till next time, with perhaps a film of morning and evening dew. And instead of this, there is not a moment of any day of our lives, when nature is not producing scene after scene, picture after picture, glory after glory, and working still upon such exquisite and constant principles of the most perfect beauty, that it is quite certain that it is all done for us, and intended for our perpetual pleasure. And every man, wherever placed, however far from other sources of interest or beauty, has this doing for him constantly. The noblest scenes of the earth can be known and seen but by few; it is not intended that man should live always in the

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midst of them; he injures them by his presence; he ceases to feel them if he be always with them: but the sky is for all; bright as it is, it is not too bright or too good for human nature's daily food. Sometimes gentle, sometimes capricious, sometimes awful; never the same for two moments together; almost human in its passions, spiritual in its tenderness, and divine in its infinity; its appeal to what is immortal in us is as distinct as its ministry of chastisement or blessing to what is mortal is essential. And yet we never attend to it, we never make it a subject of thought but as it has to do with our animal sensation; we look upon all by which it speaks more clearly to us than to brutes —upon all which bears witness to the intention of the Supreme, that we are to receive more from the covering vault than the light and the dew which we share with the weed and the worm—only as a succession of meaningless and monotonous accidents, too common and too painful to be worthy of a moment's watchfulness or a glance of admiration.—*Ruskin.*

## WHAT IS EDUCATION, IN ITS FULL IMPORT?

Education, in its full comprehension, includes much more than mere humanity or divinity. The full development of the vegetable and animal kingdoms, so far as the etymology of the word is concerned, is literally and truthfully education. Visit an orchard, a vineyard, a fruit garden, a flower garden, under a proper system of education, and contrast these with the uncultivated products of the wilderness and the desert, and what a contrast!

Education has both a *subject* and an *object*. Though not usually applied to fruits and flowers, to trees and shrubbery, or to animals of any category, it is nevertheless literally and appropriately applicable to them all. Cultivation is, in fact, education. Hence we speak of cultivated men and cultivated fruits and flowers.

Education is neither more nor less than development, in harmony with the subject of it. Its goal or perfection is the perfect and complete development of the subject of it. Vegetables and animals tributary to the wants of man in reference to his animal nature, are more or less the subjects of culture and development. This being admitted, by all human experience and observation, needs not to be argued. Our gardens, orchards, vineyards and farms everywhere attest this fact. So do our flocks and herds. These are still more manifest.

An educated dog, an educated ox, an educated horse, mule, or ass, is much more serviceable to man than those animals could be in the mere state of nature.

But of all animated nature, man is the least gifted with instinct, and



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the most endowed with reason. And above all animated beings he is gifted with a moral sense, more appropriately called *conscience.*

Some philosophers, falsely so called, do not appreciate its distinctive power. They too highly extol, and exalt it as a sort of demigod, as the alone arbiter of moral right and moral wrong. Some call it an *inner light*, independent of all that is extrinsic of itself, an infallible judge of right and wrong

Conscience is, indeed, the power or faculty of discerning and of judging the thoughts, motives, intents and purposes of our hearts and lives, as to their acceptability or inacceptability according to which we are approved or disapproved by the infallible Judge and Arbiter of human destiny.

We have seen numerous dissertatione on conscience. One of the best *practical* definitions we have seen of this supreme faculty, is that of J. M. Mason, in the following words: "Conscience is first occupied in ascertaining our duty, before we proceed to action; then in judging of our actions when performed." But from what source derive we a conviction of our duty? Is it from conscience? By no means. Is it from the mere reasonings of men? By no means.—Conscience, according to Paul, accuses and excuses. But by what standard? That is the question. By our own reasonings? By no means. They are fallible; therefore an unreliable judge. There is human reason, angelic and divine reason.

The reason of God is the supreme law of the spiritual universe.—And his oracles are but expressions of that reason. His word, or his law, is, therefore, Divinely rational It is holy, just and good.

He could ask no more than he has asked, and equally true it is that he could ask no less than he has asked, if he designed to make man perfectly, completely and eternally happy.

Before the most enlightened tribunal, whether human or angelic, were this question propounded, no other answer could be given than that which Solomon, the wisest of men and the greatest of kings, gave some three thousand years ago. The question propounded and answered by him, was expressed or stated in these words:

"I said in my heart, come now, make trial of mirth and enjoy pleasure: but behold, this also was vanity. To laughter I said, Art thou mad? and to mirth, Why doest thou thus? I examined my own heart, whether I should give myself to wine, my heart being still led by wisdom, or whether I should embrace folly; until I might see in what is that good for which men labor under the heavens, during all the days of their lives. I raised magnificent works; I built for myself houses, I planted for myself vineyards; I made for myself gardens and groves, and planted in them fruit trees of every kind; I made also pools of water, to water therewith the growing plantations. I bought men-servants and maid-servants, and had servants born in my house; I possessed

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also herds and flocks in abundance, more than any had before me in Jerusalem; I collected also silver and gold, and precious treasure from kings and provinces; I procured men singers and women singers, and the sweetest instruments of music, the delight of the children of men. Thus I became great, and possessed more than any who had been before me in Jerusalem; my wisdom also remained with me; and whatsoever my eyes desired I kept not from them. I restrained not my heart from any joy; for my heart rejoiced in all my labor. And in all my labor this was my portion. But when I looked on all the works of my hands and the labors in which I had been employed, behold! all was vanity, even as a feeding upon wind! For nothing remaineth under the sun. I then turned myself to contemplate wisdom, and vain-glory and folly: for what can the man do that cometh after the king, but that which he has already done?"—Eccles. ii. 1–12.

And now let us hear his conclusion, from his extended observation, research and experience. It is expressed in these felicitous words: "Fear God and keep his commandments, for this is *the happiness* of man."

You may say that the word *happiness* is not in the text, as found in the maxims or proverbs of king Solomon. We respond, neither is the word *duty*. It is an uninspired word—a mere human supplement. It is moreover impertinent. Had he propounded, *What is the duty* of man, then, indeed, it would have been pertinent to have said, "This is the *whole duty* of man." But duty is not in the premises, and logically, *alias rationally*, it cannot be in the conclusion.

Am I interrogated as to the premises—or what is the question propounded and answered by Solomon? By casting our eyes over the whole context, we can immediately discover the true question.

Education, in its full import, (that is, developed intellect, cultivated taste, purified affections, elevated sentiments, and heavenly aspitions,) aggrandizes, beautifies, beatifies, and glorifies man.

The accomplished teacher realizes all this, and suitably exerts his energies, selects his text books, directs his lectures, conducts his examinations, and awards his pupils with merited honors.

The whole community are interested, and should be still much more interested than they are, in the great and most benevolent work of education, in its true and legitimate import, and bearings on the present and on the future destiny of humanity and our own country.

It is a Divine statute, incumbent on all Christian parents, that they should bring up (that is, educate) their children in the instruction and admonition of the Lord. Paternal and maternal affection ought, we think, to suggest this as a paramount duty, superlatively incumbent on every parent possessed of natural affection. It is, indeed, by the greatest minds and most benevolent hearts regarded that the richest legacy a parent can bestow on son or daughter is a good education,

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adequate to the full development of their natural gifts and endowments.

The analysis and synthesis of man and his relations to the past, the present and the future of his being and well being, is the grand essential theme of all physical, intellectual, moral and religious education. These four words or ideas ought to be printed with indelible ink on the most enduring parchment, or rather deeply engraven on the pillared marble or the tablet brass.

When we concentrate our powers on the four elements of human education, we discover in them every essential to the well-being, the honor, the glory and the happiness of man.

His physical constitution is a legitimate subject of physical education. The analysis of the animal or physical constitution of man, is, indeed, a very elaborate study. It has been the material of many volumes, the subject of untold lectures. It is, indeed, full of wonders, and furnishes its thousand proofs of the power, the wisdom and the goodness of God.

And what do we think, or know, or affirm of the inner man? We presume to analyze the inner man under the name of *the soul* of man. But when asked, *what is the soul of man?* there are not a few philosphers and theologians who say it is the spirit of man. With them virtually the soul and the spirit are one and the same entity or being. They are, indeed, very simple philosophers! Moses, nor Solomon, nor Paul, ever so affirmed. On the contrary, Moses ascribes souls to every living creature, Gen. 1., v. 20, and again v. 30, "to every living thing." Again, God breathed, and man "became a *living soul.*" Chap. 2, 7. "If a soul sin, and hear the voice of swearing—if a soul touch any unclean thing—if a soul swear—if a soul commit a trespass—if the priest buy any soul with his money." Hundreds of times *soul* occurs in the Old Testament, *indicative of animal life*—and of *the whole person* of man.

In the New Testament, too, *soul* often represents *the whole person* of man, or *the life* of man. Both soul and body are said to be destroyed in hell. But never once is *spirit* said to be destroyed, in the whole volumes of Divine revelation.

The pulpit incumbents of all denominations confound themselves and their hearers in their use, I should say by their abuse, of this word soul. It denotes, in all the language of revelation, *the animal life*, or *the person of a man.* IT NEVER MEANS SPIRIT, IN ALL HOLY WRIT. Man has a *body*, a *soul*, and a *spirit*, and these are as distinct from each other as *earth*, *water* and *air* are distinguishable from one another. The *soma*, the *pseuchee*, and the *pneuma*, or the *body*, the *soul*, and the *spirit*, are three distinct entities. The body and the soul

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die, but the spirit is immortal. An "immortal *soul*" is not once found in Holy Writ.

We have had untold volumes and disquisitions on the whole subject of education—its subject, nature, end and object. We are accustomed to trace its history and progress through nations and empires, past and present. As duteous sons, we now wish our fathers had been more wise. The text books, too, have been reformed and re-reformed, time out of mind.

The progress of religion and the progress of education, like Bunyan's Pilgrim's Progress, are very popular themes. The analysis and synthesis of man, too, are judged to be all important themes, both as respects education and religion. But on all these themes our descendants in coming time will, no doubt, regret that we, their ancestors, had not been as wise as themselves. Every generation hitherto has so thought and spoken; and we may very reasonably anticipate that as we respect our ancestors, so will our sons and daughters respect us. Pigmies must look up to giants, and the future giants, no doubt, will look down on us, and regret what pigmies we their fathers were, compared with themselves. There is, indeed, in humanity, a felicitating complaisance within our bosoms which mitigates many of the troubles and disappointments to which mankind are incident. But "all men build too low who build their elysiums beneath the skies."

But some hypercritical reader will, in the vanity of his mind, ask, what has all this to do with academic or collegiate education?—! Much, every way, we respond.

Education, like every other pursuit, has its specific end and object. Moses and the Lord Messiah were professional Teachers. Such Professors as these never sat in an academic or collegiate chair.—More plenipotentiary embassadors than they never visited a court on this earth. Yet, with all his pre-eminent and high commission, Moses was the meekest of men, and the most august lawgiver and potentate that ever honored human nature. "The sword of the Spirit" was, yet is, and ever will be, his only instrument of conquest and triumph over alienated and opposing humanity.

Our corollary from these premises is happily expressed in one verse:

"Fight on, ye conquering souls, fight on,
And when the conquest you have won,
Then palms of victory you shall wear,
And in his kingdom have a share,
To endless day."

A. C.

"Paul and Silas had their prison songs in their prison sufferings."



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## WHAT IS REPENTANCE?

The critical world is still unsettled as to the best English rendering of the two Greek verbs, *metanoeo* and *metamelomai*. Two different renderings of each are given by two scholars working under the same rules for the Bible Union. One renders *metanoeo*, *repent*, and *metamelomai*, *regret*. The other renders *metamelomai*, *repent*, and *metanoeo*, *reform*. Again, a new translator of considerable merit, whose version of Matthew is passing through the "Am. Christian Review," renders *metanoeo*, *amend your life*, and *metamelomai*, "*to regret one's conduct*."

This diversity of rendering, arises, in part, from a desire to avoid the confusion introduced into the common version by rendering both words *repent*, and in part, I conceive, from an imperfect understanding of the meaning of *metanoeo*. When the exact meaning of this term is ascertained and agreed upon, there will no longer be any diversity of opinion as to the best English representatives of them both. In former efforts to settle this meaning, many good things have been said as to the etymological meaning of the word, but not sufficient attention has been paid to its scriptural usage. It very often happens that a word acquires, in use, a meaning somewhat different from that indicated by its etymology. We should not, therefore, slight either of these sources of information, but make a judicious use of both.

It has been clearly shown from the etymology of the word, that it indicates a *change of mind*. But when used in a religious sense, it is limited by the subject to a change of mind *in reference* to the will of God. This general idea should be allowed to follow the word into the New Testament, unless its usage there clearly excludes it.—Two of the renderings above mentioned, however, fail to give expression to it. *Amendment of life*, and *reformation*, both *imply* a change of mind, but neither of them expresses it. There is, therefore, the same difference between them and *metanoia*, that there is between the *expression* of an idea, and its implication in another idea that is expressed. A change of mind is one thing, and reformation, or amendment of life, is quite another. If, then, *metanoia* means a *change of mind*, neither of these terms can accurately translate it.

These observations present the inquiry whether *metanoia*, as used in the New Testament, expresses a change of mind, or a change of conduct. It is not a question as to whether either of these ideas is excluded; for those who contend that it expresses change of mind, admit that it implies a corresponding change of conduct, *et vice versa*. But what the word *expresses* in Greek, we wish to express in Eng-

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lish, so that whatever was *implied* in the Greek, may be implied in the English.

A few well known instances of the use of the word, when carefully examined, will settle this question. When John the Immerser says, "Bring forth fruits worthy of repentance," by *fruits* he evidently means a better course of conduct; and by fruits worthy of, or suitable to, repentance, he means a course of conduct such as one who has repented will pursue. But here the change of conduct and the repentance are contemplated as two distinct things, the one of which is merely suitable to the other. Repentance is not, then, according to John's preaching, a change of conduct, but a change of mind, of which a change of conduct is the suitable result. Again, when Jesus says, "If thy brother trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I *repent*, thou shalt forgive him;" it is equally clear that the offender is supposed to express, by the words "I *repent*," a change of his mind, and only an intended change of conduct. So, in Peter's command, Acts 3: 19, "Repent, and turn," turning to God, which is a part of the required change of conduct, is made distinct from repentance. In many other passages an internal change is the only one that can be expressed by the word, whilst in all of its occurrences, this idea is as suitable to it, to say the least, as any other. The case, then, as to New Testament usage, stands thus: Its etymological meaning is a good one in every instance, and in many instances the only possible meaning. Therefore, we must allow this meaning to follow it wherever we find it; and this being so, we cannot correctly render it by either *reformation*, or *amendment of life*.

Seeing, now, that *metanoia* means a change of mind, we are next led to the inquiry, what specific change of mind does it represent in the New Testament? Let it be observed that the word *mind* is a generic term, including both the intellect and the moral nature. In which of these does the change take place? Is it, in other words, mere sorrow for sin, however intense or protracted? We are compelled, by the force of irresistible evidence, to answer this question in the negative. Paul says to the Corinthians, in reference to a letter which had grieved them, "Now I rejoice, not that you were made sorry, but that you *sorrowed to repentance*. For *godly sorrow worketh* repentance to salvation, not to be repented of." Here, instead of treating repentance as equivalent to godly sorrow for sin, he makes it the *result* of such sorrow. This distinction is also apparent from the sermon of Peter on Pentecost. When he said to the people, "*Repent* and be immersed," they were already pierced to the heart with remorse, so as to cry out, "What shall we do?" Repentance,

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therefore, was something to be done after the soul was filled with sorrow, and was the next duty to be performed by souls in this condition. It stands midway between sorrow for sin, on the one hand, and reformation of life, on the other. Reformation is a result of repentance, while repentance is a result of sorrow for sin.

What, then, shall be our definition of *metanoia*? If we say, *amendment of life*, we give not its meaning, but that which results from it. Besides, this phrase does not adequately represent even the result of *metanoia*. If a man have a dozen wicked habits, and abandon two of them, he has *amended* his life, though he has not fully *reformed*. *Reformation* is a better term than *amendment of life*, but even this expresses a mere result of repentance. Shall we say, then, that it is sorrow for sin, resulting in reformation This is the most popular definition of the term, and would probably pass current among the majority of good thinkers. But it is faulty, in that it makes sorrow, which, as shown above, is the immediate *cause* of repentance, a part of the thing itself.

But we now have premises before us sufficient to ascertain with entire accuracy the definition we are seeking. *Metanoia* represents a change of mind produced by sorrow for sin, and resulting in reformation. Now, the only change of mind which sorrow for sin does produce, and which, in turn, produces reformation, is a *determination to sin no more*. This, then, is repentance,—*a determination to reform, produced by sorrow for sin*. We use the word *determination*, because it corresponds in etymological meaning so nearly with *metanoia*.—*Determine* means to bring the mind to a settled conclusion, as *metanoeo* means to change the mind to a new purpose. The entire mental and moral change contemplated is this. Faith in reference to the goodness and the severity of God, leads to sorrow for sin. This sorrow leads to a determination to reform. The proper fruit of this determination is actual reform, which is begun by confession and immersion, and perfected by a subsequent holy life.

This definition enables us to distinguish clearly between *metanoeo* and *metamelomai*. *Metamelomai* expresses sorrow for sin, but not such as results in a determination to reform. If you add this determination to the meaning of *metamelomai*, you make it equal to *metanoeo*.

Having now ascertained the meaning of *metanoia*, we next inquire, what is its best representative in English? We have seen that neither *amendment of life* nor *reformation* will answer the purpose, for neither of them expresses the right idea. We are left, then to *repentance*, as our only alternative. We cheerfully admit that this term, as currently used, does not express accurately the true idea; but this

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arises entirely from misunderstanding its meaning as employed in the English New Testament. That it is there employed in the sense we have just attributed to *metanoia*, is evident from the fact that in the passages by which we have determined the meaning of the latter term, we have used *repentance* as its representative. The command, "Bring forth fruits worthy of repentance," shows the distinction between repentance and reformation, which is its fruit. So the command to the weeping Jews on Pentecost, "*Repent;*" and the statement of Paul that the Corinthians "*sorrowed to repentance*," show that the English word *repent*, however misused by the people, is, in the English Testament, distinguished from sorrow for sin, and expresses a result of such sorrow. Seeing, then, that the word is used correctly in the English Scriptures, instead of rejecting it therefrom, our proper course is to make the Scriptures correct the minds of those who read them, as to its meaning. The same is true of the word *faith*. It is currently understood and used in an unscriptural sense; yet no one, for that reason, proposes to displace it from the English Testament. Seeing that it is correctly employed there, we make use of the English version itself, to correct public opinion. Let us pursue the same course in reference to the term repentance, and we shall be saved the labor of defending inaccurate and unpopular renderings of the original word.

These last observations are, of course, dependent upon the supposition that *metamelomai* shall not also be translated *repent*. The best version of this term that I have seen, is that of Dr. Conant, who renders it *regret*. This rendering suits, very happily, all the occurrences of the word and its derivatives. The young man who at first refused to work in his father's vineyard, "afterward *regretted* and went." Matt. 21: 29. When the Pharisees had seen even publicans and harlots believing John, they did not afterwards *regret* their former unbelief, so as to believe him. Id. 31: 32. When Judas saw that Jesus was condemned, *regretting*, he brought back the thirty pieces of silver. 27: 3. "The Lord swore, and will not *regret it*, thou art a priest forever, after the order of Melchisedek." Heb. 7: 21. "The gift and calling of God are without *regret*." Ro. 11: 29. And finally, the passage in the seventh chapter of second Corinthians, already quoted in part, is freed from all confusion by this rendering. "Though I grieved you in the letter, I do not *regret* it, though I *did regret it*: for I perceive that that letter grieved you only for an hour. Now I rejoice, not that you were grieved, but that you were grieved into *repentance*. For you were grieved according to the will of God, that you might be damaged by us in nothing. For grief according to the will of God, works out *repentance* in order to salvation, *not to be regretted*."

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Before dismissing the subject, I must remark, that *metanoia* is used once in the New Testament, not in its religious acceptation, but in its strict etymological sense, of a *change of mind.* It is in Paul's remark that Esau "found *no place of repentance*, though he sought it carefully with tears." Here the term *repentance* is most inapposite; for it was not repentance that he sought with tears, but a *change in Isaac's mind* concerning the prophetic blessing which he had already given to Jacob. It should be rendered, then, "He found no place for *a change of mind*, though he sought it carefully with tears." See, also, Dr. Robinson's Lexicon on this word.

In conclusion, let me express the hope, that all of our thinking brethren will turn their attention to the closest investigation of familiar words and themes, so as to attain a still clearer understanding of the word of truth, and a still purer speech. It is highly gratifying to see, by the publication of the new version, above referred to, in the Review, that we have at least one brother too deeply immersed in the profounder study of the word of God, to be disturbed the passing storm. The Lord grant that the number may be greatly increased.

J. W. McGarvey.

## THREE LITERAL TRANSLATIONS TO HEAVEN.

Since the creation of the universe till now, there have been only three human persons literally translated from earth to heaven. Does any one ask for their names? We will give them. Enoch under the Patriarchal Dispensation; Elijah under the Jewish; and Jesus, our Captain and our King, under the Christian.

But some reader may inquire, what mean you by a *dispensation?*—I must refer him to Paul. And what says Paul? "A *dispensation* of the gospel is committed to me." See 1 Cor. 9. 17. Again, "In the *dispensation* of the fullness of times." Eph. 1. 10. And in the same epistle, chap. 3. 2, he says, "You have heard of the *dispensation of the grace of God* which is (committed), or given, to me for you." And again, to the Colossians, chap. 1, 25, he says, "I became a minister of the church, according to the *dispensation of God* which is given to me for you" gentiles in Colosse.

The gospel, then, in its full development, is the exhibition and dispention of the grace of God, through the person, office, work, sufferings, death, burial, resurrection, ascension and coronation of the Lord Jesus the Christ, or his investiture with absolute plenipotentiary power over the entire area of the universe—with all its territories and tenantries.

We are figuratively said to be "translated into the kingdom of God's

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beloved son." This is a translation of which all true Christians are now participants. It is, indeed, a translation of transcendent dignity and grandeur. It constitutes us sons and daughters of the Lord God Almighty, and consequently elevates us to a co-heirship of the whole universe with the Lord Jesus Christ. In view of this, our Apostle, Paul, has declared us "*joint heirs with Christ.*" Ro. 8. 17. He also affirms that the whole universe is ours, in the following words: "All things are yours—whether Paul, or Apollos, or Peter, or the world, or life, or death, or things present, or things to come; all things are yours; and you are Christ's; and Christ is God's." 1 Cor. 3. 22, 23.

Was this the exclusive estate of the church in Corinth? No, by no means. It was, and is, and evermore shall be, the inalienable estate, not of Rome, nor of Greece, nor of Constantinople, nor of Europe, nor of Asia, nor of Africa, nor of America. It *is* the inalienable estate of every citizen of every empire, of every people, of every tribe and tongue under the broad heavens, *who has, with all his heart and soul and mind and strength*, vowed, and kept his vow of, eternal allegiance to the Lord Jesus Christ, as the Liege Sovereign of the whole universe, invested by his God and Father, and our God and Father, with all authority, power and dominion over the whole creation—angels, authorities, principalities, and powers celestial, terrestrial and infernal, being placed under his absolute and everlasting sway.

The arithmetic of heaven essentially differs, in some particulars, from the arithmetic of earth. Here, the more a man gives away, the less he has. But in heaven, the more he has given away, the more he has to enjoy. God, our Father, never forgets. There is not a thought, a volition, an action, whether good or bad, from the first conscious volition of our lives to the last thought or deed, that ever can be obliterated or forgotten by him. What a solemn, soul-inspiring thought! How should we treasure it up, and keep it before our minds, in every thought, emotion, volition, word and action of our lives. There is a book of remembrance forever open to his vision, in which our whole lives are stereotyped, without the possibility of addition, or subtraction, or erasion, for ever and ever. A. C.

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LIFE AS A JOURNEY.—At our birth it begins, with death it closes. It is a great mistake to forget this. If this were our home, and not a country through which we are passing to our home, we might make it our business to seek for ease and pleasure here. But if we are strangers and pilgrims on the road to a better land, we can afford to give up ease and pleasure until we get home. To get safe to the journey's end, is what we want.

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## THE LIMITS OF RELIGIOUS FELLOWSHIP.

The Review of Jan. 21st, copies Bro. Hawley's remarks on the communion question, and the accompanying remarks of brethren Pendleton, Richardson, and myself, and subjoins the following strictures:

"We copy the foregoing from the Millennial Harbinger for December, and lay it before our readers in full, that they may have a fair opportunity to consider the whole matter. While we do not desire any controversy, or the slightest unpleasantness with any of the noble brethren who have spoken in this matter, we cannot say that we are fully satisfied with the spirit, shape, and tendency of these articles. We, therefore, proceed to submit the following remarks:

1. The heading generally contains the subject of the article that follows it; and where it does not, it is most likely to be taken in that light. The heading, as the reader will notice, is, "Communion with the Sects." The first article speaks of "Intercommunion with the Sects." Now, if the question be whether Christians may commune with the "sects," we say most distinctly that *they may not.* A "sect," in the Bible sense, is a *heresy;* and "sects," and *heresies,* and Christians, can have no fellowship, for, much less communion with, "sects" or *heresies.*

2. There are *individuals* among the "sects," who are not sectarians, or who are more than sectarians—they are *Christians;* or persons who have believed the gospel, submitted to it, and, in spite of the leaders, been constituted Christians according to the Scriptures. That these individuals have a right to commune, there can be no doubt. But this is not communion with the "sects."

3. Where is the use of parleying over the question of communing with *unimmersed persons?* Did the first Christians commune with unimmersed persons? It is admitted they did not. Shall we, then, deliberately do what we admit they did not do?

4. When an unimmersed person communes, without any *inviting* or *excluding,* it is *his own* act, not *ours,* and we are not responsible for it. We do not see that any harm is done to him or us, and we need no exclusive remarks to keep him away, and we certainly have no authority for inviting him to come.

5. If it is to be maintained, that "except a man be born of water and of the Spirit he cannot enter into the kingdom of God"—that "as many of us as have been baptized into Christ have put on Christ," as we have it in the Scriptures, and that none were in the church, or recognized as Christians, in the apostolic times, who were not immersed, it is useless for us to be talking about *unimmersed Christians,* and thus weakening the hands of those who are laboring to induce all to enter the kingdom of God according to the Scriptures.

6. We have nothing to do with any *open* communion or *close* communion.—The communion is for the Lord's people, and nobody else. But if some imagine themselves to have become Christians, according to the Scriptures, when they have not, and commune, as we said before, that is *their* act, not *ours.* We commune with the Lord and his people, and certainly not, in spirit, with any

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not his people, whether immersed or unimmersed. We take no responsibility in the matter, for we neither invite nor exclude.

7. But if these good brethren, on the ground of the supposed piety or Christianity of unimmersed persons, open the way and invite them to come, or reason them into the belief that they are proper communicants, they involve themselves in a responsibility that we are not willing to take, and, at the same time, by palliating their consciences, and relieving their feelings, may be the means of preventing them from ever taking the proper steps to enter into the kingdom according to the Scriptures."

Our thanks are due to our good Brother Elley, for his manly utterance of sentiment touching the articles in the December number of the Harbinger on the question of communion; and also to Bro. Franklin, who, while not desiring discussion, has seen fit to enter a *caveat*, and sound a note of alarm in the camp. We cannot help thinking, however, that these brethren would have done better had they taken a little more time for *reconnoisance*, and better understood the position they assail—for they certainly are mistaken as to that position. And although our valorous Bro. Elley, in true knightly style, throws down the gauntlet with a somewhat elegant air, and boldly proclaims, while putting on his armor, that "no man living can justify the position of Bros. Errett and Richardson," we should not be surprised if, ere the tilt is over, he will ask his questions and make his affirmations with a less triumphant air.

First of all, let us remove erroneous impressions.

Bro. Elley speaks of the correspondence as "upon the subject of communion with unbaptized persons among the sects, *or with the sects as such.*" And the Review says, "If the question be whether Christians may commune with the sects, we most distinctly say that they may not."

Now if the intention is to critizize the heading of Bro. Hawley's letter, we are quite sure that Bro. Hawley is capable of explaining himself.* But in criticising, as Bro. Elley does, the *replies* to Bro.

* We have considered with due respect the several criticisms on the heading, "Communion with the Sects," and as we are probably responsible for it, we beg leave to say a word in its justification. A heading or title of an article ought to be as comprehensive as the range included in the investigation. The special grounds taken on the various questions may be referred to chapters, or an index, but this would be too narrow for the running title. The general heading in this case, neither affirms nor denies—it only suggests generally the subject considered. Under this heading one may affirm or deny any one of the following propositions: 1st, We should not commune with any one who is connected with a sectarian organization. 2nd, We should commune only with such as have been immersed on a confession of faith and repentance. 3d, We should not *invite* any, but allow some *informally* to commune. 4th, We sho



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Hawley, we are surprised that he could be led into such an error.—Did not we distinctly say, that our plea "does not recognize *sects*, on human bases, as divine; but it recognizes a people of God among these sects, and seeks to call them out"?

Again: Bro. Elley asks, "Do you know of any party besides the Methodists, who 'allow *all to come*,' both *regenerate* and *unregenerate*?" and speaks of our position as open communion "in its worst form." The Italics are Brother Elley's—not ours. He thus seeks to put a construction on the word *all* as used by us, as comprehending both unregenerate and regenerate; and would so make me affirm that horse-thieves, pirates, rebels, traitors, and the worst of the lawless, have an equal liberty with the pious and faithful, to come to the Lord's table! There is precisely the amount of fairness in this, that there is in the Universalian construction of the same little word in many passages of Scripture; and if my good brother knows how to dispose of them, he knows just how I would dispose of him! Now I do not doubt his honesty, nor dismiss him from my fellowship for this: and yet I am sure that he had as little reason to misunderstand me, as pious Pedobaptists have to misunderstand the language of the apostolic commission. When the Spirit and the Bride say, "whosoever will, let him come," does it inspire Bro. Elley with fear that the world will empty all its error and wickedness into the church? Yet this is the language of *urgent invitation*. What occasion has he, then, for fear, that where there is *no invitation*—where the table is spread in the name of the Lord, "for the Lord's people," and the simple liberty given to all who know themselves to be the Lord's, to come from the various parties in which they are scattered, and sit down together, every one on his own responsibility: what reason, we ask, for fear, that the liberty will be used as a cloak of maliciousness? And if, in abuse of this privilege, an unbaptized, unregenerate person should, now and then, sin against the occasion, by sitting down at the Lord's feast;—should that be a much sorer affliction to a Christian than to know—what he cannot help knowing—that baptized unregenerate persons are often found there?!

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cordially invite and receive into our communion any and all who *profess* to be Christians—&c. Now the heading, "Informal Communion," clearly does not suggest or strictly allow of any such latitude of inquiry. Yet such is the latitude of the inquiry made under the heading criticized by Bro. Franklin. Let it be remembered that the "heading" "Communion with the Sects," presents a general subject of inquiry, without affirming or denying anything, and that it is not equivalent to the proposition "That it is right to commune with the *sects, as such*," as Bro. Franklin has very erroneously assumed. An argument built upon such a foundation, is at best but a *fallacious* play upon an *accident*—what logicians call, *fallacia accidentis*.—W. K. P.

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Once more: Bro. Elley says, "We *urge* fellowship or communion with all such as are entitled to membership in the house of God, *and none others;*" thereby intimating that those whom he criticizes *urge* communion with those who are not members of the house of God.—We have something to say about this position hereafter. At present, we note it merely as indicating a mistaken view of *our* position. The Review also says, "If these good brethren, on the ground of the supposed piety or Christianity of unimmersed persons, open the way and invite them to come, or reason them into the belief that they are proper communicants," &c. Now we say nothing here about the uncharitable squint belonging to the phrase "*supposed piety*"—as if there were any more reason to doubt the piety of millions of Protestants out of our communion than our own;—but we quote it to show the mistaken apprehension of our remarks. That the scarecrow is in the imagination of these brethren, will be evident as soon as we quote the language of the letters published in the December No. of the Harbinger. Our own letter says, "Our practice, therefore, is, *neither to invite nor reject* particular classes of persons," &c. The sentence was italicized in the letter, just as it is here. Dr. Richardson says, "We neither invite nor prohibit." Yet, in the very face of these explicit statements, Bro. Franklin says, "*If* these brethren *invite* them to come;"—and Bro. Elley intimates that we *urge* communion with unbaptized persons. We have no thought of impeaching the candor of the brethren in their mistaken utterances; but we cannot help saying that if we had no more charity for them in their blunders, than they seem to have for pious Pedobaptists in blunders not more gross; if we would allow a certain narrow kind of logic to get the better of our hearts, they would soon be to us as "heathen men and publicans."

Having said enough, perhaps, to redeem the controversy from false issues, we proceed to remark, that there seems to us to be a mistake underlying the whole extent of criticism and argumentation occupied by these brethren. They are discussing the question of communion, *as between the church and the world.* Bro. Elley's questions would be pertinent in such a controversy; but this is a question arising out of the apostasy, *and relates to parties not known in the Scriptures.* It relates to a condition of things known only in prophecy, in the Scriptures—in which the people of God should be found scattered, bewildered, and erring, but still fearing God and working righteousness; loving Christ, and as far as known to them, earnestly and joyfully walking in His ways. There are myriads of godly people, who are in error on baptism, of whom, nevertheless, we are compelled to say, "They are not of the world." To urge against these a strict and literal application of passages which were meant to mark the distinction

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between the church and the world, and thus to attempt to thrust them out from our Christian love, among heathens and reprobates, is, in our view, a grievous wrong. As it is a question growing out of the the times—a question not directly known *in form* in the Scriptures, it must be settled in the light of well-established Christian *principles*, and not by a severely literal construction of Scripture language, spoken with reference to other classes of persons, and another condition of things.

But, although in one sense an untaught question, it is not without importance. We are aware of the sensitiveness of many excellent brethren, when we talk of *the denominations*; and although the Savior did not scruple to commend Gentile faith, and even held up the children of this world as models for the children of light, these brethren sound an alarm as soon as any one speaks a kindly word of commendation in behalf of surrounding religious parties. But are not these parties in existence? Do we not often come in contact with them? Must we not necessarily sustain *some* position towards them? And are there not *facts* and *principles* in the Bible which can be fairly applied to the existing condition of things, and out of which we may elaborate conclusions safe and certain? "The perfect law of *liberty*" which governs us, has often to be asked to shed its light thus on questions of duty, as they arise amidst the confusions and revolutions of earthly things; not in stern utterances of command, not in precise logical syllogisms, but in the more genial enunciatian of eternal *principles*;—not in the nakedness of the *letter*, but in the richer, and deeper, and wider scope of the *spirit* of Bible teachings.

But these brethren insist that if the Bible knows nothing of these parties, we should know nothing of them. They triumphantly ask, "Did the first Christians commune with unimmersed persons? It is admitted they did not. Shall we, then, deliberately do what we admit they did not do?"

We answer, Not too fast, brethren; lest in your eagerness to escape from one difficulty, you plunge into a score of troubles deeper still. We, too, will ask questions; and we flatter ourselves we shall assist these worthy brethren to see that this is not dealing fairly with a question *not known in primitive times.*

1. Can any person be a Christian who is not "*in Christ*," or who has not put him on?

2. If not, can any one put him on who has not been baptized "into him"?

3. Can any one be freed from sin who has not obeyed the form of doctrine delivered to him by the Holy Spirit? If not, can he be rightfully allowed to *sing*, and *pray*, and *give money*, by the action of God's church?

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4. Can an unsaved and unpardoned person be allowed to sing and pray, and contribute money, by church consent?

5. Is baptism demanded of penitents, in order to pardon or sonship? Do not the prayers and praises and contributions, and the Christian *sympathies* and *friendships* of God's house, belong to the children? And shall we take the children's bread and give it to the dogs?

6. Did the first Christians *show Christian love* to unimmersed persons? And shall we deliberately do what we admit they did not do?

7. Did the first Christians *receive money* from unimmersed persons? Did they ask unimmersed persons to sing, or pray, or give thanks? Did they, *in any sense*, recognize as Christians the unimmersed?

We trust our brethren are not about to plant themselves on that position of ineffable diminutiveness occupied by the Regular Baptists—that baptism is a mere pre requisite to church membership and communion, while every other Christian rite and act of fellowship may be freely shared with the unbaptized. Although, in Bro. Hawley's letter, the question took the form of communion in the bread and wine, it is essentially a question whether *we shall have any religious fellowship whatever* with unimmersed persons. The reply to this question must admit some additional Bible principles beyond what the Review or Bro. Elley seem to have in their horizon.

But we are not done with our catechizing. We want these brethren to see that they themselves step outside the strict construction of gospel conditions, the moment they begin to decide on our relations to any of the religious bodies around us; nay they have already done so, and are condemned by the things which they allow. Let us ask:

1. Do the Scriptures recognize any as Christians, or accept any to baptism, *on the narration of a religious experience?*

2. Do they admit any to baptism who come with the avowal that *their sins have already been pardoned?*

3. Do they recognize admission to church membership by *subscription to human articles of faith?*

4. Does the gospel recognize any baptism but that "for the remission of sins"?

5. Did any come to the Lord's table in primitive times who had not been baptized *for the remission of sins?*

6. Did the apostles or first Christians invite to the Lord's table "all immersed persons who have piety"? Did they have fellowship with immersed persons, *not members of the Christian church?* Did they receive persons to membership *who had been immersed by unimmersed persons?*

7. "And shall we deliberately do what we admit they did not do?"



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"When Bros. [Elley and Franklin] shall have scripturally answered the above questions, then will they have, in my judgment, forever damaged their plea for a mixed communion"! As it is the Lord's table, and not Bro. Elley's, we warn him to be careful how he allows his "feelings" for his old Baptist brethren to override Scripture teachings—for he surely knows that the apostles never invited any members of Baptist churches to the Lord's table! Are not *sects* pronounced *carnal*? Why "open wide the door" for those who patronize carnality, to corrupt the church, and to compromise our plea, and thus "weaken the hands of those who are laboring to induce all to enter the kingdom according to the Scriptures"! Yet Bro. Elley approves of "fellowship with all the pious people among our neighbor parties who have been immersed upon their faith;" and speaks of it as "communion with that class of God's children who are improperly associated." Will he please *give us the Scripture* which approves of persons immersed by Baptist and Methodist preachers, and who hold membership in Baptist and Methodist churches;—who were not baptized for the remission of sins, and who do *not* walk in all the ordinances and commandments of the Lord blamelessly;—who are governed by human laws, and constantly sanction and support by their presence, their prayers and their money, un-Christian and anti-Christian practices:—I say, will he please give us the Scripture for *inviting* such persons to the Lord's table, merely because they have been immersed?

We will not say, in Bro. Elley's language, that "no man living can justify his position"—for that has a swaggering air which accords not with our taste: but we will say, in the apostle's language, "Happy is he who condemneth not himself in that thing which he alloweth."

The Review says, "There are *individuals* among the sects who are not sectarians, or who are more than sectarians—they are *Christians*;" and he argues that these have a right to commune. Will the Review *give us the Scripture for that?* "Did the first Christians commune" with immersed persons "*from the sects*"? If not, "shall we deliberately do what it is admitted they did not do?"

It has now become a question, growing out of the peculiar logic employed by these brethren, *whether we shall have any religious fellowship whatever with any outside of our own churches?* Whether we shall not outvie the Old Landmark Baptists themselves in exclusiveness, and make ourselves ridiculous before the whole religious world by the monstrous extravagance of our assumptions?

It will, we think, be apparent by this time, that to attempt to settle this question in the light of conditions which were submitted when

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no question like this was in controversy, is unfair; and that, if insisted on, it will bear equally against the position of Bros. Elley and Franklin, and authorize a voice of alarm to be raised against them as "weakening the hands of those who are laboring to induce all to enter the kingdom of God according to the Scriptures," and as "breaking down all the landmarks separating Christ's from human kingdoms."

Let us see, now, if there is not a better way of approaching this question, and disposing of the difficulty before us. We view it in the light of Scripture and of History.

The saints were carried captive into Babylon, and remained there a long time. The church lost her primive purity and excellency.—The truth was in chains. *Yet God had a people in Babylon*—for when the time came for reformation, the proclamation was to be, "Come out of her, MY PEOPLE," &c. (Rev. xviii. 4.) Now our good brethren may be able to prove to their own satisfaction that all these *people of God* in Babylon were immersed believers; and they may point, here and there, to bands of religionists, who kept up a protest against the corruptions of Rome. But it strikes us that a people could not come *out of* Babylon who were not *in* Babylon; and immersed believers, walking in the light, would have been hard to find within Babylon's limits! But there was a *people of God* in Babylon. We incline to the opinion that most of them were unimmersed. They were in many respects an erring people—in regard to baptism they certainly were in great error; but they "feared God and wrought righteousness;" and,—what seems as great a stumbling-block to many good men now as it was to Peter, until the trammels of sectarianism were knocked off—"in every nation, he that feareth God and worketh righteousness is accepted with him." At one and another trumpet-call of Reformation, multitudes came forth from Babylon.—They did not reach Jerusalem. But they wrought great deeds for God and for his word. They talked much and suffered much for the name of Christ. We inherit the blessed fruits of their labors. We follow them through the scenes of their superhuman toil, to the dungeons where they suffered, and to the stakes where they won the glories of martyrdom, and whence they ascended in chariots of fire to the heavens; and as we embrace the chains they wore, and take up the ashes from the altar-fires of spiritual freedom, we ask not whether these lofty heroes of the church militant, to whom we owe *our* heritage of spiritual freedom, may commune with us—but rather, if we are at all worthy to commune with them! We feel honored in being permitted to call them *brethren*. *Our reformation movement is the legitimate offspring of theirs.* Neither in Pennsylvania, where the

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Campbells and Scott began, nor in Kentucky, where Stone and others led the van of reformation, did this movement spring from Baptist, but from Pedobaptist influences. It is the legitimate result of Pedobaptist learning, piety and devotion. Unless we can recognize a people of God among these heroical, struggling, sacrificing hosts of Protestants, from whom we have legitimately sprung, *then the promise of Christ in regard to his church has failed*: since, if we insist on the rigid test of the letter of gospel conditions, no such people as the Disciples can be found for many centuries. But of this *people of God* of whom we speak, we affirm that they loved the Lord Jesus Christ in sincerity. They loved and magnified his word. They possessed his Spirit—manifesting it in very precious fruits of righteousness and holiness. *The spirit of obedience dwelt not less in them than in us.*—They erred in regard to the *letter* of baptism, even as it may yet be found that we have erred in regard to the letter of other requirements. We felt the necessity of further reformation. We have seen the mischievous and wicked tendencies of the sect-spirit and life.—We have eschewed it. We invite all who love the Savior to a scriptural basis of union. We do not, meanwhile, deny nor refuse their prayers, their songs, their exhortations, nor their sympathy with truth and goodness. Whilst we cannot endorse their position nor their practice, as lacking immersion, and as practising infant rantism, but lift up a loud and constant voice against it,—we must still deal with them as *Christians in error*, and seek to right them. To ignore their faith and obedience, and to deal with them as heathen men and publicans, will be indeed to "weaken the hands" of the pleaders for reformation, and expose ourselves, by a judgment of extreme narrowness and harshness, to the pity, if not the scorn, of good men everywhere.

Now it seems to us that if the Bible bears on such a case as we have presented, it must be in a class of passages very different from that to which Bro. Elley refers. The question is not, Can an unbelieving, impenitent, unbaptized person be recognized as a Christian? or, can a believer who refuses baptism be thus recognized? But, must a believer in Christ who, in the spirit of obedience is seeking faithfully to serve him, be rejected from fellowship and from Christian recognition, because of an error in regard to the letter of baptism? We understand Bro. Elley to say, yea, reject him; tell him he is without Christ and without hope; that he has no more right than a Turk or a Jew to our Christian fellowship; that as a "gentleman, a neighbor, or a friend," we will recognize him, but no farther. And could not Bro. Elley say as much as this for infidels, Jews, spiritualists and Pagans? ! Does he not shut out the whole Pedobaptist community with the common multitude of unbelieving men, merely to be

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recognized as "gentlemen, neighbors, and friends"? And has it come this, that the Wickliffes, Luthers, Melancthons, Calvins, Knoxes, Wesleys, and Latimers; the Edwardses, Whitfields, Taylors, Chalmerses, and Melvilles; the Wilberforces, Howards, and Oberlins; the Martyns, Elliotts, and Brainerds; the Tholucks, Bengels, Henrys, and Clarkes; the glorious, heroic and immortal spirits, "of whom the world was not worthy,"—of many of whom we might almost say in the language of Paul, that they "through faith subdued kingdoms, wrought righteousness, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens";—and of whom, *as reformers*, we might add, "these all having obtained a good report through faith, received not the promise, God having reserved some better thing for us, that they without us should not be made perfect": has it, we ask, come to this, that such as these, in whose presence many of us are dwarfed almost to nothingness, must hear our feeble and unworthy lips saying unto them, "*Stand by thyself; come not near to me; for I am holier than thou*"? Are these lofty sons of faith, or their associates in faith and piety, to be utterly thrust out from our Christian love, from fraternal greetings, from Christian recognition, and to be refused the children's bread, when they approach in humble faith to receive it; and must they be told that we will recognize them just as we would any well-behaved infidels, Turks or Pagans, who might chance to live in our midst—"as gentlemen, friends and neighbors"? We have only to say, that we have not so learned Christ.

To our mind, there are three items of Bible teaching which seem equally clear and indisputable.

1. That where *a spirit of unbelief and disobedience* shows itself, even in the rejection of the least commandment, there the disapprobation and curse of God will rest. Adam and Eve in the garden, Cain at the altar, the sons of Aaron with strange fire, and Saul in his dealings with Amalek, are clear instances of this. In the light of such awful facts, we dare not make it a light thing to disobey God.

2. That a mere compliance with the *letter* of a commandment, while the *spirit* of it is rejected, cannot be pleasing to God. Such was Balaam's case. In the light of such facts, to invite all immersed persons to the Lord's table, and make welcome there, as Christians, many unworthy persons, merely because they have complied with the letter of the law of baptism, is to take a fearful responsibility.

3. That where *the spirit of faith and obedience* is found, a person is accepted with God, even when failing to obey positive commands, because it was not *in his heart* to disobey.

As this has the most immediate bearing on the matter now in controversy, we will be at pains to establish it.

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*a.* "Now circumcision indeed profiteth, if thou practice law; but if thou be a transgressor of law, thy circumcision hath become uncircumcision. And if the uncircumcision keep the precepts of the law, will not his uncircumcision be counted for circumcision? And will not the uncircumcision which by nature fulfilleth the law, judge thee, a transgressor of law, though a Jew by the literal circumcision? For he is not a Jew who is one outwardly, neither is circumcision that which is outward in the flesh: but he is a Jew who is one inwardly, and circumcision is of the heart, in the spirit, not in the letter of the law. Of this man the praise is not from men, but from God." Rom. ii. 25–29, Macknight's Translation.

Here Paul decides persons to be Jews who had never been circumcised. Bro. Franklin says, "Why talk of unimmersed Christians?" We answer, for the same reason that Paul talks of uncircumcised Jews.

And for the same reason that Paul asks their uncircumcision shall be counted circumcision, we say, if the unimmersed keep the precepts of Christ, shall not their unimmersion be counted immersion? Bro. Pendleton admonishes Bro. Elley that there is a logic of the *heart*, as well as of the *head*. Most truly and worthily uttered. But we wish to say to our good Bro. Elley, that we do not fear his *head* logic in the least. We believe Paul is capable of reconciling head and heart logic, so that the judgment will as surely approve, as the heart will love, his conclusions.

*b.* The covenant of circumcision was strictly binding; the law of baptism is not uttered in language more imperative than the law of circumcision—"The uncircumcised man child shall be cut off from his people; he hath broken my covenant." Yet, *in millions of instances*, the letter of this law was violated without the visitation of the penalty. See Josh. v. 1–9.

*c.* The Passover was kept "*otherwise than it was written*," without forfeiting the approbation of God. See 2d Chron. xxx. 1–20. It was kept in the *second* month instead of the *first*. And "a multitude of people, even many of Ephraim and Manasseh, Issachar and Zebulun, had not cleansed themselves, yet did they eat the Passover otherwise than it was written. But Hezekiah prayed for them, saying, The good Lord pardon every one *that prepareth his heart* to seek God, though he be not cleansed according to the purification of the sanctuary. And the Lord hearkened to Hezekiah, and healed the people."

*d.* Not to multiply instances from the Old Testament, we observe that the Savior also overstepped the *letter* of his mission, to satisfy the *spirit* of it. He did so in healing sickness and in plucking ears of corn on the Sabbath day; and in extending religious recognition to

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Gentiles and Samaritans, although he declares he was not sent but to the lost sheep of the house of Israel.

Here we pause for the present. We have other materials in reserve. But these are sufficient now. In the light of these facts and teachings, we feel authorized to affirm that it is not always a sin to approach an ordinance of God without a literal compliance with its antecedents; and that where people "*prepare their heart to seek God*," an error in regard to the letter of the law does not thrust them out from divine fellowship, and cannot authorize us to drive them from ours.

We pass by what Bro. Elley says in regard to the uniform practice of our brotherhood, and some other minor matters, until another time. One or two items more, however, we will briefly notice in closing up this article.

Bro. Elley says, "If A asks church membership at our hands, as a Pedobaptist, without immersion, we say no; but if he only demands the children's bread, we say yes. Where is our consistency in this matter? I am unable to see it."

The allusion of Bro. Elley is unfortunate for his cause. *For Jesus took the children's bread and gave it to a Gentile believer.* But would he have admitted her to the Jewish institution? Our good brother may say, "I am unable to see the consistency of Christ." We reply, we cannot help it. It is to our mind much more likely that even so good a man as Bro. Elley has a jaundiced vision, than that our blessed Savior was inconsistent.

Bro. Franklin counsels us not to weaken the hands of those who are laboring to restore primitive Christianity, by too wide a stretch of Christian charity. We thank him for his counsel. We are not aware that the brethren to whom he tenders this advice have shown less integrity, zeal or efficiency than himself, in this plea for reformation: but we all need counsel, and for our own part we receive it with thankfulness. In return, we trust Bro. F. will allow us to counsel him not to damage this great plea for Christian union by a spirit of exclusiveness which will only allow of "*supposed* piety and Christianity" in neighboring denominations, which refuses to recognize as Christians all the unimmersed, and claims for ourselves to be Christians *par excellence*, because of a bit of accuracy on the question of baptism;—lest it should place us in a position so ridiculous or so odious, as to close the avenues of approach to multitudes of godly people—our equals in faith, our superiors in piety and humanity—whom we wish to enlighten on the evils of sectarianism. A denominationalism more intense and more intolerant it would be difficult to conceive, than that in which we must land, if this kind of argument is to prevail among

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us. We are not yet prepared to repudiate Bro. Campbell's defense of Protestantism, nor ignore the noble plea of the leaders of this movement, for the "union of Christians on Christian principles."

We have not exhausted this subject. But we have already occupied too much space for one article. For the present, we close with the apostolic benediction: "Grace be with all them that love our Lord Jesus Christ in sincerity. Amen." I. E.

## WHAT HAS BEEN THE CUSTOM AMONG US?

There seems to be quite a diversity of opinion among the brethren, who have spoken on the subject, as to our custom with respect to communion with persons of the different religious parties of the day, and we have thought the time not inopportune to look again at some of the old landmarks on this subject. In the Millennial Harbinger for 1837, p. 411, we find the following queries, addressed to the Editor:

"LUNENBURG, July 8th, 1837.

"DEAR BROTHER CAMPBELL:—I was much surprised to-day, while reading the Harbinger, to see that you recognize the Protestant parties as Christian. You say, you 'find in all Protestant parties Christians.'

"Dear brother, my surprise, and ardent desire to do what is rtght, prompt me to write to you at this time. I feel well assured, from the estimate you place on the female character, that you will attend to my feeble questions in search of knowledge.

"Will you be so good as to let me know how any one becomes a Christian? What act of yours gave you the name of Christian? At what time had Paul the name of Christ called on him? At what time did Cornelius have Christ named on him? Is it not through this name we obtain eternal life? Does the name of Christ, or Christian, belong to any but those who believe the *gospel*, repent, and are buried by baptism into the death of Christ?"

These queries will readily remind the reader of those so pointedly put by Brother Elley. They were asked by a lady then and since conspicuous for her zeal in what is called "Thomasism"—that is, the gospel according to John Thomas, M. D., not D. D., with its oft repeated baptisms, &c., &c. Let us hear the reply of our venerated Father Campbell, written now *twenty-five* years ago:

"In reply to this conscientious sister; I observe, that if there be no Christians in the Protestant sects, there are certainly none among the Romanists, none among the Jews, Turks, Pagans; and therefore no Christians in the world except ourselves, or such of us as keep, or strive to keep, all the commandments of Jesus. Therefore, for many centuries there has been no church of Christ, no Christians in the world; and

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the promises concerning the *everlasting* kingdom of Messiah have failed, and the *gates of hell have prevailed against his church!* This cannot be; and therefore there are Christians among the sects.

"But who is a Christian? I answer, Every one that believes in his heart that Jesus of Nazareth is the Messiah, the Son of God; repents of his sins, and obeys him in all things according to his measure of knowledge of his will. *A perfect man in Christ*, or a perfect Christian, is one thing; and "a babe in Christ," a stripling in the faith, or an imperfect Christian, is another. The New Testament recognizes both the perfect man and the imperfect man in Christ. The former, indeed, implies the latter. Paul commands the imperfect Christians to "*be perfect*," (2 Cor. iii. 11.) and says he wishes the perfection of Christians. 'And this also we wish' for you *saints* in Corinth, 'even your perfection;' and again he says, 'We speak wisdom among the perfect,' (1 Cor. ii. 6.) and he commands them to be 'perfect in understanding,' (1 Cor. xiv. 20.) and in many other places implies or speaks the same things. Now there is perfection of will, of temper, and of behavior. There is a perfect state and a perfect character. And hence it is possible for Christians to be imperfect in some respects without an absolute forfeiture of the Christian state and character. Paul speaks of 'carnal' Christians, of 'weak' and 'strong' Christians; and the Lord Jesus admits that some of the good and honest-hearted bring forth only thirty fold, while others bring forth sixty, and some a hundred feld increase of the fruits of righteousness.

"But every one is wont to condemn others in that in which he is more intelligent than they; while, on the other hand, he is condemned for his Pharisaism or his immodesty and rash judgment of others, by those that excel in the things in which he is deficient. I cannot, therefore, make any one duty the standard of Christian state or character, not even immersion into the name of the Father, of the Son, and of the Holy Spirit, and in my heart regard all that have been sprinkled in infancy without their own knowledge and consent, as aliens from Christ and the well-grounded hope of heaven. 'Salvation was of the Jews,' acknowledged the Messiah; and yet he said of a foreigner, an alien from the commonwealth of Israel, a Syro-Phenician, 'I have not found so great faith—no, not in Israel.'

"Should I find a Pedobaptist more intelligent in the Christian Scriptures, more spiritually-minded and more devoted to the Lord than a Baptist, or one immersed on a profession of the ancient faith, I could not hesitate a moment in giving the preference of my heart to him that loveth most. Did I act otherwise, I would be a pure sectarian, a Pharisee among Christians. Still I will be asked, How do I know that any one loves my Master but by his obedience to his commandments? I answer, *In no other way*. But mark, I do not substitute obedience to one commandment, for universal or even for general obedience. And



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should I see a sectarian Baptist or a Pedobaptist more spiritually-minded, more generally conformed to the requisitions of the Messiah, than one who precisely acquiesces with me in the theory or practice of immersion as I teach, doubtless the former, rather than the latter, would have my cordial approbation and love as a Christian. So I judge, and so I feel. It is the image of Christ the Christian looks for and loves; and this does not consist in being exact in a few items, but in general devotion to the whole truth as far as known.

"With me, mistakes of the understanding and errors of the affections are not to be confounded. They are as distant as the poles. An angel may mistake the meaning of a commandment, but he will obey it in the sense in which he understands it. John Bunyan and John Newton were very different persons, and had very different views of baptism, and of some other things; yet they were both disposed to obey, and to the extent of their knowledge did obey, the Lord in every thing.

"There are mistakes with, and without depravity. There are willful errors which all the world must condemn, and unavoidable mistakes which every one will pity. The Apostles mistook the Savior when he said concerning John, 'What if I will that John tarry till I come;' but the Jews perverted his words when they alleged that Abraham had died, in proof that he spake falsely when he said, 'If a man keep my word he shall never see death.'

"Many a good man has been mistaken. Mistakes are to be regarded as culpable and as declarative of a corrupt heart only when they proceed from a willful neglect of the means of knowing what is commanded. Ignorance is always a crime when it is voluntary; and innocent when it is involuntary. Now, unless I could prove that all who neglect the positive institutions of Christ and have substituted for them something else of human authority, do it knowingly, or, if not knowingly, are voluntarily ignorant of what is written, I could not, I dare not say that their mistakes are such as unchristianize all their professions.

"True, indeed, that it is always a misfortune to be ignorant of any thing in the Bible, and very generally it is criminal. But how many are there who cannot read; and of those who can read, how many are so deficient in education; and of those educated, how many are ruled by the authority of those whom they regard as superiors in knowledge and piety, that they never can escape out of the dust and smoke of their own chimney, where they happened to be born and educated! These all suffer many privations and many perplexities, from which the more intelligent are exempt.

"The preachers of '*essentials*,' as well as the preachers of '*non-essentials*,' frequently err. The Essentialist may disparage the heart, while the Non-essentialist despises the institution. The latter makes void the institutions of heaven, while the former appreciates not the mental bias on which God looketh most. My correspondent may belong to a

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class who think that we detract from the authority and value of an institution the moment we admit the bare possibility of any one being saved without it. But we choose rather to associate with those who think that they do not undervalue either seeing or hearing, by affirming that neither of them, nor both of them together, are essential to life. I would not sell one of my eyes for all the gold on earth; yet I could live without it.

"There is no occasion, then, for making immersion, on a profession of the faith, absolutely essential to a Christian—though it may be greatly essential to his sanctification and comfort. My right hand and my right eye are greatly essential to my usefulness and happiness, but not to my life; and as I could not be a perfect man without them, so I cannot be a perfect Christian without a right understanding and a cordial reception of immersion in its true and scriptural meaning and design. But he that thence infers that none are Christians but the immersed, as greatly errs as he who affirms that none are alive but those of clear and full vision.

"I do not formally answer all the queries proposed, knowing the one point to which they all aim. To that point only I direct these remarks. And while I would unhesitatingly say, that I think that every man who despises any ordinance of Christ, or who is willingly ignorant of it, cannot be a Christian; still I should sin against my own convictions, should I teach any one to think that if he mistook the meaning of any institution, while in his soul he desired to know the whole will of God, he must perish forever. But to conclude for the present—he that claims for himself a license to neglect the least of all the commandments of Jesus, because it is possible for some to be saved, who, through insuperable ignorance or involuntary mistake, do neglect or transgress it; or he that willfully neglects to ascertain the will of the Lord to the whole extent of his means and opportunities, because some who are defective in that knowledge may be Christians, is not possessed of the spirit of Christ, and cannot be registered among the Lord's people. So I reason; and I think in so reasoning, I am sustained by all the Prophets and Apostles of both Testaments."—A. C.

Again, on p 507, same vol., in answer to objections, he says:

"We have, in Paul's style, the *inward* and the *outward* Jews; and may we not have the *inward* and the *outward* Christians? for true it is, that he is not always a Christian who is one outwardly: and one of my correspondents wil say, 'Neither is he a Christian who is one inwardly.' But all agree that he is, in the full sense of the word, a Christian who is one inwardly and outwardly.

"As the same Apostle reasons on circumcision, so we could reason on baptism:—'Circumcision,' says the learned Apostle, 'is not that which is outward in the flesh;' that is, as we apprehend the Apostle, it is not that which is outward in the flesh; but 'circumcision is that of the

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heart, in the spirit, and not in the letter [only,] whose praise is of God, and not of man.' So is baptism. It is not outward in the flesh only, but in the spirit also. We argue for the outward and the inward—the outward for men, including ourselves—the inward for God; but both the outward and the inward for the praise both of God and of men.

"Now the nice point of opinion on wuich some brethren differ, is this: Can a person who simply, not perversely, *mistakes* the outward baptism, have the inward? We all agree that he who wilfully or negligently perverts the outward, cannot have the inward. But can he who, through a simple mistake, involving no perversity of mind, has misapprehended the outward baptism, yet submitting to it according to his view of it, have the inward baptism which changes his state and has praise of God, though not of all men? is the precise question. To which I answer, that, in my opinion, *it is possible*. Farther than this I do not affirm.

"My reasons for this opinion are various; two of which we have only time and space to offer at this time. Of seven difficulties it is the least; two of these seven, which, on a contrary hypothesis, would occur, are insuperable:—*The promises concerning an everlasting Christian church* have failed; and then it would follow that not a few of the brightest names on earth of the last three hundred years, should have to be regarded as subjects of the kingdom of Satan!!

"None of our brethren regard baptism as only outward. They all believe that in the outward submersion of the body in the water, there is at the same time the inward submersion of the mind and heart into Christ. They do moreover suppose that the former may be without the latter They have only to add that it is possible for the latter to be, not without the former in some sense, but without it in the sense which Christ ordained."

This, I believe, has been the uniform teaching of the author from the earliest numbers of the Christian Baptist. A part of the foregoing article was quoted by Dr. Rice in the Lexington debate, (p. 517,) and the response which was made is a full re-iteration of the opinion.—On page 556 of the Debate, we find the following noble words, worthy of the triumphant defender of Protestantism against the learned and subtle Purcell:

"No good—no religious, moral, or virtuous man, can perish through our views or principles. Our theory thunders terrors to none but the self-condemned. Human responsibility, in my views and doctrines, always depends upon, and is measured by, human ability. It is so, certainly, under the gospel. THE man born blind will not be condemned for not seeing, no the deaf for not hearing. The man who never heard the gospel, cannot disobey it; and he who, through any physical impossiblity, is prevented from any ordinance, is no transgressor It is only

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he who knows, and has power to do, his Master's will, that shall be punished for disobedience. None suffer, in our views, but those who are willfully ignorant, or negligent of their duty. Natural ability, time, place, and circumstances, are all to be taken into the account; and none but those who sin against these, are, on our theory, to perish with an everlasting destruction, 'from the presence of the Lord, and from the glory of his power.'"

Again, page 559, he says:

"I circumscribe not the Divine philanthropy—the Divine grace. I dare not say that there is no salvation in the church of Rome, or in that of Constantinople; though, certainly, Protestants do not regard them as churches builded upon the foundation of apostles and prophets, Jesus Christ being the chief corner-stone. In all the Protestant parties there are many excellent spirits, that mourn over the desolations of Zion—that love the gospel and its Author most sincerely. My soul rejoices in the assurance that there are very many excellent spirits groaning under the weight of human tradition and error, who are looking for redemption from these misfortunes before a long time."

From these opinions as to the *essential character* of many among the various religious organizations of this and other days, we could readily infer what would be the custom that would grow up amongst those who entertained them, as to communion with such. This rule has been frequently announced by Father Campbell and others—not simply as to what we ought to do, but as to what we really do practice. In the Debate with Dr. Rice on Human Creeds, p. 785, Father Campbell, than whom none, surely, ought better to know the practice of the churches, says:

"We find much philosophy in one of Paul's precepts, somewhat mistranslated, 'Receive one another without regard to differences of opinion.' We, indeed, receive to our communion persons of other denominations who will take upon them the responsibility of their participating with us. We do, indeed, in our affections and in our practice, receive all Christians, all who give evidence of their faith in the Messiah, and of their attachment to his person, character and will."

Dr. Rice, in harmony with his method of cavilling, expressed his surprise to hear this declaration, and quoted, as inconsistent with it, a passage from Father Campbell's correspondence with W. Jones, of London, in reply to the question, "Do any of your churches admit unbaptized persons to communion?" In reply to this cavil, Father Campbell showed that Dr. Rice had fallen into the very same confusion which seems to bewilder some of our own brethren, on this subject—the confusion of not distinguishing between *our custom*, and



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what is commonly known as "*Free* or *Open Communion*." This is made very clear on page 798:

"The gentleman has introduced an extract from my correspondence with Mr. Jones, of London, touching upon communion, which demands an observation or two. I have more respect for his understanding than to think that Mr. Rice does not comprehend this subject better. The English Baptists very generally practice open communion, as they call it.—They invite persons unbaptized to participate with them at the Lord's table. Now, the difference between them and our brethren, in cases where such persons occasionally commune with them, is this: They do not invite them, *as such*, to commune in the supper; but some of them sometimes say, that 'the table is the *Lord's*, and not theirs;' and that, though they cannot invite any to partake of it, but those visibly and ostensibly, by their own baptism, the Lord's people, still, not presuming to say that those only are the Lord's people, in this day of division, we debar no consistent professor of the faith, of any party, who, *upon his own responsibility*, chooses to partake with us. Thus we throw the responsibility upon him, while the English Baptists, in many instances, take it upon themselves. I argue not the merits of this question here. I only exhibit it, in evidence that our liberality, as it is called, goes beyond the most strict sects of the Pedo baptists—beyond the party represented by my opponent."

We might fill many pages illustrative of the harmony of our teachings on this subject, but this will suffice. Surely there is a broad distinction between *declining to decide, in an untaught case, against the communion of one who gives many and convincing proofs of his love of the Savior*, and *exercising the right of authoritatively inviting indiscriminately all professors*;—between *examining our neighbor*, and *urging and allowing him to examine himself*, that so he may eat or not, as he may or may not discern the body and the blood of the Lord Jesus. Let any who think that Father Campbell has written anything inconsistent with the sentiments above quoted, carry this distinction along with them, and they will have no difficulty in reconciling his opinions, or in discovering what is, and has long been the common consent of the churches on this subject. We are always very careful in what we say or write concerning the affairs of the Lord's kingdom, because we love the truth and desire to be guided supremely by the word of God. We hold it to be a grievous folly, to be rebuked by all pious students of the word of God, for any one to treat with slighting haste or frivolous superficiality a question so delicate as that which asks how we shall bear ourselves towards one whom we confess to think a child of God, and one whose prayers and alms we cannot doubt rise as grateful incense to the same throne before which our own are offered.

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Brethren, let us bear with candor, discuss with mutual patience, and decide with enlightened judgment and a large Christian charity, and God will, through his word and Holy Spirit, surely teach us his way more perfectly. It will be found, perhaps, that the wisest of us have yet much to learn.

W. K: P.

## OUR COUNTRY.

On primal rocks she wrote her name;
Her towers were reared on holy graves;
The golden seed that bore her came
Swift-winged with prayer oe'r ocean waves.

The Forest bowed his solemn crest,
And open flung his sylvan doors;
Meek rivers led the appointed Guest
To clasp the wide embracing shores;

Till, fold by fold, the broidered land
To swell her virgin vestments grew,
While sages, strong in heart and hand,
Her virtue's fiery girdle drew.

O exile of the wrath of kings!
O Pilgrim Ark of liberty!
The refuge of divinest things,
Their record must abide in thee!

First in the glories of thy front,
Let the crown-jewel, Truth, be found;
Thy right hand fling, with generous wont,
Love's happy chain to farthest bound!

Let Justice, with the faultless scales,
Hold fast the worship of thy sons;
Thy Commerce spread for shining sails
Where no dark tide of rapine runs!

So link thy ways to those of God,
So follow firm the heavenly laws,
That stars may greet thee, warrior-browed,
And storm-sped Angels hail thy cause!

O Land, the measure of our prayers,
Hope of the world in grief and wrong,
Be thine the tribute of the years,
The gift of Faith, the crown of Song!

—*Atlantic Monthly.*

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## A NEW TRANSLATION OF MATTHEW.

In the month of December last, in the columns of the Christian Review, we noticed a new translation of the first chapter of the gospel by Matthew, and since then the work has been regularly carried on; and now Matthew is completed, and the translator is presenting us with his version of Mark. From the very unusual form in which this work has appeared, we fear it has not elicited the attention which it deserves. We have read it with a good deal of care, and feel it to be a duty to call it up to the most favorable consideration of the friends of a new Translation. It has the prime excellence of being plain, simple, and very faithful to the original. He that runs may read and understand it, and none need fear that he is misled by a sectarian gloss or Theological perversion.

I call this a *new Translation*—not a *revision*—for the author unquestionably goes by the Greek, and draws upon his own resources of English to express its meaning. He is, in his selection of English words, untrammeled by the selections of others, and tied by no veneration for authority, to prevent a free and independent rendering of the original. This is evident from the face of the work, and is also confirmed to us by the declaration of the Translator himself. We have known him long, and know no one whose mind has been more devoted to the study of the New Testament than his. In his earlier course he studied, with minutest verbal criticism, the common version, and could repeat, with remarkable accuracy, the most of the New Testament;—but finding that this version was frequently faulty, he adopted the habit of reading and studying the Scriptures only in the original. Any one who has tried this course, knows how powerfully the remembered words of the common version pre-possess the mind, and hinder the free and clear perception of the meaning of the original. When we come to a difficult construction, or an ambiguous use, and the mind is puzzled to find out the true meaning and the happiest rendering, the familiar and remembered words and ideas of the common version present themselves, and, despite of our best vigilance, pre-possess the judgment, and give direction to the style of our translation. They become as the *idola fori* of Lord Bacon; and, as he says, "There arises, from a bad and unapt formation of words, a wonderful obstruction to the mind. Nor can the definitions and explanations, with which learned men are wont to guard and protect themselves in some instances, afford a complete remedy: words still manifestly force the undestanding, throw everything into confusion,

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and lead mankind into vain and innumerable controversies and fallacies."—(*Nov. Org.*, B. I., P. 43.)

We have much said about the excellence of the common version, and the importance of conforming to it as closely as possible in any new version;—yet we cannot but think, after all, that much of all this springs from a very shallow and superficial view of the matter. For the common version, in many respects, we have the highest admiration; and the hold which its language already has in the minds of English readers is such that it ought not to be rudely or unnecessarily shaken. Still, a version should not be a *patch-work. It must have unity of style.* Let us say, Also, *it must be Anglo-Saxon in style*,—but let it also be remembered that this latter is only true in the narrowest sense of the word *style*—that is, only as it relates to *the selection* of the words, not as to their *arrangement*. In their *arrangement*, we *must have a present English style.* We repeat, a good version must have, (*a*) Unity of style; (*b*) Anglo-Saxon style, as *to words*; and (*c*) Present English style, as to their *arrangement*.

By unity of style, we mean uniformity in the principle and method of selecting and arranging words in sentences, and harmony in the connection and flow of these in the development of the subject. In a *revision*, this is almost impossible. Any one who has tried to correct a piece of faulty composition, written by another, knows that it is easier to re-write it, often, than to correct it, so as to preserve its unity and at the same time improve it. This we feel, perpetually, when we attempt to patch up the faults of the common version. The translator must not only thoroughly master the style of the original, but he must also have his own style of representing it. If he is incapable of the easy and graceful management of a variety of styles, he may succeed well in translating one author, and fail altogether in translating another. Hence we prefer a *new translation* to a *revision*.

But it will be said, we will thus lose the beautiful Anglo-Saxon simplicity of the common version. By no means. An *original* translator, if fit for his work, can express himself in words of Anglo-Saxon origin, without resorting to the common version for them. They are not peculiar to the common version, but belong to our spoken and written language—the common heritage alike of the common people and of scholars. We are pleased, therefore, to see that this new presentation of Matthew is in fact a new translation, and not merely a revision.

The reader will ask, Does it, then, adopt a style totally different from that of the common version—as does the translation of Dr. George Campbell? No. The rule of adhering to the Anglo-Saxon elements of our wonderfully composite language, necessarily leads to a re

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markable conformity in the words of the two versions; and we think, from the specimen before us, that there will be but little complaint raised on this score.

But our purpose, at present, is only to call attention to this very hopeful beginning, at a most noble and much desired work. We have said, we have long known the Translator, and he has freely conferred with us on this subject. His name can be given when necessary. Meantime we take the liberty to make known to a generous brotherhood the following facts: 1st. The Translator is not able to devote himself to this work, as he wishes, without assistance. His life has been spent in the public service of the church, and, as is usual in such cases, he has laid up but little of this world's goods. He must be supported while he works. 2nd. He is not suitably located at present for procuring the aid and counsel of other scholars, whose judgment and learning he would desire to consult. 3d. He needs the use of a good library. These three wants can all be met by a little money. I have no authority nor commission to ask for this, but will volunteer to receive for these purposes anything which may be contributed—or to lay before our brethren any suggestions or appeals which may be calculated to promote the great design. The additional books required will not cost a great deal, and the amount necessary to effect a change of the translator's location, and furnish his support, would not be felt by a concurrent action of those who have been so long and generously alive to the importance of this work. Brethren, shall we see it through? Who will speak? Our pagesare open.

W. K. P.

## MISSIONARY INTELLIGENCE.

Bro. Beardslee sailed from N. Y. for the Island of Jamaica, in the latter part of January. He had not been entirely successful in getting all the money needed to pay for the church property in the city of Kingston. Any funds sent me, for that purpose, will be forwarded to him at once. We require funds for that mission now. The Lord has blessed it so abundantly as to impose upon us the obligation to cherish and extend it. Many laborers are seeking employment there, but we have not the means to put them into the field.

Bro. L. L. Carpenter will devote two months, or two months and a half, to the destitute parts of North-West Ohio.

Bro. E. H. Brooks, of St. Louis, Michigan, under date of Feb. 3d, reports nine additions for January. He was aided by Bro. James Hodsell, of Indiana.

I have delivered some 23 discourses in this city, Philadelphia, under the most unpromising circumstances. During that time we had

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seventeen storms, of snow, sleet and rain, as I find by consulting my diary. Three-fourths of the time the walking has been perilous in the narrow streets, and numerous accidents have occurred. Notwithstanding all this, the hearing has been considered unusually good, the house having been densely crowded, frequently. A large range of subjects was introduced, fourteen confessions obtained, and the church thoroughly aroused. On two occasions the company of Pennsylvania Volunteers commanded by Lieutenant Smucker, son-in-law of Bro. Samuel Church, attended, with their officers. Some of these men are uncommonly athletic and large, and would do honor to such a corps as Frederic the Great used to delight in. Some of the soldiers were deeply affected, and attended my last discourse at their own request.

In December, I had a meeting of some success in Baltimore. After visiting Washington, where I was Jan. 1st, I spent some time, not unprofitably, I hope, in Washington county, Maryland, several times within hearing of the hostile cannonade on the Potomac I had agreeable interviews with chaplains and military officers, as I was a week within the lines of Genl. Banks—and a part of the time on the bank of the Potomac. At Beaver Creek church, the brethren cherish the memory of a sermon delivered in the school house by Bro Campbell, twenty-nine years ago.

D. S. BURNET,
PHILADELPHIA, 18th Feb. '62. Cor. Sec. A. C. M. S.

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To embrace the whole creation with love, sounds beautiful; but we must begin with the individual—with the nearest. And he who cannot love that deeply, intensely, how should he be able to love that which is remote, and which throws but feeble rays upon him from a foreign star? How should he be able to love it with any feeling which deserves the name of love? The greatest cosmopolites are generally the neediest beggars, and they who embrace the entire universe with love, for the most part, love nothing but their narrow self.—HERDER.

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## PROGRESS OF REFORM.

PENNSYLVANIA.—Bro. T. C. McKeever, West Middletown, Feb. 18th, '62, writes: I held a short meeting (4 days) in Cookstown, commencing on Friday, the 7th inst.—had a very interesting meeting, a fine attendance, and seven additions. If I could have stayed longer, much, doubtless, could have been done, but I was compelled to leave just when an interest was beginning to be felt, business calling me home.

Bro. O. P. Miller writes, "We have just closed a meeting of two weeks at Johnstown, Pa., with some 18 additions, reclaimed and immersed. The church, that has been languishing for some time, is in fine condition again."

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MINNESOTA.—C. Levan, of Rochester, writes, Jan. 28th—"I held a meeting in Spring Creek, Cass co., Indiana, which closed on the 25th of January, with 14 additions. We had a very interesting meeting to both saint and sinner.

Also, a meeting at Hackett's Grove, Minn., which resulted in 4 additions, and the church comforted."

OHIO.—Bro. James Rossel, Mt. Olivet, Feb. 19th, '62, writes: "We have closed our meeting of 12 days in Barnesville. It has been a happy one.—The labors of Brethren Myers and W. T. Moore, both of Bethany College, were not lost in Barnesville. Some wandering sheep have been reclaimed—fourteen were immersed. They were of ages from twelve to sixty years. The church has suffered much from unsanctified members.

"Our Sunday school is in a flourishing condition. I have baptized seven of its members, from 12 to 17 years old, in one class."

## OBITUARY NOTICES.

Died, in Sacramento city, Cal., Dec. 17, 1861, HARRIET, consort of John O. Garrett, aged 52 years—formerly of Akron, Ohio. She had been afflicted for many years with disease of the stomach, which resulted in extensive ulceration; and finally perforation and death.

Deceased had been a baptized believer for 37 years, and had associated in good fellowship with the Disciples of Christ about thirty years. She was a devoted, faithful, and patient wife; a kind, affectionate and forbearing mother; and an uncompromising, exemplary, and devoted Christian. As such, and as the wife of the estimable Elder of the church in this city, her loss is deeply mourned by all who knew her. IRA E. OATMAN.

Sacramento City, Cal., Jan. 7, 1862.

Died, January 19th, (Lord's-day morning,) Mrs. ELIZA JANE CHATTERTON, wife of Elder A. Chatterton, of Davenport, Iowa, after an illness of several weeks' standing, which she bore with great patience, and submission to the will of the Lord. It is but proper that some notice should be taken of this estimable Christian Lady. Eliza Jane Chatterton was born in Bloomington, Ind., July 27th, 1829, and was grand-daughter of Elder Thomas Nesbit, of that vicinity, the companion and associate of Barton W. Stone. She, at an early age, professed the Christian Religion; and having married young, she, with her husband, soon after emigrated to the Territory, now the State, of Iowa.—Though not among the first settlers, they encountered the privations incident to a new home in the prairie settlements.

She was the wife of a pioneer preacher, and bravely did she meet and bear the toil and trials of her responsible position. She proved a help-mete to her husband, and generously shared in his sacrifices and labors. Her attention to the sick and the suffering, and her hospitality and kindness to the stranger and her brethren, were unbounded.

During her long illness, her patience, courage and meekness exhibited her confidence in the Father of Mercies. As she lived in the faith of the gospel, so she died in the blessed hope of Immortality. She has left an affectionate husband and three children, together with an afflicted mother, to mourn her absence. "Blessed are the dead who die in the Lord." JAMES CHALLEN.

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THE

# MILLENNIAL HARBINGER.

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## COMMUNION.—NO. 1.

We have in our horizon three distinct species of communion. We have, by universal concession, Political communion, Ecclesiastical communion, and Christian communion. The last of these, when fully developep, is the climax of all communion known on earth.

*Union*, in its mere etymological import, is neither more nor less than *being one*. There are, therefore, almost innumerable forms of union, in the rudimental import and currency of the term.

But communion is not communism. This latter term, in its whole currency, as defined in our best English dictionaries, indicates "a community of property among all the citizens of a State, or among all the members of a church." "Amongst the French, and some other continental powers, it is used as nearly synonymous with *agrarianism*, *socialism*, and *radicalism*.

Communion, in its more popular significance among Christians of our day and generation, is generally confined to the participation of the Lord's supper.

This is an infelicitous appropriation of the evangelical term *koinoonia*. It is, in our common version, represented by the following words: *fellowship*, twelve times; by the word *communion*, four times; by *communicate*, once; by *communication*, once; by *distribution* once, and *contribution* once. In the other members of this family found in the Christian Scriptures, we find *partakers* 13 times; *partner* once, and *distribute*, *distributing*, and *distribution*, severally once. These are its whole currency in the New Testament. Such is *Christian*



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*communion.* How exceedingly defective is the proper notion of Christian communion in all modern christendom! The Holy Spirit's use of this word is sadly perverted in all denominationalisms.

With them, communion is circumscribed by one single Divine or Christian institution—commonly called "*the sacrament* of the Lord's Supper." From which institution a majority of Protestants, all over christendom, debar certain characters; and to which they invite certain characters; which was, in my memory, an immutable custom.—Yet these same persons, at their own breakfast, dining and supper tables, would invite or request these same persons, when their own guests, to ask a blessing and to return thanks, and to lead with them in their evening and morning worship! We have witnessed such scenes, times without number, both in Europe and America.

The distinguished John Walker, fellow of Trinity College, Dublin, Ireland, resigned his Fellowship in said University, and his membership in the Episcopal church of England, and, staff in hand, peregrinated much of England, Ireland and Scotland, and publicly, whenever and wherever he could procure an auditory, he addressed the people on the Christian gospel and its institutions, without any preceding or succeeding act or acts of Chrisian worship, in the form of prayer or singing; alleging that the Lord Messiah, nor his apostles, never introduced the preaching of the gospel by any form of religious worship whatever.

This was, indeed, apostolic beyond a doubt. The Apostles began to announce Jesus of Nazareth as the promised and the long-expected Messiah; and, therefore, until their auditories were converted to the Lord Jesus, as the *Christed* or *anointed* Embassador of the Godhead, they could not expect them to unite with them in glorifying him in whom they had not yet believed. Therefore, in the mission of *The Seventy*, and of the Twelve Apostles, they never commenced or prefaced their addresses with any acts of public worship, such as prayer and praise.

There could not be *Christian* worship till Jesus was *Christed*, because all *Christian* worship is accepted on his account, and through his intercession. And, assured we are, that he was not *Christed* till more than forty days after his resurrection. The day of Pentecost was the fiftieth day after the Passover. It was by law established the fiftieth day after the sixteenth of Nisan—the second day of the Passover. The Jews on that day offered the first fruits of the wheat harvest, which was then completed; besides which they presented at the temple seven lambs of that year, one calf and two rams, for a burnt offering; two lambs for a peace offering, and a goat for a sin offering. It was, indeed, a commemorative thanksgiving for the law which he had given them from Mount Sinai, on the fiftieth day after their coming out of Egypt.

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*Pentecoste* is a Greek word, adopted with the rejection of the final letter, *e*. The Hebrews call it "The Feast of Weeks," (Exodus 34. 22,) because it was kept seven weeks after the Passover. On the sixteenth day of the month Nisan, or March, the wave offering of the first sheaf was to be made, to implore the Divine blessing upon the ensuing harvest, which began about that time, that climate being so much warmer than the European; and *fifty days* being allowed with that for getting in all their corn, (or grain), that is, the remaining fifteen in Nisan, (March,) and twenty-nine in *Jiar*, or Zif, (April,) the sixth of Sivan, (May,) would be the day of Pentecost; when they were to hold the solemn festival of thanksgiving, for their participation of the harvest, together with a grateful commemoration of their being delivered from Egyptian servitude, and enjoying their property, by reaping the fruits of their labors. (Lev. 22. 10. 11.) The learned Rabbis have observed that the very day of Pentecost was the same day on which God, in person, delivered the law from Mount Sinai, (Ex. 19. 11.), as it was that on which the Apostles were filled with the Holy Spirit, who then became the *Holy Guest* of Christ's mystical body—the church.

The modern Jews celebrate the Pentecost for two days. They deck the synagogue, where the law is read, and their own houses, with garlands of flowers. They hear an oration in praise of the law; and read from the Pentateuch and prophets lessons which have a relation to this festival, and accommodate their prayers to the same occasion. It was on this feast of Pentecost that the Holy Spirit descended in the miraculous manner related in the 2nd chapter of the Acts of the Apostles. *It fell on the first day of the week."—Watson.*

This was indeed and in truth the commencement of the Reign of the Lord Jesus Christ—the *birth day of the Christian church.*

The inauguration of the Lord Jesus Christ was the most splendid inauguration the universe ever witnessed. It was the most splendid scene our sun has ever witnessed. The Son of man, the Son of God inaugurated as Lord of all. Angels, authorities, principalities and powers of all ranks and dignities, were placed at his command.

The powers of those spirits officially called angels, is to us wholly incomprehensible. Their exploits, reported in Holy Writ, are overwhelming to human reason and human imagination.

There are very remarkable co-incidences in the origination of the two kingdoms of God—as there are between Moses and Christ—the *Theocracy* and the *Christocracy*. They both commenced their existence by a series of miracles, in harmony with the import, character and spirit of the two dispensations—the Legal and the Evangelical.

The Jews, *Anno Mundi* 2513, *fourteen hundred and ninety-one years*

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*before the Messiah was born*—the identical year in which God gave, from the summit of Mount Sinai, the constitution of their kingdom, written or engraven on two tablets of stone by his own hand—set about creating for themselves a golden god! And this, too, at a sacrifice of their most precious ornaments and decorations.

Moses having been absent from the camp of Israel above a month, the people assembled about his brother Aaron, and said to him, "Up, make us a god, who may go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him." Aaron the priest, his brother, from what motive we do not dogmatically affirm, said to them, Take off the golden pendents which are in the ears of your wives, of your sons and of your daughters, and bring them to me. And all the people took off the golden pendents which were in their ears, and brought them to Aaron. And pray, says the curious reader, what did Aaron do with them?

Aaron, we presume to think, had no thought they would ever make such a costly sacrifice. But he was grievously mistaken. He had not then learned that human nature, fallen humanity, must have religion of some sort, and must do penance of some kind.

A majority of our cotemporaries, both in zeal and liberality, come far short of the ancient religionists. They, on many occasions, gave their jewelry to glorify their idol gods. But how few of our modern ladies and gentlemen would cast their jewelry or its equivalent into the Lord's treasury to sustain an evangelist or a missionary in some of the yet benighted regions of Asia, Africa, Europe and America!

This is a progressive age in science, and in the arts useful and ornamental. Would to heaven that we could with equal assurance of the fact, add, and progressive, too, in every form and manifestation of piety, humanity and philanthropy.

We have not in our whole vocabulary—(and what living tongue has a more rich and affluent tongue than our Anglo-Saxon?) we say we have not, in our vernacular, a more suggestive, a more soul-animating, a more soul-elevating word than the word *philanthropy!* It is pure Greek. It is, however, found in the Christian Scriptures three times, and only used by Paul.

Paul introduced it into the Christian Scriptures, and it is translated, in the common version, *the love of God to man.*

This is the *Divine* philanthropy—the *love of God to man.* Literally, *the love of man.* A philanthropist is simply *one that loves man.* The patriot loves his *country*, and yet he may be a *misanthrope*—a hater of man. Patriotism is pure selfishness. Philanthropy embraces alike "the frozen Icelander and the sun-burnt Moor." It recognises neither blood nor country—no rank, no degree, no caste, no differential

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attribute whatsoever. In a hundred patriots we may, or we may not, find one philanthropist. Every true and genuine Christian is a philanthropist, because the Lord Jesus the Christ was supremely a philanthropist. His voluntary sacrifice of himself to save his enemies, is the most ineffably sublime demonstration of philanthropy the universe ever witnessed, or ever can witness, in the interminable cycles of the whole area of the universe of universes. This we most cordially, thankfully and joyfully recognize as the culmination of all conceivable happiness, which none but a truly enlightened Christian can cherish with "a joy unspeakable and full of glory."

Need we, with these heaven inspired views and sentiments clearly perceived and cordially cherished—need we, we ask, any extrinsic arguments, beyond these heaven inspired premises, to spiritually magnetize our own souls, and energize our efforts to make our calling and election sure and certain to ourselves!

Need we affirm that a communion, a joint participation of these views, sentiments, feelings and realizations, is, and must be, the most firm and abiding and potent influence, or bond of union and communion, ever submitted to the perception, the appreciation, and the acceptance of man. Why not, then, most cordially accept it ourselves, cherish it, and commend it to all within our reach?

What a poor, maimed, blind, halt and impotent substitute for *faith*, is any human theory, speculation, philosophy, doctrine, or dogma, excogitated from the brain of some visionary enthusiast, some plodding wight, or crack-brained monk.

In strict propriety of speech, Christianity is neither a theory nor a philosophy. It is not even a faith. It is *the faith* originally inspired and propounded by the spirit of inspiration, and oracled to the world by inspired apostles and prophets, expressed not in the words which man's wisdom teaches, but in the diction or in the identical words which the Holy Spirit himself suggested. It is not even a *doctrine*, in the modern style and significance of that *ecclesiastic* term. We never once found the term *doctrines*, in the plural number, in all the Christian Scriptures, as indicating the Christian system. We find, indeed, the doctrines of men, and the doctrines of demons—but never the doctrines of Christ, nor the doctrines of the apostles or prophets. This is a most significant and impressive fact. Indeed, the word doctrines is found but four times in all the sacred writings of the Old Testament and the New. We have, in the Christian Scriptures, "the doctrines and commandments of men," "the doctrines of demons," and "strange doctrines." Such are the stern facts of this currency. They are solemn and significant facts to all the creed manufacturers of doctrines. It is a Divinely contraband trade. Creed making is



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an unpatented trade, and of fearful consequences. The Pope of Rome is a wholesale dealer in this trade; and most unpropitiously Luther and Calvin opened their shops, and rivaled him in their attempts to dogmatize within narrower limits. But in this protesting age, and in this New World, they only deal in orthodoxies; of which they keep a more select assortment.

In this living age, and amongst this freedom loving people, there is a more inquisitive spirit abroad. We are working out a very puzzling problem to many minds in the Old World. And as yet we have no valid cause to fear the issue. Freedom of thought and freedom of speech, oral or written, are now enthroned in the minds and in the affections of the gigantic American family.

Communion, in its three-fold departments, is firmly seated on the throne of a free thinking, a free speaking, and a free acting people, within constitutional limits; solemnized by the unanimous suffrage of an intelligent and a law-abiding community of communities, of as much physical, intellectual, moral and religious affiliation as any people on which the sun, the moon, the stars now shine, or ever shone, in any age of the ages past and gone.

Gratitude to the Lord of the universe, the unwasting source of all blessings—temporal, spiritual and everlasting, is not merely a duty, but a privilege, an honor, a glory, a blessing, without which it is impossible for man, in paradise or out of it, to enjoy himself, to enjoy his Creator, his Redeemer, his brother man, and all the pure, the holy, and the happy spirits that forever bask in the sunshine of the Divine presence, in which there is fullness of joy, and pleasure forevermore.

A. C.

## "PRE-EMINENCE OF PREACHING IN PUBLIC WORSHIP."

For the information of our diversified readers, we transfer to our pages the following extract from *The North American Review*, which we find in one of our most respectable exchanges—*The Presbyter*, published in Cincinnati, Ohio:

"We sometimes encounter in persons of strong religious sensibilities, an indifference to preaching, which, so far as it reaches, tends to justify itself by discouraging careful and diligent preparation for the pulpit. This indifference often assumes—and we doubt not sincerely—a highly devotional aspect. It is frequently asserted, as a proposition which, in order to be received, needs only to be stated, that the legitimate purpose of a religious assembly is not the listening to instruction, but the collective offering of praise and prayer; and at the same time it is taken for granted that the supreme importance attached in some quarters to the sermon, indicates a very low type of spirituality. We

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are disposed to join issue with those who occupy this ground, and to deny that, just in a scale of values, worship takes precedence of preaching.

"Were we to try the issue by the plenary authority of the New Testament, the verdict would unquestionably be on our side. It was for the purpose of preaching that the Founder of our religion ordained his twelve apostles and his seventy disciples, and this office occupies the chief place in his parting charge. Throughout the Acts of the Apostles we read constantly of preaching, while there is only the most cursory reference to any social expression of faith and piety. The apostolic epistles recognize preaching as the one instrumentality of Divine appointment, and of paramount efficacy for the salvation of men and the growth of the church. In St. Paul's charges to Timothy and Titus, rules are given for their preaching, but none for their conducting the worship of a Christian assembly. In fine, he who should approach the inquiry without preconceived opinions, could not fail of the conclusion, that, in the esteem of the sacred writers, the setting forth of the facts, truths and promises of the Gospel, was the chief office of the Christian minister, and the chief purpose for which an assembly was to be convened, and that all else occupied, at best, only a secondary and auxiliary place.

"We should reach the same result by an analysis of the several parts of the public service. Preaching is the only part that really demands a peculiar order of office-bearers in the church, or prespposes a gathering larger than a single household. Prayer and praise are individual acts, and are intimate and fervent in the precise degree in which the individual can isolate himself, and be conscious of no presence but that of the Omnipresent. Every devout soul has its petitions and thanksgivings, which the voice of another cannot offer—its conflicts, doubts and fears, in which it must "tread the wine-press alone."—Next, in point of interest, solemnity and fervor, to secret prayer, come the services of domestic worship, in which a close community of experiences and of interests may render the devotional words uttered by one member of the family the approximate, though never the adequate expression of what all feel, or ought to feel. But in the public assembly, the salient points of individual experience, which often most need to be upborne in entreaty or in gratitude to the soul's Author and Father, must be precluded and ignored; the worshiper cannot individualize himself, and must frequently find the very themes which press with most anxious weight upon his own thoughts, wholly unrecognized. And even were public devotion all that heart could wish, it needs not a separate profession in order to its edifying performance. If it flow from the heart and in the words of him who conducts it, there are in every congregation persons as pure as the minister in life and character, and therefore as unlikely as he to degrade the service by unworthy associations with its leader—and not unfrequently there are parishoners whose devotional utterance is more free, glowing and edifying than their pastor's. Or if forms of prayer be used, they may be read as reverently and as acceptably by a layman as by a clergyman.

"Preaching, on the other hand, demands the assembly. It is not perfect, except a goodly company is convened. The aggregate of individual receptivity and edification, is in proportion to the number of worshipers. It is intrinsically a social, a public exercise. It requires, too, a separate order of men for its adequate and profitable performance. It demands intellectual discipline

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and preparation, close study of the Scriptures, logical acumen and rhetorical skill; and it needs, for the religious criticism of life, that the critic stand somewhat aside from the arena of business and conflict, where he can take clearer views and present more impartial estimates of the ordinary objects and modes of human endeavor and activity than if he were himself involved in the *melee*, and drawn with the multitude in the chase.

"Preaching also has a more universal adaptation than worship. In the latter only the devout join; while the former is addressed to all, and especially to those who bear no part in the prayer. This distinction holds good wherever what calls itself prayer deserves the name. We know very well that exhortation, rebuke and expostulation are sometimes addressed to the Deity, while they are designed for the congregation; but this is an irreverent perversion and abuse, rather than a legitimate mode of worship. When properly conducted, public prayer at the most recognizes and expresses the degree of devout feeling already existing in the assembly; and its duly calm, simple and solemn utterance, while it tends to intensify, does not strongly tend to diffuse that feeling. But the sermon has for its aim that those who come to scoff may remain to pray, as well as that those whose religious character is already formed, may grow in goodness.

"Preaching, also, is the only service that is peculiar to public worship.—Prayer belongs every where, and is always appropriate. 'Psalms and hymns and spiritual songs' go up with as rich an unction from the family circle as from church or cathedral. At the same time, the devoting of only one or two hours each week to these duties, would be equivalent to their entire neglect.—But preaching has no other appropriate place or time than that afforded by the public assembly. There is no need that its occasions be multiplied; for the hearers may gain, in a single half-hour, thoughts worth the meditation of a week, and the embodiment of a life. Could preaching become daily, or could anything like preaching obtrude itself upon secular occasions, it would lose more in impressiveness than it could gain by its increased copiousness of opportunity and utterance.

"Experience confirms the views we have now expressed. There never has been a time when the offices of devotion have languished in the church, or have lacked a rich apparatus of holy words and imposing ceremonies. On the other hand, the forms of worship have in numerous instances been the most gorgeous and impressive where the religious sentiment has been the least fervent, penetrating and pervading. But wherever religion has had a feeble hold on the practical convictions of men, preaching has either gone out of use, or has become jejune, formal and vapid. In the early days of the church, preaching, as we have seen, was the chief part of the public service. It declined as the luster of primitive piety waxed dim. It revived with the dawn of the Reformation. It has preceded and accompanied every great awakening of the religious world. Luther and Melancthon, Wickliffe and Latimer, were the most pungent and powerful of preachers. In more recent times, every movement in the right direction of vital Christianity, every marked reform in doctrine and in life, has been heralded by its company of earnest, efficient preachers.—The liturgy of the Church of England comprises forms of devotion immeasurably loftier, more adequate, more comprehensive, than could be furnished ex-

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cept by the accumulated piety of ages. Yet it had been used, with all the accessory beauty of holiness, for centuries, and meanwhile the nation had been sinking into spiritual lethargy, indifference and skepticism, until the preaching of Whitefield and Wesley inaugurated an era of truer faith and more fervent piety. In our own day, the sermon is deemed of the highest importance in precisely those quarters of the church where there is the greatest amount of zeal, self-denial and religious activity; while indifference to preaching is very apt to be found in close covenant with those forms of worldliness, selfishness, and fashionanle dissipation, which involve no open immorality, but would find themselves condemned by a pulpit true to its mission.

"Probably in no portion of Christendom has the sermon been held in so high esteem as in New England, and certainly nowhere else is there so general s recognition of the truth and need and power of Christianity. We say this with a profound and sad confession of degeneracy from the ancestral type of piety, and of the prevalence in certain quarters of a latitudinarianism which can hardly be discriminated from infidelity. Yet, even by those who will not yield to it, Christianity is recognized as a force, and of those who disbelieve it, the greater part have too strong a reverence for it to assume toward it an avowed antagonism; while a larger proportion of the people than in any other district of Protestant Christendom, find in the religion of the New Testament truths which they desire to understand, and precepts which they mean to obey.—Therefore is it that preaching is here regarded as the prime function of the clerical office, that the ability to preach well is the first desideratum in a pastor, and that in the public estimation the clergy take rank mainly in the ratio of their capacity and success as preachers. Moreover, in all denominations among us, it is the most believing and serious congregations that still regard the sermon as the central object of interest in the public service, and look on with distrust while substitutes for it which are proposed from time to time, gain brief and limited favor."

Reviews and Reviewers, however appreciated in any of our cotemporary communities, are themselves legitimate subjects of review.—We regard The Presbyter, of Cincinnati, as a very respectable journal—one that we read with more respect than most of our exchanges. But it is not the Cincinnati Presbyter, nor the North American Review, that we assume or presume to review. It is an article borrowed from the North American Review. Its title is—"*Pre-eminence of Preaching in Public Worship.*"

"Preaching *in public worship*," is certainly a rhetorical figure, but of doubtful propriety. It is rather *hyperbolical.* But that all my readers may understand this Greek and bold relief figure, with which I became acquainted more than fifty years ago, in the rehtorical distichs of British anthority—

> "An hyperbole soars too high, or creeps too low,
> Transcends the truth, things marvelous to show."

Some might call it a *catachresis*; then, too, it would be in bad taste, for,

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"A catachresis words too far doth strain;
Rather from such abuse of speech refrain."

It does not appear that either "The Presbyter" or the "North American Review" has ever bestowed any special attention on the evangelical import and value of the words, "preaching" or "public worship." Preaching in public worship!

There was *teaching*, there was singing, there was praying, there was *exhortation* in the Christian church; but *preaching in the church*, or *to the church, is not once named in the Christian Scriptures!*

Paul once, in his 1st letter to the church in Corinth, said he would *declare* to the Corinthians that *gospel* which he had *preached* to them; which also they had *received*, and in which they *stood*.

We *preach*, or report, or proclaim news. But who *teaches* news!! Who exhorts news!!

We *preach* the gospel to unbelievers, to aliens, but never to Christians, or those who have received it. Paul *taught* the Christians; he admonished, exhorted, commended and reproved Christians, and on some occasions *declared* the glad tidings to them who had received them, but who seemed to have forgotten them, as he wrote to the Corinthians.

But stranger still, we read as follows from the same fountain:—"Preaching is the only part that really demands a peculiar order of officers-bearers in the church, or pre-supposes a gathering larger than a single household." This is a climax we could not have expected from any of our educated cotemporaries. To the Evangelists only only did the Apostle Paul say, "*Preach the word.*" Church officers had to teach, exhort, and preside over, or rule in the churches planted by the Apostles. There is not one exhortation in the Christian Scriptures to church officers—Bishops, Deacons or Elders—to preach the word. They were to *teach* and *exhort*, and preside over the church.—We appeal to the Epistles addressed to the churches by any of the Apostles. To Evangelists only, after the Apostles, was the commandment given, "Preach the word."

Preaching was and is the special duty of Evangelists. The four Gospels and the Acts of the Apostles develop and exemplify this. It is affirmed that when Jesus the Christ was crowned, and all authority in heaven and earth was vested in him, he gave apostles, prophets, evangelists, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying or building up of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, even to the measure of the stature of the fullness of Christ, &c. This was not mere preaching. The commission of the Author and Founder of the Faith,

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given to his Apostles immediately after his triumph over all his and our enemies, is—"Go, convert all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit—teaching them to observe all things that I have commanded you: and, take notice, I shall always accompany you, to the conclusion of the world."

It is from this stand-point alone that any one can rationally, religiously and profitably commence his Christian studies. The speculative theorists, with all their creeds, theories and philosophies, can never rationally nor religiously commence their studies and acquire a satisfactory knowledge of the book of life—the rich charter of immortality to man—and attain to a satisfactory assurance of the everlasting enjoyment of an inheritance commensurate with the universe, and lasting as the throne of God. A. C.

## DECLINE OF ROMANISM.

The Romish power is coming to grief in various countries. In France, the government continues its steady pressure upon the bishops and the convents, requiring that ecclesiastical people of all ranks should submit to the laws, just as simple laymen do. In Russia, the Pope is charged with all the guilt of the recent insurrectionary movements, and a special ambassador from St. Petersburg has just reached Rome, to demand of his Holiness a clear expression of the matter one way or another. In Baden and Wurtemburg, the concordats which were to work wonders in favor of Rome, have been set aside; and in Austria, the most Romish of nations except Spain, the ecclesiastical power is no longer uppermost. One of the strongest and surest proofs of its downfall, is the law as to mixed marriages, just issued by the Austrian Government. It gives to parents of different persuasions the option of educating their children in the religion of the father or of the mother, without either party having the right of complaint. In case of an understanding not being come to on the subject, the boys are to follow the religion of the father, and the girls that of the mother. Relative to marriages between Catholics and non-Catholics, the declaration of consent made before the non-Catholic minister, in the absence of a Catholic priest, is to be considered valid. The restrictions placed on the authority of the parents relative to the domicile of their children, and on the choice of masters or of tutors, are abrogated. Children, after the age of seven, are at liberty to embrace any religious creed which they may prefer, and for that purpose, except in the case of danger of death, the political

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authority must declare that the conversion has taken place with full liberty of conscience.

A priest, named Abbe Salmon, was tried on the 5th of January, by the Correctional Tribunal of Valognes, (Manche) on several charges of swindling or obtaining money under false pretences, and one of robbery. After hearing evidence in the different cases, the Abbe was acquitted on two of the charges, and declared guilty on the others, and condemned to five years' imprisonment and 3000 francs fine.—In addition, at the expiration of his imprisonment he is to remain for five years under the surveillance of the police, The antecedents of the accused are not very creditable, as in 1859 he had been imprisoned for twelve months for swindling, and in 1860 for three months for a similar offence.

## DELIVERY OF SERMONS.

God's wisdom is seen in giving prominence to *preaching*—to the *oral* communication of his word. And he did not ordain preaching to do what the printing press could do as well. He designed that *men* should utter the truth, with the advantage of intonation, gesture, look. And they reflect upon God's wisdom who undervalue a good manner. It is easy to sneer at oratory, and inveigh against the study and practice of the art of elocution. But why not denounce art in *singing* as well as in *speaking?* If all must be left to nature in one case, why not in the other? Nature does not despise art. It is the office of art to lead back to nature. The rules of oratory, if right, are natural; and he who practices upon them is only conforming to nature. It is time the vulgar prejudice against ministers learning how to be public speakers, was done away with. In a very important sense, *manner is matter.* And instead of less attention being given to this in ministerial training, there ought to be very much more.—Neglecting this is like teaching cadets in a military school how to make powder and swords, but not teaching them how to use them.—Many a minister fails, not from want of ammunition (for he has plenty of that), but because he cannot "discharge" with effect the well-loaded weapon. His sword (to change the figure) is of the true metal, skillfully forged, and tempered, and polished, but he does not know how to stand up and wield it. Let two ministers preach precisely the same sermon. In one case the hearers are cold, unmoved, inattentive. In the other they are attracted, convinced, melted. The difference was in the delivery. Who then will deny that, in some sense, manner is matter?

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## PLEA FOR REFORMATION.—NO. 10.

We devote yet another number to a statement of facts touching the startling contrast between the practical influences of Roman Catholicism and Protestantism, with a view to furnishing a sufficiently liberal induction for safe and certain conclusions;—an induction so large that no consideration of climate, race, or government can be allowed to break its force.

From a statistical table furnished by Quetelet, in a work entitled *Researches on the Propensity to Crime*, we gain the following information concerning crime in Austria (Catholic) and Prussia (Protestant):

| | | No. of inhabitants to one crime against Persons, | Property. |
|---|---|---|---|
| AUSTRIA. | Dalmatia, | 535 | 625 |
| | Gallicia and Bukovina, | 3,955 | 1,470 |
| | Tyrol, | 5,707 | 1,492 |
| | Moravia and Silesia, | 12,662 | 2,689 |
| | Interior Austria, (Gratz, Trietz, Liebach,) | 13,311 | 2,188 |
| | Lower Austria, | 17,130 | 1,382 |
| | Bohemia, | 18,437 | 1,881 |
| PRUSSIA. | Prussia, | 22,741 | 639 |
| | Saxony, | 27,588 | 697 |
| | Posen, | 31,440 | 875 |
| | Silesia, | 33,714 | 1,086 |
| | Westphalia, | 38,436 | 1,045 |
| | Brandeburg, | 39,486 | 688 |
| | Pomerania, | 92,121 | 1,533 |

Thus, in proportion to population, in the countries subjected to Austria, there are nearly four times as many crimes as in the countries subjected to Prussia, viz:

In Austrian monarchy, 10,248 inhabitants to one crime against persons.
1,675 " " " property.

11,923

In Prussian monarchy, 40,789 inhabitants to one crime against persons.
937 " " " property.

41,726

Of the subjects of the Austrian Government, Tardif says: "Had the people the privilege of looking a little into public affairs; were the press to inform them daily of what is passing without, they might perhaps conceive the wish to know the origin and price of their happiness. But they are satisfied to live penned up like cattle, and their fatherland is to them nothing more than a manger, where the master, depositing oats and forage in quantities proportioned to his caprice,



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or to the exigencies of his lords, allows him just enough to prevent his dying of hunger."

"What accumulated miseries in these wretched and repulsive looking villages! Narrow, dark huts, formed of the branches of trees, rudely kept together with osier bands, and covered with straw and clay, unsymmetrically surround a ruined church; such is the outside. Under the humble roof, men and cattle sleep promiscuously in winter upon the same straw bed. Rarely is there found within, a camp bedstead, wooden seats, or working utensils."*

"The want of knowledge and industry of Catholic Germany, must be attributed to the bigotry which, in those superb countries, sways both government and people." †

"The system followed out hitherto by the Austrian government," says M. Bernard, "is that temporizing, palliating system, wholly passive, in which a vague and puerile fear of all movement, all action, and all progress, takes the place of political ideas; and which may be summed up in the famous words, 'After me the Deluge.'"

"In Austria," says Jacquemin, "in that fertile country placed in the center of Europe, in the midst of the most civilized nations, from two-thirds to two pounds of sugar only are consumed annually by each person; that is to say, that sugar is totally unknown to the greater portion of the population. We find in this circumstance that Austria is at the bottom of the European scale, side by side with Russia and Turkey. In truth, it would be in vain to attempt to find a country in which the masses are so ignorant, so easily led, and oppressed—in which the land is so completely wanting in all the advantages with which modern civilization has endowed us—and in which money is so rare among the people."

Of Hungary, D'Hanssez says, that although it "ought to be the richest and the most beautiful country in the world," it is really nothing. "The indolence, the ignorance, and the carelessness of the inhabitants, drive away the happiness which offers itself. The earth is badly cultivated; the stagnant waters exhale, during summer, malignant miasms, which engender destructive maladies among men and animals." ‡

Of Bohemia, Marcel de Serres says, "The villagers are reduced to the condtion of serfs; and discouragement and apathy, the necessary fruits of slavery, always keep up in Bohemia a multitude of beggars and vagabonds." §

"In Dalmatia, not seven in twenty of the children go to school; in Illyria, not one-half. In Gallicia, the industrial class is still in its

* Desprez, I. pp. 166 to 171. † Mirabeau I. 34. ‡ Vol. II. 191. § Vol V. 69.

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infancy, the nobility uneducated, and the serfs ignorant and lazy."*

"The Zingarians, those even who have abandoned vagabondage and become Austrian peasants, most frequently do not possess even the cabin and the rags of the subject. They live under the earth, in holes covered with straw, or fagots, and clay, and shut by doors made of willows. In these infected holes children of both sexes are brought up almost to the age of puberty, entirely naked." †

The exceptions that may be found in some Austrian provinces to the statements given above, are in those provinces where Protestant influence has been felt.

Let us now look at Prussia. The only difficulty we have, is in condensing the very full statements given, generally by Roman Catholic authors, of the bold and cheering contrasts which Prussia supplies to the gloomy picture of Austria.

"We find in Prussia a people belonging to the same stock as the Austrians, but far more vigorous, active and enterprising. Prussia's political existence is of scarcely three centuries' duration; by what mysterious process can she have been raised in so short a time to rank among the five great European powers? What was Prussia in the 16th century? Her name was hardly deemed worthy of a place in the catalogue of the geographer! And yet this little nation has risen up suddenly from the midst of Mecklenburg and Brandenburg, where she has established herself in spite of every obstacle. Whatever may be the opinion of their neighbors, certain it is that the Prussians are more advanced in civilization than any other nation in Germany." ‡

"Prussia is making rapid progress, both physically and intellectually. Agriculture is improving, trade flourishing, the army is large and well disciplined, the learned men, the writers, the artists, excite the admiration, and the jealousy too, of other nations, the rivals of Prussia in power and fame; amongst those nations she occupies the position which of right belongs to her." §

"No country, excepting Holland perhaps, has had more to struggle with in regard to national disadvantages, the state of the people, and internal weakness. None ever rose from such insignificance to so high a position as that which Prussia now occupies; and if genius is to be estimated by the amount of difficulties and dangers overcome, she has indeed an indisputable right to lead the nations in the march of civilization." ‖

"I came into Germany by Rhenish Prussia, which is undoubtedly the finest entrance. In my route from the frontier to *Aix la Chapelle*,

* Rougemont, pp. 348 & 367. † Desprez, L. 178.
‡ Tardif, pp. 49 to 51. § Revue Britannique. ‖ De Jonnes, p. 192.

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I was struck with the beauty of the villages, which I saw scattered here and there in the midst of verdure and cultivation. The houses are well built, and almost concealed by their thick covering of vine leaves. Each has its little garden, tastefully laid out, and the people are seen passing to and fro, all looking healthy and well clad. There is here an ardent desire for improvement, and a greater degree of liberality of feeling and opinion than in other parts of Germany. Nowhere in Germany does agricultural improvement proceed so rapidly, or with more complete success." *

"There are in Prussia some persons of wealth, very few poor, and not a single beggar." †

The Prussian system of education has a world-wide fame.

"We may consider that system of public instruction to be well arranged where the four following points are secured:

1. That the whole population—all, I mean, without exception, boys and girls, in town and in country—shall attend elementary schools, with or without payment.

2. That all the middle class, in towns, should attend superior elementary schools.

3. That a sufficient number of youths, from the middle and upper classes, should attend the lower division of the colleges.

4. That a selection of pupils should be made from this number, not on account of superiority of birth or fortune, but on account of talent and diligence in their studies, who, after suitable trial, should pass into the higher division of the college; from thence to the university, and from thence again into the higher ranks of society. This idea is almost realized in Prussia." ‡

"The people of Northern Germany feed on potatoes, butter and cheese, with the addition of beer; are healthy, frugal, enlightened: it is there that Protestantism gains most proselytes. The people of Southern Germany, luxurious in their mode of life, accustomed to wine, even to excess, are more lively, but also more superstitious.—In Northern Germany, the multitudes of dwellings, the villages ornamented with fountains, the clean and well kept houses, the good roads, bordered with fruit trees, and the well-cultivated fields, all bespeak the intelligence and prosperity of the inhabitants." §

"In Protestant Germany crime is very rare. Everywhere, out of the large towns, you can travel safely in any costume. The inhabitants, on leaving a house, do not shut it up, but simply place a stick across the doorway, as a sign that no one is within, and this intimation is sacredly respected, as is often seen in Westphalia. The ew

* Jacquemin, pp. 3, 4. † *Idem* p. 174.

‡ Cousin, *Instruction Secondaire*, pp. 118–19. § Malte-Brun.

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thieves and robbers one meets with, are either deserters; perhaps some miserable Jews, condemned by long persecution to support hemselves by theft; or natives of the Popish provinces, where the people are not nearly so happy, so industrious, or so diligent, and where the number of holy days induces idle habits."*

Need we pause now to speak of Spain, in the 16th century, with a rich and powerful government, and a prosperous people at home, and half the new world in her possession, at a time when England had not a single colony beyond seas; and contrast with this the Spain and the England of the present day!! Need we trace the history of the Spanish colonies, magnificently fitted out by the parent government, in lands teeming with riches and with every element of prosperity, in contrast with that of the English colonies, in more rigid climes, with less fertile lands, peopled by children of poverty and affliction; and then draw the contrast between South and Central America and Mexico, as they now are, on the one hand, and the United States on the other!! Need we speak of Portugal, with her former political and commercial greatness, when she ruled the East Indies, and had large colonies in Africa, and powerful fleets on the seas, in contrast with the abject, subject Portugal of to-day? The facts in reference to these countries are too well known to require at our hands any detailed statement. Before we proceed to the examination of Roman Catholicism in the very seat of her power, we wish to submit an extract from a recent publication, entitled "Progress of Anglo-Saxon Nations," by *Emile de Laveleye*, a Catholic author:

"In the sixteenth century, England contained a population of scarcely three million souls. She had no navy, no colonies, no commerce, no agricultural knowledge. * * * A half a century ago, the Anglo-Saxons, on both sides of the Atlantic, not far exceeded the number of twenty million souls. Now, scattered throughout the globe, they unmber fifty five millions, with a merchant fleet of ten million tons burthen, and an almost unlimited produce, governing one hundred and seventy-five million men, and holding under their laws a large part of Asia and America. In the year 1900, they will probably number one hundred and fifty million souls, ruling perhaps China and India—that is to say, six hundred million human beings. *Then the preponderance of the Anglo Saxon race, in the events of which our planet must be the theater, will be secure.* * * * Since the world began, it has never seen such vast wealth as that which is accumulated in the little island of England. Neither Babylon, nor Nineveh, nor Tyre, nor Carthage, in antiquity; nor Venice, nor Genoa, nor the Hanse-towns, in modern times, have furnished anything like their

* Mirabeau, VIII. 202–6.



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fabulous commerce, which is estimated, not by millions, but by thousands of millions."

We pass now to Italy; and dismissing a considerable budget of facts which we had collected, shall content ourselves with the testimony of a recent Catholic writer—*Edmund About*—in a work of cogent argument, keen wit, and galling satire, called, "*The Roman Question.*"

Here is his description of Italy, somewhat abridged, but containing the principal facts:

"No country of Europe is more richly endowed, or better formed for agriculture, industry, and commerce. * * * If Panurge had had Ancona and Civita Vecchia in his Salmagundian kingdom, he would not have failed to create a navy. The Phenicians and Carthaginians did not possess so much. * * * The plain is of prodigious fertility. More than a quarter of the country can be cultivated in grain. Wheat yields fifteen to one in good land, thirteen to one in medium, and nine in the poorest. The uncultivated fields transform themselves spontaneously into excellent pasturage. Hemp is admirable when cultivated with care. The vine and the mulberry thrive wherever they are planted. The mountains produce the finest olive trees and the best olives in Europe. A varied, but generally very mild climate, ripens the productions of many different latitudes. The palm and the orange succeed in half the country. The richest flocks in the world are scattered over the plains in winter, and the mountains in summer. Such is the clemency of the sky, that horses, cows, and sheep live and multiply in the open air, without knowing the stable. The buffaloes of India swarm in the marshes. All commodities necessary for the food and clothing of man grow readily, and, as it were, joyfully, on this privileged soil. If men there lack bread or shirts, Nature has no reproaches to make herself, and Providence washes her hands of it."*

And here, in this beautiful land, enriched by nature and by art, once the home of power, of science and of art, the Roman church has held undisputed sway for ages, and bound the Christian world in submission to her wishes. Here, if anywhere, she will show her humanizing, elevating, ennobling power, and furnish to the world a specimen of a people fully regenerated: especially, as to all the energies and riches of Christian faith, she adds the wondrous heritage from the Past. "The poor Pagans of great Rome left all their possessions to the Pope, who damns them. They bequeathed to him their gigantic acqueducts, prodigious sewers, and roads which are still used in more than one place, after the wear of twenty centuries. They be-

* Roman Question, pp. 29, 30.

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queathed him the Coliseum, that his Capuchins might preach there. They bequeathed him the example of an administration unparalleled in history."*

What, then, out of all this heritage, has Rome produced?

"From Civita Vecchia to Rome, over a tract of about sixteen leagues, cultivation appears as a very rare accident, to which the soil is not accustomed. * * * It would seem as if man had passed that way only to destroy everything, and that the flocks had taken possession after him. The environs of Rome resemble the route to Civita Vecchia. ** Meanwhile, in proportion as I receded from the city, I found the fields better cultivated. *It seemed as if the peasants toiled with more energy at a certain distance from St. Peter's.* The roads, which are detestable about Rome, by degrees improved. I encountered more people, and more smiling countenances. The inns became more inhabitable —to such a degree that I was astonished. Nevertheless, while I remained on the Mediterranean declivity, which has Rome for a center, and which is more directly subject to its influence, the aspect of the land seemed constantly to leave something to be desired. *I sometimes fancied that these honest farmers were afraid of making too much noise, and awaking the monks with the blows of their picks.* But when once I had crossed the Apennines, when I was no longer to the leeward of the capital, I breathed, as it were, an atmosphere of labor and goodwill which cheered my heart. * * * It seemed to me that the activity and prosperity of the Pope's subjects *were in direct ratio to the square of the distance which separated them from the capital."* † "You may be almost certain that a noble Roman is less learned, less capable, and less free than a gentleman of the Marches, or of Romagna. The middle class—apart from some exceptions of which I will by and by speak—is infinitely more numerous, richer, and more enlightened, east of the Apennines, than in the capital and its environs. The common people themselves have more honesty and morality when they live at a respectful distance from the Vatican. * * * The worst part of the people are those who inhabit the quarter of the Moats—(a district in Rome.) If you should, some day, in seeking for the convent of the Neophytes, or the house of Lucrezia Borgia, find yourself by accident among these narrow streets, choked with rubbish, you would elbow some thousands of vagabonds, thieves, sharpers, guitar players, models, beggars, cicerones, and rakes, with their wives and daughters. I do not think you could encounter a worse set in any city of Europe, not even in London. * * * Do not blame them too severely; reflect that they cannot read, that they have never been out of Rome, that the example of ostentation is given them by

* Rom. Ques., p. 32. † p. 33–5.

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the cardinals, of misconduct by the prelates, of venality by the officers, of squandering property by the minister of the finances; especially reflect that care has been taken to eradicate from their hearts, as a weed, that beautiful sentiment of human dignity which lies at the foundation of all virtues." *

"Of all useful animals, the woman is the one whom the Roman peasant employs with the most profit. She makes the bread and cake of Turkish corn, she spins, she weaves, she sews; she goes every day three miles for wood, and a mile and a half for water; she carries on her head the load of a mule; she toils from sunrise to sunset without resisting, or even complaining." †

"Every one knows that education is less advanced in the States of the Pope than in any other country in Europe. It is to be regretted that the nation the most intelligent by the grace of God, should be the most illiterate by the will of the priests. It has been compared to a horse of noble race reduced to turn a mill and to grind corn with a bandage over his eyes. ‡ * * * The earth, in the Papal States, is oftener prepared for grain by the spade than by the plow. § * * * The principal which the Papal Government owes, and which its subjects are bound to pay, amounts to day to $71,500,000. If you divide this total by the number of inhabitants, you will see that every child born in the States of the Pope is debtor to the sum of $22, (of which he will pay the interest all his life) although it has profited neither the child nor his ancestors.

"These $71,500,000 have not been lost to the world. The nephews of the Pope have pocketed a portion. The general interests of the Catholic faith have devoured a good third. It is proved that the wars of religion have not cost less than $20,000,000 to the Pope.—And the peasants of Ancona and Forli still pay, from the revenues of their fields, for the firewood with which the Huguenots were burned. The churches of which Rome is so proud have not been entirely freed from debt by the contributions of the Catholic world. The Popes have more than once granted a donation to those poor religious establishments which did not possess more than $100,000,000 under the sun. These donations, under the head of allowances for worship, add something like $4,400,000 to the national debt. Foreign occupation, and above all, the invasion of the Austrians in the northern provinces, taxed the inhabitants $5,000,000. Add the money squandered, given, stolen, lost, and $?,000,000 paid to bankers for commissions on loans, and you will have an account of the total debt, excepting, perhaps, $?,000,000, the unexplained and inexplicable employment of which does the greatest honor to the discretion of the ministers." ‖

* pp. 51–3. † p. 58. ‡ p. 209. § p. 279. ‖ pp. 294–5.

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Since the Roman Question was written, a large part of the Pope's territory has been taken from him, his own people rejoicing in the overthrow of his power, and hailing with enthusiasm the deliverance wrought by Garibaldi and Victor Emanuel. Contemned by the world, forsaken by Catholic nations, renounced by the Italians, this imbecile government, once the terror of the world, seems in the throes of mortal agony—and almost ready for the doom pre announced in apocalyptic visions.

We have contented ourselves with facts, mostly from Roman Catholic authors, and have sought, neither to distort nor to exaggerate them. We think the careful reader will reach, with us, the following conclusions:

1. That, in all that affects the freedom of our race, and the peace and order, the growth and development, the intelligence and dignity which are the concomitants of freedom, Popery is the foe, and Protestantism the friend of humanity.

2. That the long trial which Popery has had, under the most favorable circumstances, with the most deplorable results, precludes all hope of better fruits from the papal tree.

3. That just in proportion as Protestantism has been true to its fundamental principles, and clung to the word of God, she has shown a regenerating power over the world—politically, morally and religiously transforming and elevating the nations of the earth.

4. That the final and complete regeneration of our race, therefore, depends on fully carrying out the intentions of Protestantism, in a complete renunciation of Popery, and a perfect return to the Primitive Christianity which the Bible unfolds.

Here we pause for the present.

[Uncontrollable circumstances have interrupted this series. We intend two more numbers—one respecting the duty which Protestants owe to Christ, and one touching our own duty as a people, in urging the plea for reformation.] I. E.

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SAYINGS OF EMMONS.—A pompous young preacher once asked Dr. Emmons how he liked his sermon. The Dr. (then ninety years old) rose from his chair, protruded his cheeks, inflated his chest, gave a *significant puff*, and then sat down without saying a word. To another young man he said, "Your sermon was too much like Seekonk Plain, *long and level.*" When he heard a licentiate's sermon that went over the whole catechism, he inquired, "Young friend, do you ever expect to preach again?" "Yes sir; I hope to." "Well, if you do, what in the world will you preach about?

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## MOSES, THE OLDEST OF PROPHETS.

The word *prophet* is found in diverse acceptations in the Holy Scriptures. The Hebrew verb *Nabi* is found in various significations.—Its tap-root is *Nibba*, *to foretell*, or to *divine*.

Prophets are sometimes called *seers*. Samuel said that "he that is now called a *prophet*, was formerly called a *seer*." We find this word *seer* 28 times in the Old Testament. It is never found in the Christian Scriptures. The name *prophet*, in the New Testament, is, indeed, found in two acceptations; indicating an *interpreter* of Scripture, and onee who *foretells* the future. We find the word *propheless*, or female prophets, in all, only seven times—twice in the New Testament, and and five times in the Old. This its whole currency, in both sexes, in the Divinely inspired oracles.

Moses was virtually a prophet, a priest, and a king; and, therefore, was the most perfect and complete type of the Lord Jesus, THE CHRIST. He anointed, or *christed*, his brother Aaron (Ex. 29. 5, 6, 7). This oil was called *holy oil*. High priests and kings alone were, in consequence of this unction, or anointing, called "*holy ones*." They were, indeed, typical *christs*, being "*anointed ones*." (Zech. 4. 14.) Even Christians are, by the Apostle John, said to have "an *unction* from the Holy One," (1 John 2. 20,) which enabled them to understand all the institutions of the Christian Dispensation.

All true prophets had "an unction from the Holy One," and therefore knew all things comprehended in their mission. But this unction was not confined to them in the age of spiritual gifts. For John, the beloved apostle, thus addressed the whole Christian church, A. D. 90. His first Epistle is truly Catholic—addressed to no one individual or community. Like Moses, he addresses all the people of God in the living world into whose hands his Epistle might fall.—He speaks to the whole kingdom of Christ as Moses did to all the seed of Abraham, the friend or confidant of God.

The climax of all the Christian graces is love—love to God and to the people of God. Yet abide three graces, and will abide till *faith* shall culminate in sight, *hope* in fruition, and *love* in a perfect transformation into the image of God.

We live in an age of perpetual strife and war between orthodoxy and heterodoxy, or a war of opinions. Opinions, too, are virtually nonentities. They are neither more nor less than fancies, idealities, theories, conceits, or waking dreams.

No thoughtful or reflecting mind can in any interesting contingency

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repose upon such a baseless foundation as a mere speculative opinion, in the true sense and import of the word. Hence the word *opinion* is not once found in the whole Christian Scriptures, in the commonly received version. Nor occurs it once in all Holy Writ, from the lip of any saint or Christian. Elihu, the son of a Buzite, is the only man from Moses to the end of the inspired oracles, that uses the word at all.

*Opine* always indicates *doubt*, never faith or knowledge. Why, then, war and strive with men about their opinions or their theories of religion! And since opinions are mere idealities, why require them from any man as tantamount to faith in either God or man. We have often spoken and written on the subjects and objects of faith, hope and love; and are happy to think and to say that we are generally understood as representing faith as *confidence in testimony*, hope as anticipating or expecting future good, and *love* as appreciating and delighting in the beautiful.

Testimony for *faith*: promise for *hope*; and beauty for *love*, are God's all-wise and gracious provisions. The gospel of the grace of God is, therefore, a gracious presentation of the most abundant testimony, the most gracious and rich promises, and the most beautiful objects of love within the whole area of the universe, so far as human reason or imagination can extend their area.

Faith, hope and love are, therefore, the evangelical and spiritual powers of the Christian Institution. But each and every one of these has its appropriate object. Faith, evangelical faith, has the gospel facts as its specific objects of realization. These are the well attested facts of the birth, the life, the sayings, the doings, the sufferings, the sacrifice, the burial, the resurrection, the ascension, the coronation, and the investiture with all authority of the Lord Jesus the Christ within the entire area of the universe, and his second coming as the judge and arbiter of the destiny of every human being, and of every angel that did rebel against God. "Know you not," says Paul, "that we shall judge angels?"

Hope has not so large an area as faith. But yet it has a more animating, soul-stirring, soul-beatifying, soul-exhilarating, soul-glorifying influence, which can never be fully appreciated on this side of the Jordan.

Love is the climax of bliss, and the beauty of holiness. The number, the variety, the riches, the beauty, and the grandeur of the ransomed sons and daughters of the Lord God Almighty, will forever enrapture each and every citizen of the New Jerusalem. The anticipation of the participation of these glorious and everlasting realities, creates even in every sanctified heart a fullness of joy that mortal man

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has never tasted, nor can ever realize, while he resides in this mortal coil of only five crevices, vulgarly called senses, through which but five materialities can reach his mental or spiritual perception.

Through these five avenues not one *spiritual* ray can find its way to the understanding, the conscience, or the affections, alias the heart, of man!

*Animals have no moral nature.* This is a most suggestive fact; a voluminous oracle. When understood and realized, it strikes dumb every materialist, every idealist, every skeptic, of every school that can understand the full import of the word syllogism.

The term *moralist* indicates neither more nor less than one who conforms to the *customs* of the society in which he lives, or of which he is an accredited member. The term *moral* is not found even once in the whole Bible—the Jewish Bible or the Christian Bible—called the two Testaments—or the three Testaments, the Patriarchal, the Jewish, and the Christian.

It is, therefore, theologically and Christologically, a contraband commodity; in which species of commodity the pulpit and the press are large dealers. But when weiged in the balances of the true sanctuary of Christian faith, hope and love, it is wholly a contraband article. Oh! that a pure speech may speedily supplant this illegitimate, this bastard language of Ashdod and Egypt. The Philistines be upon thee, Samson! They have violently put out thine eyes, and shorn thy locks. (Judges 16. 21.)

The omniscience of God is not strictly an *attribute* of God, any more than my reader's knowledge, or my own knowledge, is not an attribute of him or of myself. These are *acquisitions* on the part of man. But as our God "*inhabits eternity*" and fills immensity, both are eternally present with him. "All things," therefore, past, present and future, "are naked and open (or manifest) to the eyes of him to whom we must give account."

At this stand-point of vision and reflection, we may see how weak and foolish the theoretic debates and disquisitions of theological schools on the practical difference between "*fore-knowledge* and *fore-ordination.*" If the Creator foresaw or foreknew the last man as clearly as the first man, before he had pronounced the first fiat, what avails the practical or the theoretical difference between "*fore-knowledge* and *fore-ordination*"? The seeking of one grain of wheat in a bushel of chaff, is not a very profitable operation. Rather let us "give all diligence to make our calling and election sure," than waste our time and our energies on such foolish and untaught questions and debates.

Sectarian wars and political wars are now, and very generally have

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been, unprofitable and non-paying concerns. I have been at least for fifty years of my life an advocate of arbitration by elected parties; and, therefore, during my whole life never instituted a law-suit.

Why, not, in all reason, if any difficulty should arise, agree with our alienated friend, or neighbor, to select our own jury, or arbitrators, and refer the whole matter to them, explicitly covenanting to abide the issue! And if, in an extreme case, we cannot agree in the choice of arbitors, let us, the parties, agree to elect mutual friends to select or elect for us arbitrators, pledging ourselves to abide their decision. Such, methinks, should be acceptable to every candid and honorable man.

Nine times in ten justice would obtain—indeed, we presume to think and to say that it would more generally and frequently obtain in this way than in our common courts of *oyer et terminer*. Nations and empires, too, in their misunderstandings, and consequent alienations, might just as conveniently settle their difficulties and international conflicts by such references, as alienated individuals in the common walks of life.

Wars, too, between conterminous States and empires, might, on such principles and arrangements, be wholly dispensed with. And should not those called *Christian nations*, or Christian States, eagerly and earnestly adopt such pacific means and measures as might prevent the slaughter of one another, and the sometimes awful massacre of myriads, who, in their individual capacities, in all their lives, never cherished one unkind or unfraternal feeling towards one another!!

Of all the monstrosities on which our sun has ever shone, that of professedly *Christian* nations glutting their wrath and vengeance on one another with all the instruments of murder and slaughter, caps the climax of human folly and gratuitous wickedness. Alas! alas! man's inhumanity to man has made, and is still intent on making, countless millions mourn!!

Civilized America! Civilized UNITED STATES! Boasting of a humane and Christian paternity and fraternity, unsheathing your swords, discharging your cannon, boasting of your heathen brutality, gluttonously satiating your furious appetites for fraternal blood, caps the climax of all human inconsistencies inscribed on the blurred and moth-eaten pages of time, in all its records! A. C.

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All men who do anything, must endure a depreciation of their efforts. It is the dirt which their chariot-wheels throw up.

The ornament and beauty of this lower world, next to God and his wonders, are the men that spangle and shine in Godliness.



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## THE WAY OF MAN NOT IN HIMSELF.

"O Lord, I know that the way of man is not in himself; it is not in man that walketh, to direct his steps."—Jeremiah 10: 23.

The truth expressed so explicitly in the foregoing quotation, is a truth realized by every one—whether he understands the passage or not—who intelligently looks to Jesus as his Savior and Redeemer. Indeed, without a knowledge of this truth, no one can have a clear or proper conception of Christ's mission to our earth, and consequently cannot intelligently place himself under His direction and government. And he who disbelieves the statement of the prophet, but believes a contrary one, *will not*, while he retains his belief, give himself up to the guidance of Jesus. Why would any one ask the care and guardianship of another, if he felt confident to direct his own steps? It is when such a vain hope vanishes that we take Jesus as our guide, and the Scriptures as our chart, to show us the way to walk through life's journey, and point us to the scenes of bliss beyond the shades of the tomb. When we learn that in ourselves there is nothing to give us a hope of salvation, and that in Jesus is abundance, then, and then only, will we look to him as our only hope. When we understand the facts—"that the way of man is not in himself"—that "Jesus is *the way*"—then, and then only, *can* we walk in Him who is *the way*, the truth and the life. When we become fully satisfied that "it is not in man that walketh, to direct his steps," and that Jesus is competent to the task—competent to guide us through all the scenes of life in peace, and when we are walking through the valley of the shadow of death, to cause us to fear no evil, and to raise us from the dead with glorified bodies, and present us to His Father in Heaven pure as the Intelligences there who never sinned—then, and then only, *can we*, or *will we*, confidingly, and with cheerfulness, submit to his direction and guidance.

Were the contrary to the prophet's exclamation true, never would have been written—"the world by wisdom knew not God." Jesus would never have visited our earth to redeem us from ruin—never would the exclamation, "My God! my God! why hast thou forsaken me?" have escaped his lips; nor would the song yet to be sung with ecstasy beyond imagination have ever been penned—"For thou wast slain, and hast redeemed us unto God by thy blood, out of every kindred and tongue and people and nation, and hast made us kings and priests to our God, and we shall reign with him on the earth." Was it not the knowledge of our helpless and hopeless condition that drew forth the wondrous exhibition of love manifested in the gift of Jesus

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the Savior to die for us, bearing our sins in his body on the tree—thus, for us, opening up a way of access to God the Father. If the way of man *was* in himself, he would need no Savior, and none would be offered; and if he could direct his own steps, he would need no Revelation from Heaven to direct them for him, and none would be given. God does not give when giving is unnecessary.—Our wants were great, and great indeed has been the supply—Jesus and his Word.

Dear reader, if your understanding of this passage of Scripture has caused you to sit down quietly by the way-side with folded hands, waiting for a special miraculous interposition to place you in the way, and cause your feet to move onward in the path to Zion, let me kindly tell you your understanding of it has been a *misunderstanding*. I know it is quoted to prove that man, in conversion, is as passive as a lump of clay, and cannot receive the gospel until he is specially wrought upon by the Spirit of God, independent of the truth. This being the case, the *reason* why so many *do not* receive the gospel, is that God *withholds* the operation of his Spirit, which is absolutely necessary in order to *cause* them to *receive* it. Conversion, then, is dependent on, and accompanied by, the special operation of the Spirit on the heart of man. In contrast with such darkness, look at the light held up by Peter and James: "Being *born again*, not of corruptible seed, but of incorruptible, *by the word* of God. And this is the *word* which, by the gospel is preached unto you." "Of his own will begat he us, by the *word of truth*." With such a *light* as these passages give, we can clearly see to read that the Scriptures are able to make us wise unto salvation.

O how thankful ought we to be that the Scriptures are kindly given us to direct our steps, to be a light to our feet and a lamp to our paths, to guide us in the way of life. Let us then give up all confidence in the flesh, and place it in Him who is worthy of it, and take the Bible for our directory, and we are safe; for it show us the right way, and the only one that leads to happiness.

Then we can with confidence anticipate—beyond our farewell to earth and all the things of earth and time—scenes of unfading beauty and loveliness, where there will be a union of all who have been washed and made white in the blood of the Lamb—scenes where we will not grow tired nor weary, and where tears of sorrow will not bedim the eye, nor anguish seize the heart—scenes where the redeemed will be honored with the presence of the Savior, at whose right hand there is fullness of joy, and where there are pleasures forevermore. In view of such pleasures, such lofty and soul elevating inducements, who would not call his affections away from the fleeting enjoyments

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earth, and set them upon things above?—pleasures which are *real*, pleasures which are *pure*, pleasures which never end. Enjoying such a hope, who can hang his head or sink under the troubles of life?

Christian brethren, let us still look to heaven, whence cometh our aid. "Happy is he that hath the God of Jacob for his help, whose *hope is in the Lord.*" H. M. D.

MORPETH, C. W.

## "COMMUNION WITH THE SECTS."

BRO. PENDLETON:—The February Harbinger has seven pages of a reply to "my position" and "questions" in reference to communion with the sects. Yet, you very justly say that Bro. Elley's position remains unanswered. You are pleased to say that my *position* "is very concise; it is the argument in a nutshell, that is, as Bro. Elley argues it." I wish that my good Bro. P. had given his response with equal conciseness. I have never known you to labor so hard in order to reach a subject before, and especially one so easily answered by the word of the Lord.

The issue you now make in support of *our* communion with the sects, I regard to be in direct antagonism with all the established principles of our original plea; to wit:

1. Our Savior instituted the supper, and gave it to persons before Christian baptism was announced, and gave it to disciples that never were baptized in the Christian baptism, before nor after the supper was given." They were, however, immersed by John for remission of sins, which our Lord called "righteousness," and to which he had submitted. What more was demanded of them by our Lord?

Evidently you argue that, as Christ's disciples then were not immersed under his last commission, therefore immersion is not now necessary, either to discipleship, the new birth, or to the eating of the supper. Such is your position; one exceedingly dangerous—a new theory, revolutionary in its results. To strengthen your assumption, you say, "*Faith in Christ* and the *spirit of obedience* to him—these are *unconditionally necessary* pre-requisites, and these the apostles and pre-Penticostian Christians had, but Christian baptism they had not; neither is it an unconditionally necessary and *essential* antecedent, but a *formal* and *positive* one only." Where is your proof? Certainly you will scarcely pretend to find it in God's word. You are really out and out committed to the advocates who divide the Lord's commands into "*essential* and *non-essential*," the *formal* and the *spiritual* commands of Christ, or the *internals* and the *externals* of Christianity. Its result is, regeneration or the pardon of sins by "faith only,'

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a denial of the connection of immersion with the remission of sins. In proof of this, you say, "'Without faith it is impossible to please God,' but this cannot be said of ordinances which are simply *formal* and *positive*. Not founded in the nature of things, but depending upon special and positive law, they can only become conditionally necessary. Thus we cannot say, 'Without circumcision it is impossible to please God.'"

What Bro. P. can't say, Moses can: "And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant." (Gen. 17. 14.) This is a solemn declaration against those who, like you, regarded circumcision as only "*formal* and *positive*," and not essentially necessary.

In opposition to your assumption, I am willing to oblige myself to prove that "positive law is a stronger test of man's love to God than moral. No Jew was allowed to approach either the *Altar* or the *Passover* without first being circumcised. This is also equally true of all who claim to be Christ's disciples. No "ordinance," according to your position, can be essential, because it is "simply *formal* and *positive*." We have seen that he who rejected the *formal* ceremony of circumcision, was cut off from his people, and we learn that Adam, Saul and Uzza were also ruined by disobeying a *formal* and *positive* ordinance and law. In violation of all the teachings and practice noted in the Testament, you make men *disciples* without *formal positive law*, or Christian immersion.

When the editors of the Harbinger are in conflict with one another, how can we hope for much good from that quarter? their unity of effort is gone. Bro. Campbell and yourself are at positive issue. He said, in his Christian System, page 207: "If the Apostles had only preached, and not immersed, they would not have converted the hearers according to the commission. * * * A disciple, then, according to the commission, is one that has heard the gospel, believed it, and been immersed." In his reply to Mr. "*No Theorist*," found in the Religious Herald, he challenges your theory and also your ability to make it good. "*No Theorist*" said, "*a person may be converted according to the commission, without immersion.*" I say, let him take the affirmative of this proposition (which he is obliged to do in attempting to show that my rule is not applicable here), and I will attempt to prove that his argument against Pado-*ism* is *vox et preterea nihil*; sound and nothing else. (Extra, p. 17.) When you have disposed successfully of this challenge, I shall have no hope of maintaining my ground.

You affirm that men are made disciples by Faith, and the *spirit* of obedience. So say all the Protestant Sects. The Methodist Creed



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and practice affirm, that neither faith nor baptism are necessary antecedents to the Supper. You say that faith is, but baptism is not, whilst Romanists, in common with Protestants, demand baptism before the Supper. I am grieved at your new positions; it is palpably suicidal to the gospel order.

In your "remarks" found in your December issue, you also assume a very strange position, that Cornelius was "treated as a *member* while yet ignorant of its regulations." Of what what was he a member? Not of the church, because he was not yet saved, and the Lord only "added such as were saved." Act. 2. 47. Luke said that the "Corinthians hearing, believed, and were baptised," and to such Paul commanded "Let a man examine himself and so let him eat." In what respect was he "treated as a member"? Was he immersed as a member of the kingdom, or the congregation? What an argument in favor of communion with the Sects! You say that "Bro. Elley will not pretend to find any Scripture, saying, "Let none but the immersed partake of the supper." You are right, Bro. P., Bro. E. will not be quite so simple as to think that any such statement is required. It is an established rule of common sense and interpretation, that when God commands that any one, two, or three things shall be done for any specific purpose, that neither more nor less will be accepted as obedience.—Do you deny this? Are not such arguments in direct support of *infant* and *adult* sprinkling? God has nowhere said that no one shall be sprinkled, nor that immersion only will do. I am confounded at such an argument from Bro. W. K. P. The rank sectarian admits the language of the commission, yet he pleads that no one pretends to a positive injunction, saying, that none but those who believe, repent, confess and are immersed, can be saved, and therefore to so affirm is a manifestation of "arrogance and Phariseeism."

My position, you say, "rests purely upon a logical basis and we must examine it logically." What is *logic?* "*Sound reasoning*," says Johnson, and others. If so, must not the *basis* and the *inference* be homogeneous? The basis, "except a man be born again he cannot enter into the kingdom of God." Inference, therefore he who cannot enter the kingdom cannot of necessity claim its ordinances. This I call sound reasoning. Let us try your position: although the Savior did so teach, (John 3,), yet I infer that persons who are not thus in his kingdom may claim its ordinances. This is profound *logic*, and worse *divinity*.

Is there a government on this earth that allows aliens to have its franchise without a *formal* recognition? If so, what? Against my position you urge that as all who are "*avowedly* born again," are not really so, therefore there are some, or many, who have not been born.

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of water, who are, notwithstanding, members of Christ's Spiritual Kingdom, and therefore are entitled to its ordinances; what is the proof? "*Their faith* and the *Spirit of obedience.*" Unless we can discern men's spirts, how shall we know what is in them, in the absence of this obedience to God's laws? Right and fitness are differ ent things. You seem not to understand what I mean by the "church of God." It has but two meanings, that of one congregation, and then the whole body, which is made up by all those who are born again, As all the parts are equal, so must the whole be like the parts. You say, "if Bro. E. means by the word church of God, the aggregate of all," then you deny that none can enter the church universal unless he is born of water. Note, I have said nothing about the *final* state of such, I speak of the church. If, therefore, a birth of water is positively enjoined in order to an entrance into one congregation, or into his earthly kingdom, by what law do you take persons into the church catholic without its requisitions?

You say, that in Paul's charge to the church of God at Corinth, 11th ch. 23, 31, He "covers the whole ground, and goes to the very root of the matter, yet there is not one word about 'avowedly born again,' in the whole passage, neither is there any allusion to immersion."

The *logic* must therefore be this, if indeed your position contains any, that inasmuch as Paul said nothing about "*born again* or *immersion*," therefore they were not the subjects of either. Is this not trifling with the subject, my brother? It really seems so to me. You say further, that the repast is a spiritual one; it is most happy for us that the true fitness for participation in the Lord's supper should be left to the discrimination of a man's own heart, under the searching scrutiny of the Holy Spirit, which penetrates into and reveals even the deep things of God. Upon this principle you must also abandon your demands upon those whose *inward* spirit pleads satisfaction with his sprinkling, when urged to be immersed. If the conscience of A is satisfied with his *fitness* for the supper, and upon that he can lawfully eat, may not the same rule when applied to immersion be equally valid? Most assuredly. Thus ends the authority of Christ for the stronger plea of *spiritual fitness* and one's own conscience.

If the church, as you clearly argue, upon p. 64, cannot refuse such persons the supper, how can they refuse them church membership, although they refuse a birth of water? I am astounded a tsuch indications on your part. If such is to be the status of the Harbinger, it is no longer the *Sampson* of the current reformation.

I am well aware that I am risking much in thus opposing the *opinions* of so learned and honored a set of brethren. You and they have anticipated this reply by the following announcements; you say that

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all who oppose "communion with the sects," are hide bound zealots, of a cold and lifeless formality! Bro. Richardson says they are laboring to "build up exclusiveism and Phariseeism." And Bro. Errett strongly indicates his *disgust* at those who cannot admit his plea for the practice, and his opinion of those who reject immersion. He admits that Pedo-baptists are in "*great error* on the question of baptism, and we must be *careful* not to compromise the truth; our practice therefore is *neither to invite* nor *reject* particular classes of persons, but to spread the table in the name of the Lord, for the Lord's people, and to allow all to come who will, each one on his own responsibility."—"*All to come!*" This is as liberal and as loose as the greatest latitudinarian in the land could desire. This door admits birds of every color and tribe. This is in direct violation of Paul's teaching to the Galatians: "Cast out the bond-woman and her son, for the son of the bond-woman shall not be heir with the son of the free woman." His practice would guard the truth with a vengeance; but who are the sons or children of God? "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been immersed *into* Christ, have put him on." Wo are his freedmen?—"But God be thanked that *though* you were the servants of sin, yet ye have obeyed from the heart that *form* or *mould* of doctrine which was delivered you. Being, then, made *free* from sin, ye became the servants of righteousness." With Paul, *forms* were something. Its obedience freed the Romans from sin, and they became the servants of God, but in *forms* you seem to have very little confidence. There is but one gospel, and but one faith, hope, spirit, and *form* of doctrine, and we are charged to contend and strive earnestly for it. To disarrange the *unity of the faith*, (Eph. 4th,) is to destroy it. The gospel order is, 1st, faith: 2nd, repentance; 3d, confession; 4th, immersion. Destroy this order, changing its elements, adding to, or subtracting from, and we no longer have the wisdom and power of God, but the folly of finite minds. Well might the Apostle ask, If the righteous, or *obedient*, are scarcely saved, "what shall the end be of those who obey not the gospel?"

It is not either my province or pleasure to judge those who honestly take sprinkling in the place of immersion. Yet it is my duty to guard, as a faithful steward, the honor of God's injunctions—"walking by faith," and not by my reason, which you call, "*in the nature of things.*"

When God commands, there is an end of my reason, as to its fitness. Man's reason in religion can only be allowed to exercise its faculties in ascertaining what God has said, and not why it was said. There is to be no debate with God.

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The Lord guide you and me into all the truth, my brother. May it be our chief honor to honor Him and his word.

Yours truly, GEO. W. ELLEY.

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REPLY.

I wish to reply to Bro. Elley's article, as given above, to show him the respect I feel for him and what I know to be his honest convictions. I wish to be as brief as practicable, and will begin by an apology for making my former article longer than his. It is this. I wished to reach a just conclusion on the subject, rather than to reply to a string of special pleadings. The method best suited for the *investigation of truth*, is often not suited for *refuting objections*. Now a man may write *seven* or *seventy* pages on a subject, and never stop to meet or consider one objection. And he may write a long essay on a single query or word, and yet not exhaust the subject. If I find the occasion calls for it, therefore, I have no scruple to make my remarks on a subject longer than those which may have called them forth. I know of no rule which requires me to limit my arguments to the measure of another's.

To reply to Bro. Elley in detail, I must reduce his article to some arrangement convenient for reference, and he will excuse me if I find it most convenient to throw it into a numerical series of *mistakes*.— We will count the *mistakes* as we go, and *number* and *explain* them in order. I would prefer another method, but this will be simpler, shorter, and more concise.

1. I did not say "Bro. Elley's *position* remains unanswered." I said your "*five points*," or *questions*, remained unanswered. These I promised to consider in another number; but they were so ably and satisfactorily met by others, in the March number, that I did not think it necessary to say anything further. This is mistake no. 1.

2. I make no "issue in support of *our* communion with the sects." This is a perversion of my whole position—which is, in fact, against the assumption of authority on our part to reject and forbid pious professors, by a judgment of our own. I am sorry to see the disposition which is manifested to excite alarms of latitudinarianism against our position. We have held it, and the church with which I have had fellowship for the last twenty years has practiced upon it, for that period at least; and a half dozen cases of casual participation with us in the communion, would include all that I can now recall. Brother Elley's *inferences* are not always infallible, as this case proves. This is mistake no. 2.

3. That our Savior instituted the supper before he ordained Christian baptism, and that the pre-Pentecostians partook of it without

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Christian baptism, I did affirm, and it cannot be denied; but I did not thence infer anything to destroy or detract from the importance, significance and binding authority of Christian baptism *now*. I embrace with all my heart the whole teachings of the Scriptures on this subject, and have no compromises to make with any man or sect of men. But baptism is not the only thing that fits a man for communion and acceptable worship before God, and I did draw this inference, to wit —that since some had partaken of the supper acceptably without Christian baptism at all, who had not been consciously baptized, as Bro. E. would have it, into the likeness of the Savior's death, therefore their fitness consisted in some other *essential* qualities, which we coucluded were "faith in Christ, and the spirit of obedience to him." Not one, two or three particular *acts* of obedience, but the spirit of obedience generally, as indicated in an entire life of devoted service and pious reverence for every ordinance and appointment of God.— Now from this very extravagant, wholesale and sweeping mistake, no 3, Bro. Elley has fallen into another, still more unjust to us, and which we must consider as no. 4. We will try to be brief.

4. In our presenting "faith in Christ and the spirit of obedience to him" as the unconditionally necessery and essential antecedent to acceptable worship, under the Christian dispensation, and drawing a distinction between these and the *formal* and *positive* in religion, Bro. Elley thinks he has discovered an astounding novelty—a new theology—positive issues with Bro. Campbell—and other "chimeras dire," which will probably number the days of some things, and bring on confusion generally. But let not the reader be alarmed. We beg Bro. Elley not to do himself, nor our influence, any harm. We are fully advised as to what we write, and are not to be misrepresented by rash and inconsiderate accusations, without correction. In the first place, there is nothing "*novel*' in what we have written. In the second place, we are not "committed out and out to those who divide the Lord's commands into essential and non-essential"; and in the third place, "Bro. Campbell and myself are not at positive issue."— *First*—as to the *novelty*. Ought it not to satisfy you, Bro. Elley, when men of the largest observation among us, tell you that what we contend for is the practice of almost all our churches, and that it has been so for years. The occasions I know are very infrequent, but ever since I have been a member of the church, I have understood this to be the prevailing sentiment and practice of the brethren. It cannot, therefore, be novel. *Second*.—We have made no theological division of commands into *essential* and *non-essential*. We have used only the word *essential* in its strict *philological* sense, and contrasted it with the *formal* and *positive*, which fluctuate with different dispen-

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tions and peoples. And cannot Bro. Elley see, and will he not, as an honest inquirer after truth, admit, this distinction to be real and just? The power which words sometimes obtain over the minds of men, is truly remarkable. They seem to gather about them a string of associations for good or for evil, and we can never hear them without being led into all the hopes or fears that we have connected with them. These words *essential* and *non-essential*, with some, a few whom I know, belong to this category. They have a power of association that awakens fears of all that is damnable in theology. The moment one uses them, common sense and the common usage of speech are thrown away, and he is challenged to stop and give an account of his orthodoxy. Their minds halt upon these words by a sort of habit, and they cannot get past them—like a balky horse, that has often stopped at a hill when overloaded, till at last he stops from very habit, whether loaded or not. Now, whether Bro. Elley admits the distinction which I have made between the *essential* and the simply *positive* and *formal*, or not, nevertheless the distinction exists, and he will have to make the most of it. It would have been more to the purpose if he had met the question by candid analysis, rather than by a very questionable effort to throw a little theological odium at me personally. But let this pass for the present. *Third.*—"Brother Campbell and myself are not at positive issue:" On the contrary, we are fully agreed. The first distinct opinion that I remember to have formed on this subject, I received from his own lips. I have since found it distinctly avowed in his writings. I think I should be as well acquainted with Father Campbell's opinions and practice as Bro. Elley, and I cannot allow him to misrepresent us both by his half reading and perverted inferences from sentences picked up here and there, from Father Campbell's writings on other topics, perhaps, or with other questions more prominently before his mind. I have been at pains to set this matter in its true light, in the March number of the Harbinger, under the title, "What has been our custom?" p. 132, *et seq.* It will do Bro. Elley good to read this article, and enlarge his views a little of the Christian horizon of Father Campbell. I especially invite his attention to the following sentences: "The preachers of '*essentials*,' as well as the preachers of '*non-essentials*,' frequently err. The essentialist may disparage the heart, while the non-essentialist despises the institution. The latter makes void the institutions of heaven, while the former appreciates not the mental bias on which God looketh most. * * * We choose rather to associate with those who think that they do not undervalue either seeing or hearing, by affirming that neither of them, nor both of them together, are essential to life. I would not sell one of my eyes for all the gold on

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earth; yet I could live without it. There is no occasion, then, for making immersion on a profession of the faith, absolutely essential to a Christian, though it may be greatly essential to his sanctification and comfort." Did Bro. Elley ever see this before? Will he not class Father Campbell with the out and out advocates, who divide the Lord's commands into the *essential* and the *non-essential!*— To prove himself no respecter of persons, and above the weakness of too much venerating human authority, he must do so. But he must read the whole article. He will no doubt be startled at these words:—"But who is a Christian? I answer, Every one that believes in heart that Jesus of Nazareth is the Messiah, the Son of God; repents of his sins, and obeys him in all things, according to his measure of knowledge of his will. * * * I cannot make any one duty the standard of Christian state or character, not even immersion into the name of the Father, of the Son, and of the Holy Spirit, and in my heart regard all who have been sprinkled in infancy without their own knowledge or consent, as aliens from Christ and the well-grounded hope of heaven. * * * Still I will be asked, How do I know that any one loves my Master, but by his obedience to his commandments? I answer, *In no other way.* But mark, I do not substitute one commandment for universal, or even general, obedience; and should I see a sectarian Baptist, or even a Pedobaptist, more spiritually minded, more generally conformed to the requisitions of the Messiah, than one who precisely acquiesces with me in the theory or practice of immersion as I teach, doubtless the former rather than the latter would have my cordial approbation and love as a Christian. * * It is the image of Christ the Christian looks for and loves; and this does not consist in being exact in a few items, but in general devotion to the whole truth, as far as known. * * * An angel may mistake the meaning of a commandment, but he will obey it in the sense in which he understands it. John Bunyan and John Newton were very different persons, and had very different views of baptism, and some other things; yet they were both disposed to obey, and to the extent of their knowledge did obey, the Lord in everything."

Allow me, Bro Elley, with these extracts before your eyes, to ask you this one question—Is not the expression used by me, and which so much grievs you, to wit, "faith and the spirit of obedience," only a condensed form of stating what is clearly affirmed by Father Campbell in this article, written and published by him more than twenty-five years ago? You have read the Debate with Dr. Rice, I am sure —perhaps you heard it. You ought to know that these sentiments, this very article was quoted by Dr. Rice, and that Father Campbell re-affirmed them—and further, that he then and there fully announced the

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very position with respect to communion which you seem now so much startled and alarmed about, and which you characterize as not only new, but "*palpably suicidal* (?) *to the gospel order*"! You will find the passages quoted for your convenience, in the March number, pp. 137–8. I exhort you to read them. It is your duty to do so, because you have done me an injustice, and I want you to take it back. You must see—anybody must see, that is not blind with prejudice or passion—that I have neither advocated novelties on this subject, nor formed positive or any other kind of issues with Father Campbell.—You have made a false accusation, under a misapprehension, and by the rule by which you and I alike would try Pedobaptists, when I show it to you, I expect you to correct it. There are many mistakes included in this one, but I will only call it mistake no. 4.

5. It is another mistake to confound the position of "No Theorist" on the subject of *conversion*, with ours on the subject of *communion*. "No Theorist" said, "A person may be converted according to the commission, without immersion." But I never said so—never thought so. It is only a mistaken inference of Bro. Elley's. As such, I am not responsible for it. It does not follow from anything I have taught, nor did I ever dream of such a conclusion.

6. You represent me as saying that "faith is a necessary antecedent to the Lord's Supper, but baptism is not, and as making disciples without positive law or Christian immersion." This is only a partial statement of my position, and is calculated to mislead. I would not admit a person to communion who despises baptism, and rejects it as an ordinance of God, nor fraternize with him as a disciple of our Lord. The question is about those who honestly *mistake* the mode of submitting to baptism—who think they are baptized. I cannot correct this mistake better or more briefly than by quoting Father Campbell on the subject. "Now the nice point of opinion," says he, "on which some brethren differ, is this: Can a person who simply, not perversely, *mistakes* the outward baptism, have the inward? We all agree that he who willfully or negligently perverts the outward, cannot have the inward. But can he who, through a simple mistake, involving no perversity of mind, has misapprehended the outward baptism, yet submitting to it according to his view of it, have the inward baptism, which changes his state, and has praise of God, though not of all men? is the precise question. To which I answer, that in my opinion, *it is possible*." If Bro. Elley is alarmed at the use of the words "*outward* and *inward*," I cannot help it; but I must insist he will not charge me with the novelty of introducing them. They were used by Father Campbell twenty-five years ago, and clearly upon the authority and after the example of Paul. But



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they have become words of alarm to some minds; and they cannot but see mischief in the distinction. It would be well if it were more prayerfully studied.

7. It is a mistake to say that "what Bro. P. can't say, Moses can." It is not true that Moses *can* now say, The uncircumcised man child * * shall be cut off from his people. It was a formal and positive rite, and is not now binding. Moses *could* say so once, but he *cannot* now. This is a mistake of grammar, in the first place, and in the second place, a startling novelty in doctrine. We ought to be greatly alarmed to hear it pointedly announced, with the keenest acumen of critical retort, too, that Moses, the great lawgiver, *can* now say, unconditionally and absolutely, "The uncircumcised man child shall be cut off from his people"! But it is only a careless slip of Bro. Elley's pen, and we will not be startled by it!

8. It is a great mistake to suppose that you and I differ about the relative strength of the test of moral and positive law. You needed not to enter upon the proof. I remember when I was quite a boy, it used to be the burthen of one of the sermons of all the preachers of first principles to make this matter clear, and I have never forgotten the arguments. And yet, I know that the *moral* is harder to keep than the simply *positive;* and I remember, too, what the Savior said about the Pharisee and the Publican—the formally righteous, and the humble and contrite of heart.

9. "You ask me, of what was Cornelius a member?" This question is evidently suggested by a mistake. I did not say he was a member of anything; though he was a member of the band called the Italian. I said he was *treated* as a member—in that his prayers and alms were had in remembrance in the sight of God. I beg you, Brother Elley, to consider attentively what Peter said about him. It is a glorious text. Hear it:—"Of a truth, I perceive that God is no respecter of persons; but in every nation, he that feareth him and worketh righteousness, is accepted with him."

10. You give us a definition of Logic, to wit, "sound reasoning"—and then an example in illustration, to wit—"Except a man be born again, he cannot enter into the kingdom of God. Inference, therefore he who cannot enter the kingdom cannot of necessity claim its ordinances. This is sound reasoning," you say; but is it? It is certainly not a syllogism, in any *mood* or *figure* admitted by Whately, from bArbArA to frEsIsOn. Come, my dear brother, let us keep cool and reason together. I think we both love the truth, and would not willingly injure one another's influence, or wound one another's feelings. But if you throw down the gauntlet of Logic, you must not be surprised if I take it up. To tell you a secret, I am

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a little fond of that kind of practice, and am not apt to let a good occasion slip me unimproved. Is baptism an ordinance of the kingdom of God? "Certainly," you say. You have said so a thousand times. Can a man enter the kingdom, or be born again, without baptism?—"Nay"—you say—"this is what I have contended for through my whole ministry." Well, then, If a man cannot enter the kingdom till after he is immersed, and cannot claim the ordinances till after he has entered the kingdom, how, since immersion is an ordinance, can he claim immersion? He must be in the kingdom before he can claim immersion, according to one of your propositions,—but then, according to the other, he must have immersion before he can get in! I will not call this a mistake, but a logical entanglement, which you can unravel at your leisure. It is yours, not mine.

11. You ask, "Is there a government on this earth that allows aliens to have its franchise without a formal recognition?" I answer, that a government has many franchises, and most governments *allow many to aliens*;—all, so far as I know allow them the freedom of *eating*, and many grant them many other privileges—such as the right of holding property—of personal protection, &c. I suppose you ask this question to suggest an analogy, but it is against you. But if it were for you, it is worth nothing as an argument in the case before us.

12. You say the principle of leaving each one to examine his own heart, when he comes to the communion, would compel me "to abandon my demand upon all those whose *inward* spirit pleads satisfaction with his sprinkling, when urged to be immersed." This is another *inference*, and another *mistake*. I have never abandoned my calls upon such, nor to urge them to be immersed. Really, Bro. Elley has a marvelous confidence in the power of *inference!* It reminds me of the case of an unfortunate fellow in Philadelphia, during the prevalence of cholera, upon whose door the doctor had written, *dead*. The undertakers came along, and seeing the *sign*, entered the house for the corpse. They found the victim in bed, feeble, indeed, but yet alive, and manifestly recovering. But they had great confidence in the word *dead*, written by the doctor, and seized hold of him, to bear him off for burial. In vain he remonstrated. The doctor had written *dead*, and *dead*, they would have it, he must be. "I am not dead," he cried. "Yea, but the doctor says you are; see it written on the door —*dead*!" But the fact proved mightier than the word of the doctor in that case, and I must claim its influence in this. I urge all Christians to go on to perfection, and would strive to teach even an Apollos the way of the Lord more perfectly, if I found him in error, on baptism or anything else commanded in the word of God. I allow

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with Paul, that each man must examine his own heart, for his *sincerity*, but the word of God for his *duty*. The heart does not make the law, but it alone can know whether it sincerely loves and keeps it.—It is a mistake to say that by any inner light of conscience, or anything else, I would allow the law of God to be set aside, or willfully and knowingly neglected. The province of the conscience with respect to positive divine law, is not to make or judge the law, but to judge the purpose, fidelity and sincerity of the heart, each his own, that professes to keep it. There can be no excuse for refusing to obey a positive law. There may be large room for mercy towards honest *mistakes* about its meaning.

13. But the most "astounding" thing of all, to Bro. Elley, is yet to come. "If," he says, "the church, as you clearly argue upon p. 64, cannot refuse such persons the supper, how can they refuse them church membership, although they refuse a birth of water? Here is a double mistake—a mistake in fact, and a mistake, as usual, in inference. The mistake of fact is this, The persons whom we are unwilling to *reject* from the Lord's table when they, of their own accord, come, are not such as *refuse a birth of water*, but such as are presumed to be sincerely mistaken in thinking they have been baptized. The mistake in *inference* is, in supposing that because they are not to be rejected from the Lord's table, therefore they cannot be refused church membership. Now I am really so dull as not to see any necessary connection between these two propositions—and Bro. Elley has not shown any. I have never seen the position advanced, and it is scarcely necessary to spend time battling with imaginary evils or errors. Even the open communion Baptists, who carry their views on this subject to an extreme, do not allow of open church membership. Meantime, I will promise Bro. Elley that, should anybody propose such a rule among us, I will most cordially unite with him in resisting it.

I have now, I believe, given a special notice to every point that strikes me as calling for it, and will add only a few general remarks in conclusion. I have just looked over the Christian Review for March 25th, and find Bro. Franklin very justly deprecates any feeling or excitement on this subject. There is need for none, and I truly regret that any should be so sensitive to a free interchange of views on this subject, as to run into extravagant surmises and injurious suspicions and accusations concerning the fidelity and harmony of their brethren and co-laborers. This is impolitic and wrong, and for one I shall hold any brother morally accountable who thus recklessly misrepresents me before my brethren. Let us argue a point of inquiry broadly raised, in the true spirit of large-minded truth-seekers, and

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be careful not to impute by narrow and injurious surmise and inference, *constructive treason* against the fidelity of our brethren to the King of righteousness and peace. We are all liable to err and to draw unwarrantable inferences, but we ought to be very careful in expressing these, where the result would prove a serious injury to the peace of the Lord's people.

In the Christian Review just referred to, I find Bro. D. T. Morton thus unguardedly expresses himself: "The question," says he, "is not whether a man may be in error on the *design* of baptism, and yet be a Christian; for this, I suppose, no one doubts. But the question is, are we authorized by the Lord Jesus to recognize as a Christian, and exhort to take a seat at the Lord's table, any person who has not been immersed? I understand," he adds, "brethren Richardson, Errett and Pendleton to assume the affirmative," &c. Now to this I have simply to say, I affirm no such thing; and I do not remember to have seen any line in which brethren R. and E. have ever advanced such a position. It is a palpable perversion, unintentionally made, I have no doubt, but still a most palpable, and in fact injurious, perversion of our true position on this question. I never in my life *exhorted* or *invited* any unimmersed person to the Lord's Supper.—The British Millennial Harbinger, too, has very wild notions of the practice and principle for which we contend, and is no doubt looking at our postion through that of the open-communion Baptists of England. They confound things that widely differ; and all are mistaken in supposing that there is anything new in it, or that it is at issue with the uniform sentiment of Father Campbell on the subject. It is a little remarkable that the first attack upon Father Campbell for these views came from the virulence of the Thomasites. They made even a slight error of the head on certain points, cause for re-baptism, even where the party had been properly immersed. If he did not fully perceive and believe that his immersion was for the remission of sins, and submit to the ordinance with this motive clearly before his mind, his baptism was void. In this way I have known the same person to be immersed at least *three times*, if not more, and after all this, discover that it was all useless and worthless—a delusive dream—since the true immersion was a baptism *into the hope of Israel*, and none who did not discern this idea, and act from this motive, was scripturally immersed! Hence the rite was quadrupled, and the disciple thus, and thus only, scripturally made! Then came Dr. Rice, and ventilated his querulousness in acute inferences and bitter jeers about inconsistency, and all sorts of doctrine, and such clap trap of standard disputants;—and still to some the question is to be regretted—the position novel—the inferences alarming—and the surmises astounding; and altogether,



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the matter very dreadful and painful, and deeply to be lamented! I have no such fears or alarms, and brethren are mistaken if they think they can create them. We see our position and its defense with perfect clearness, and contemplate all attacks with calmness and assurance. The truth has nothing to fear, and if I am in error, I desire to know it. I neither fear nor shun investigation; only let it be with manly argument, Christian temper, and logical fairness, and I am content and prepared. I lay my spirit down humbly, even as a little child, at the feet of Jesus, and desire only to see through his eyes.—I long for fuller measures of his gaace, and pray constantly that he will lead me into all truth. I desire as earnestly to be perfect in love, as in knowledge; knowing that while the latter often only puffeth up, the former always buildeth up, even a temple fit for the indwelling of the Holy Spirit. W. K. P.

## ANNUAL STATE MEETING IN CALIFORNIA.

We quote from the Western Evangelist, edited by W. W. Stevenson, J. N. Pendegast Corresponding Editor, San Francisco, Cal., under date of November, 1861, the following notice of the Annual State Meeting of our brethren:

"The Annual Meeting of the Disciples of California, met at Manzanita Grove, Placer co., on Friday, the 4th day of October, ultimo.—We did not reach the place until about 10 o'clock, P. M. Early Saturday morning, we took a survey of the place. We were pleased to find a neat village, occupying a square, with a comfortable shelter, neatly furnished with seats, in the center. There were three restaurants, two barber-shops, several fruit stands, an ambrotype saloon, stabling for horses, &c.

The public table, with its dependencies and appurtenances, were neat, abundant and palatable. If the comfort of all who attended was not such as was desirable, we are sure it was neither from a want of a good will or reasonable effort on the part of those zealous and efficient brethren who made the provision.

The attendance was much below that of last year. The average did not exceed eight hundred; the greatest number not more than two thousand. Of the preaching Disciples, there was a full attendance; as also of the private members.

The general meeting of last year was an eminent success. Comparatively, the late meeting was pre-eminent. There were forty-one immersions, and fourteen by affiliation; making a total of fifty-five during the meeting.

The religious and social effects of the convocation, were of an unusual character. During twelve days the assembly lived together, having

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constant intercourse, eating at a common table, without an incident of an unpleasant nature. Even those who were not religious, were governed by a pious socialism of the most marked and desirable kind.—Religion was the business, and only business, of the people and the occasion. We have never been an advocate of any of the various theories of communism, yet we are deeply impressed with the beauty, harmony, and comfort of a sojourn of two weeks where the law of love, the union idea of Christ, reigns supreme. We can imagine an association of thousands, for any length of time, thus living under the influence of that system of social life provided for in the New Testament.

Within the last three months, we have heard predictions of failure in the then forthcoming convocation. This was unbelief; fie, shame, to unbelief! If the success had depended on excitement, then the prospect was gloomy in very deed. As disciples, we have no desire for excitement. We could not succeed under an influence so volatile.

The preaching, with few excptions, was simple and forcible. No attempt at display. The great truths and facts of the Christ system were presented in words suited to the occasion, and furnished by the living faith that burned in the speaker's heart. Never have we been so fully convinced that extempore speaking is the only true method. A thorough knowledge of the apostolic writings, and of all the natural approaches to the human heart, with a faith that works by love, afford the true foundation of successful preaching. We made an effort to be a hearer—to be impartial. Our serious judgment is, that during the twelve days at Manzanita, we heard more sound Bible teaching than we have ever heard in the same number of days. If we had any doubts of the divinity of Christ's system, they would vanish before the demonstration of its adaptation to all that belongs to man's social and religious wants. The peace and good order, with the social and religious enjoyment of ALL, can be referred to no other cause than the divinity of the system. Jesus is the King and Lawgiver. His law, love, union and peace, can never be adopted sincerely, without similar results.

The world needs nothing but the reign of Christ, as a being whose throne is the obedient heart, for its union and happiness. Where Christ reigns in and over the heart, all other questions are held in abeyance, as subordinate.

These annual meetings are expensive. The whole discipleship of the State should see to it that the expense is not borne by the brethren of the locality. Let each congregation take early steps to raise what they can for the relief of the brethren immediately concerned.

We have never been so truly filled with comfort, as we were through the good results of our general meeting. The meeting, and cordial converse of brethren, renewing old brotherly ties, and creating new ones. To sing, pray, exhort and preach together; to rally around the Cross, as the focus of a whole brotherhood, as Israel did around the Tabernacle—tends to elevate the lowly, and confirm the wavering.

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Manzanita Grove will ever be remembered by those who found such delight in the worship. There it was that the powerful appeals were made and heard. There it was that the stout-hearted were brought to yield to the authority of Jesus.

We can say in truth, and we do so with more than ordinary gratitude, that "Obedience" was held up as God's *only* condition of favor. Its moral and sensational characteristics were explained and enforced upon the unassisted human mind.

Never was there a people who have done more than the Disciples of California. Few in numbers, and poor, yet they have made their impress upon the age and country. The cause of their union, peace and success, is the divinity of the system under which they are working.—When will men learn, that that which is "born of the flesh, is flesh"; A sect, a creed—what are they? Mere humanisms; things forbidden by the great Leader of his people."

We cannot, indeed, but express our high esteem and Christian affection for these most estimable brethren, so zealous and indefatigable in their work of faith, their labors of love, and patience of hope in the great cause of advocating the claims of the Lord Jesus,—and rejoice with them in their great success. A. C.

## ACTION IS LIFE.

The truth of the above sentiment is domonstrated in nature as well as in grace. Without action there is no life, either in the vegetable or animal kingdom. An inactive body soon loses all signs of vitality. A motionless body is a useless body. The grass of the field flourishes best when stirred by a gentle breeze. The trees of the forest gain strength by motion. When the tall oak is bending and bowing before the rushing wind it is gaining strength and magnitude.

The sail-ship advances not in a dead calm. She moves before the winds which lift up the waves of the sea. A motionless pool produces death. The standing water becomes putrid, and sends forth a poisonous miasma which afflicts every living thing. So, a motionless member in the church of God, gives off a deadening influence to all adjacent members. The necessity of action in order to vigorous growth, is seen in the constant motion of the infant in the cradle.—What means that constant motion of the hands and feet? It is nature prompting to action, in order to a vigorous life.

A motionless political, or civil body, cannot long survive. Action in all the departments of government, is necessary to prosperity. The prosperous nation is the working nation. The mighty improvements of the present age have have been accomplished by action. Minds

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labored to devise, and hands worked to execute these grand designs. What a moving, stirring, operating mass of humanity is seen along the line of a Railroad, while in course of construction. The success of the ant in providing its winter store, by industry, and the activity of the bee during the hours allotted for procuring honey, all confirm the truth that action is necessary for life and prosperity. The heavens and earth are in motion. The whole solar system is moving. All the heavenly bodies are revolving. Should they stand still an hour, universal ruin would be the result, without the miraculous interposition of the Divinity. The whole universe is in motion; activity is the order of physical nature.

From these facts Christians should learn an important lesson. Is action necessary to physical nature only? Is man's moral nature an exception to this general rule? Are religious bodies exceptions? Can any body of men, organized for any purpose succeed without action! Certainly not. Daily observation teaches that the working church is the prosperous church. In a single congregation the active members are the means of the life of the church. Indeed the active members are the living member. They are also the members who enjoy life—spiritual life.

Look at that member who but seldom, if ever acts in the Lord's service; he takes no part in the social worship; he neither prays in the prayer meeting, nor in his family; he does not join his brethren in singing the songs of Zion, nor does he exhort his brethren to love, and to good works; in a word, he is a mere *hanger on* to the profession of the faith, and to the outward skirts of the church of God. Does he enjoy religion?—Does he show any signs of spiritual life? No verily. He has a name to live while he is dead.

Should a whole congregation become thus inactive, the same would be true in reference to it. We often read of great ingatherings into the churches. In every such case, I venture the assertion that the church was engaged. In some instances, the great body of the congregation may have been asleep at the commencement of the effort, but there was a sufficient number of active members to start the work: and as it progressed the active principle extended to other members, until the whole church was in motion. Then it was that the cause triumphed.

We desire to urge upon the whole brotherhood, as far as our voice can be heard, or our paper is read, to press forward into the active service of the Lord. Indeed, we know of no kind of service in the cause of Christ but active service. It is vain to dream of success in the Lord's cause, unless we labor for it. True, the cause of truth may finally triumph in other hands, but we will lose our reward. The un-

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profitable servant was bound hand and foot and cast into outer darkness, not because he had done much harm, but because he had done no good. A man need not commit great wickedness in order to reach hell; just let him fold his arms in inglorious ease, and the end is gained.

He that goes to heaven, must go up through untiring effort—thro' much tribulation. Now is a good time to labor, because, just now, there is much to do. We read of the "*wiles of the devil.*" Paul says, "We are not ignorant of his devices." He has, because of his cunning craftiness, obtained the title of *Serpent.* He always attacks the "soldiers of the cross" at the weakest point. While men sleep, he sows the evil seed. In times of great political excitement, when the public attention is turned away from the interests of the church, he takes advantage of the unguarded posts, and works ruin among the congregation.

Brethren, where is our attention now directed? Should we, while considering our national troubles, and while lending aid to suppress an unrighteous rebellion, forget the cause of Christ, and neglect the interests of the church, we need not be astonished, if, when the storm is over, and the smoke of the battle-field has cleared away, we find the cause of Christ for which we plead, a perfect wreck. When this rebellion is subdued, and the people return to their former peaceful avocations, shall we find the churches all in confusion, the house of God deserted, sinners hardened in sin, and the church in a state of moral stupor?

If we do not desire such moral ruin to be wrought among us, let every member of the church be at his post. This is no time for idleness; the enemy is in the field. Let us watch and pray, lest we enter into temptation.—*Weekly Christian Record.*

## LONGEVITY.

In glancing over the 8th volume of Dr. Hall's Journal of Health, an entertaining and useful Journal, worthy of a place in every family, I especially noticed his recent table of longevity, beginning with *seventy* years and extending to *one hundred and eighty-five.* From seventy to eighty, he counted 141; from eighty to ninety, 22; from ninety to one hundred, 12; from one hundred to one hundred and eighty-five, 33.—Of course these were not found in one and the same community, nor in one and the same period of time. They only show what varieties of constitutional organization and endurance, in certain regions and conditions, have obtained thus far in the drama of humanity. A. C.

True friendship increases as life's end approaches.

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## PROGRESS OF REFORM.

MICHIGAN.—Since I last wrote, Bro. E. Wakefield, of Greensburg, Ohio, has paid us a visit; and, commencing a series of meetings on the occasion of opening our new house of worship in Muir, labored with us in the gospel for four weeks, here and in Ionia. The result of these labors was the turning of 30 souls to the Lord. Bro. W. is an excellent specimen of a faithful Evangelist—earnest, plain, kind, sober, instructive, and deeply religious in the tone of his sermons. We have since added 30 others in Ionia. At Woodward Lake, at the opening of their new church edifice, Bro. A. Wilcox, of Paw Paw, in cooperation with Bro. E. Regal, added 10 to the number of the faithful—making 70 in all in this county since our last report. In Gratiot county, Brethren Hadsell, Brooks and Sias, report about 150 additions since I last wrote.—Thus, in a region of country where we were not known, five years ago, we now number about 1200. I. E.

MUIR, MICH., March 24, 1862.

OHIO.—Bro. A. S. Hayden writes from Collamer, March 20th, as follows:

"In times of trouble, good news is welceme. We have just closed one of the most successful and refreshing meetings in this church, (Euclid) that I ever attended. Bro. W. A. Belding was our help. We began the 2nd day of this month, and closed the 16th day. As the immediate result of this effort, we had thirty-eight conversions, and eight others gathered into the church.

"The preaching of the gospel during this meeting will doubtless be followed by lasting results for good. A wide and deep interest was awakened, and the gospel penetrated into families unused to the faith and the worship of the Lord Jesus. The discourses were very plain, practical and instructive, as well as persuasive, and they made an impression not to be lost or forgotten. The gospel was faithfully and fearlessly presented, without any rude or uncourteous assault on the faith or the feelings of people who yet but dimly and partially see the fullness and completeness of the gospel scheme, as unfolded on the sacred pages.

"The members of our own congregation never worked as they did in this meeting. Their zeal is commendable, and they have been abundantly blessed in the conversion of their families and neighbors."

In a letter from Youngstown, dated March 8th, it is stated that Bro. Higgins "recently held an interesting and profitable meeting" at that place, closing with nineteen additions. Bro. Higgins was to take charge of the congregation at Youngstown, on the first of April.

Bro. Orrin Gates, North Bloomfield, March 8th, writes: "During the last four months I dave spoken 120 discourses. The immediate results were 80 added to the churches—66 immersed. At a meeting in Bazetta, of some four weeks, 51 were added to the congregation."

Bro. H. N. Hickock reports 30 additions at Croton, Licking co., the result of a meeting recently held there by Bro. N. A. Walker.

CANADA WEST.—Bro. James Black, of Rockwood, March 11th, writes as follows: "You will be glad to learn that two of the three churches we have in

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Eramosa have united in one, and have put up a substantial stone meeting-house, where we now meet. It costs us over $2,000, but we are paid in the comfort of it.

"We held a series of meetings after the opening of it, and Bro. Lister closed yesterday, with 11 additions by baptism.

"Our yearly meeting for co-operation came off very satisfactorily, though the attendance was not so large as usual."

## OBITUARY NOTICES.

Died, on the 12th Dec. 1861, at his residence in Bethany, Strother T. Suter, in the 53d year of his age. He was afflicted with a lingering consumption, and met his fate in communion with the church, and in humble reliance upon the forgiving mercy of his Savior. He leaves an affectionate wife and family to lament his loss.

On the 24th Jan., Lina Campbell Turner, aged 9 years, 7 months. The deceased was the youngest child of Bro. George Turner, of Bethany, and from her uniformly delicate health, coupled with a gentle and amiable disposition, she had become an object of very tender sympathy to her affectionate parents—and though they feel that the change is her great good, they cannot but lament with tenderest sorrow the sad bereavement. May the Lord make it a blessing to them, and to us all.

On the 6th of March, 1862, Rosetta Erina Loos, aged two years. This was one of the lovely family of our dear Bro. C. L. Loos She died of Diphtheria, and suffered much. A beautiful and gentle child, very dear to her parents, she has left a sad chasm in the circle of their happy home. It is the first time death has crossed this threshold, and the first streke, always heavy, is doubly so in that it fell upon a bud of so much loveliness and promise. But our friends know whither to turn for comfort, and we feel assured that this voice will be profitably heard by hearts ever alive to the lessons of a gracious and tender Providence. W. K. P.

Our venerable Bro. Isaac Williams died a short time since, at his residence, in Boone co., Mo. Bro. Williams was among the first I immersed after I came to Missouri. He has ever since been a worthy and exemplary member of the congregation at Friendship, in this county. He was upwards of seventy years old, His house was always open for preaching, and he was ever in his seat when the congregation met for worship. His aged companion, a number of children, brethren and friends, mourn his loss. He was a good man—lived a Christian, and died full of hope.

I have to-day learned that the venerable Eld. Joel H. Haden departed this life about two weeks ago, at his residence, in Howard co., Mo. I have no particulars of his death, and cannotprepare an obituary—perhaps Bros. Boone or Gaines may have done so. I desire, however, to announce the fact, that the numerous friends of Bro. Haden may be advised of this sad event. He was about 75 years old, and had been a preacher near 60 years. He was a pioneer in this glorious cause—was a man of fine talents, and a very popular and efficient speaker. He came to Kentucky when very young. but has resided long in Missouri. His aged companion preceded him to the grave some three years, but he leaves four children, and a number of grand-children, brethren and friends to lament his loss. T. M. A.

Feb. 20, 1862.

☞ Our Christian sympathies are with all the surviving relatives and friends of these two most estimable brethren and most devoted laborers in the Lord's vineyard, with whom I long since formed a very pleasing acquaintance, and whom I always held in high esteem for their works' sake. A. C.

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THE

# MILLENNIAL HARBINGER.

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## MATHEETEES AND MATHEETEUOO.

*Matheetees* occurs two hundred and sixty-eight times in the New Testament, and *Matheeteuo* four times. The former means a *disciple*, and the latter, *to make a disciple*, or to convert to discipleship. In the commission given to the original Apostles by the Lord in person, he says: "All authority in heaven and in earth is given to me. Go you, therefore, and convert (or make disciples of) all the nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world."

Mark, the abbreviator of Matthew, presents this commission in these words: "Go ye into all the world and preach the gospel to every creature. He that *believes* and is *baptized*, shall be saved; but he that believeth not shall be condemned."*

Unbelief, or disbelief, is, therefore, a condemning, or a damning sin. Why should it be so? is a very grave, interesting and most important question. We have never seen or heard a full and satisfactory response to this question. Let us attempt to analyze it. We must first define or explain the word or term *belief*, and especially the word

*Katakrinoo*, the word here used, is fonnd in the New Testament 19 times; 17 of which it is, common version, translated by our word *condemned*, and twice by *damned*. This is an arbitrary license. It should have been *damned*, or *condemned*, in all the cases in which it is found.



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*believe.* Our greatest and most authoritative definer, or expositor, of the words of our language, is, by almost universal consent, Noah Webster, LL.D., with some ten other Honorary Titles. We shall, therefore, give to all our readers his definition of the word *believe.*

To *believe*, is "to have a firm persuasion of anything." In some cases, "to have a *full persuasion*, approaching to certainty"; in others, more doubt is implied. It is often followed by the prepositions *in* or *on*; such as, "believe *in* God, believe also *in* me," com. ver.—"trust in God and trust in me," Bernard's version.

Our language, in many instances, is defective in precision, as are other modern tongues. The Greek tongue was, and is, the most perfect and complete tongue ever spoken by man. The Greeks, in their palmiest days, were, indeed, the most philosophic, scientific, speculative and refined philosophers and rationalists that are now known to history, ancient or modern. Their language, as a living tongue, is the Sanscrit—the most polished language—"the ancient language of Hindoostan, from which, we are informed, all the modrn languages or dialects of the great peninsula of India are formed. It is the language of the Brahmins, in which are written the ancient books of the country. It is now obsolete. It is from the same stock as the ancient Persic, Greek, and Latin—indeed all the present languages of Europe."

Faith precedes repentance, and not repentance faith. We are not forgetful of the fact that we find the precept, "Repent and believe the gospel." This was an oracle of the Lord Jesus Christ. But those so commanded believed in God. "You believe in God, believe also in me," said the Great Teacher. "A godly sorrow" worketh repentance to salvation, said Paul to the Corinthians, (2 Cor. 7. 10.) No man can repent of a sin against God, or against man, that does not first believe or know that he has sinned against God, or sinned against man. He not only believes that there is a God, and there is a man; but that he has sinned against God and against his fellow man, before he can repent and ask forgiveness.

And, strange to tell, there are now in the pulpit, and in the church those who teach and preach that repentance must, in every case, precede faith; or that faith must follow it.

This theory is both philosophy and faith with some of our pulpit cotemporaries! And this is wholly founded upon a precept—a single precept—found in Mark's gospel, chap. 1st, 15th. Jesus preached, saying, "The time is fulfilled, and the kingdom of God draweth near; repent and believe the glad tidings." This was immediately after John was delivered up to prison.

No man, either wise or fool, ever *believed* that there is no God.—

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The reason is,—*where there is no testimony there can be no faith. Both speech and faith come by hearing.* No testimony, no faith; no speaker, no hearer. These are undebatable positions. Paul, indeed, has settled this question forever amongst Christians, when he said, "faith comes by hearing." And how comes hearing? He also decides this: "Hearing comes by the word (or speech) of God." This is just as evident as the adage or proverb—"the deaf are always dumb."

From these almost axiomatic truths, we, therefore, strongly affirm that faith precedes repentance, and not repentance faith. But a superficial reader or hearer, demurring, will ask, why then did the Lord Jesus say to the Galileeans—"The time is fulfilled, and the kingdom of God is at hand; repent and believe the gospel—the glad tidings"? (Mark 1. 15.) The mere position of a word, either in Greek or English, does not necessarily indicate its precedence or subsequence in sense or significance. Hence, both in ancient and modern languages, we have more or less an artistic transposition of words, which obtains and prevails despite of grammarians, lexicographers, writers and orators.

Infant orators in their nurses' arms, orators in the pulpit, at the bar, in Parliament, in Congress, have their respective *usus et norma loquendi.* One infant orator says, "apple give me"; another says, "give me an apple" and another, "an apple to me give." And in the English House of Commons—in the House of Lords—in the American Congress—we find the same varieties of matter, manner, and forms of expression—gestures, tones and cadences.

There is in some an innate barrenness of terms, in others a copiousness of words almost to redundance. In some there is no corresponding action; in others there is a contortion of muscles, especially in the face, and sometimes in the arms and limbs, culminating in almost an apparent agony of the whole frame.

Then we have the calm, sedate, dispassionate, argumentative orator, with a clear, sedate, imperturbed elocution and with his blandiloquence attracting and engrossing the attention, if not the admiration, of his audience; successfully securing their acquiescence, and consummating in the end, the intent of his effort.

We find in the New Testament, that the *pistis* family of words occur in it some *five hundred and seventy-six times*, and the *metanoia* family fifty-eight times. The former indicates faith or belief; the latter indicates a reformation of life or character.

These definitions, however unsavory to some, are, indeed, necessary to a considerable class of our readers. The Author and Founder of the Christian Institution formed a class of twelve disciples—unlettered and, as we say, uneducated men. His school, though not form-

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ed after the schools of his era and country, was after the model of Aristotle, the disciple of Plato, who was the preceptor of Alexander the Great, who flourished some five hundred years before the Christian era. Aristotle, walking with his pupils while he taught them in his grove, obtained for him and his pupils the name of Peripatetics.

Because our Lord Messiah walked so much about with his disciples throughout Judea and Samaria, there were not wanting those who supposed that he, too, had his philosophy, and that it was confined to his class of twelve disciples. The Lord Messiah borrowed from no philosopher, no school ever instituted by mortal man. But his kingdom had no special territory on this globe. His commission, given to his school, embraced all the territories of the earth—go you into all the world, announce my gospel to Jew, Samaritan and Gentile—to the whole world—the whole human family.

The openings of Divine Providence to the proclamation of the gospel in every land and language, and to all people under heaven, are continually increasing, and will, before another generation passes away from the coasts of time, be still more and more apparent to every one who desires to be up and doing all that in him lies to civilize, humanize and evangelize the untold millions of our species who have never once heard the word *gospel*—to whom the name of the Lord Jesus Christ was never once enunciated. And yet, believing that his name is the one only name pronounced under the whole heavens by which any human being can be saved from everlasting ruin, why is it, let me ask every one into whose hands these lines may fall, that we think so seldom and so little of the unnumbered brotherhood of our common humanity, scattered over this terraqueous globe, living in Pagan darkness, without one ray of hope to cheer them when passing through the dark valley of the shadow of death? No abiding city here, no abiding city anywhere on this broad earth; and soon to be exiled forever from it, without a fellow-pilgrim to console or cheer them when passing over the Jordan and its wilderness banks, the home of the lions, into the Dead Sea!

> Is there no flesh in man's obdurate heart!
> Is there no kind feeling for our fellow-man!

A Christian war! Who ever saw it? Who ever heard of it? It is a superlative anomalism, uninscribed in the records of all time.—In Sacred Writ we read of "the God of peace," but never of the God of war! Pagans, and Pagans only, have a demon god of war. Mars was his name, and Bellona was his sister. Her title was, the goddess of war. To Mars, in Pagan mythology, were the wolf and the birds and beasts of prey assigned, to devour and consume the flesh of the slain.

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*Civil war* is a very *uncivil* thing. Foreign war is bad enough, but civil war is worse, and Christian war is unspeakably absurd. But I cannot dwell on this theme while so many of our brethren are engaged, as we say *patriotically* engaged, in killing one another. But *patriotism*, in its best forms, is not once named in Holy Writ among the Christian virtues. Soame Jenyns has fully shown this in his very acceptable essay to the subjects of Queen Victoria. But alas for frail humanity! how truthfully is it said,

> "We see the better way, and we approve it, too,
> Detest the worse, and still the worse pursue."

But whither have we wandered from our theme, the logical reader will demand? Our topic was, *Matheetees* and *Mutheeteuoo*—a *disciple*, and *to make a disciple*.

But it has occurred to us that in strict propriety, the word *disciple* implies a *living* teacher. 'Tis true, however, that we have a *living teacher* in the person and office of the Lord Jesus Christ. Socrates, and Plato, and Zeno, had their schools and their disciples. The first of these was born in Athens 470 years before Christ; Plato, 426, and Zeno 362 years. These three philosophers have had a world wide fame—had many disciples while living, but now have not one. These, like our Christian sects, held much in common, but differed in certain opinions; and these differences became the special characteristics of their respective schools.

Socrates taught the immortality of the soul, that there was one God, supreme and everlasting—and that his influence was "essential to the practice of virtue and communion with the Deity." He had some undefined expectation of a greater Teacher who was to come into the world.

The idea of a *self-existent spirit—omnipresent*, *omniscient*, and *omnipotent*—has long been entertained in the human family. But the question is, *How came it into the world?* But three opinions have ever been entertained in the human family on this question; these are, *Imagination*, *Reason*, and *Revelation*. By some one of these three, *exclusive of the other two*, was the idea introduced. *To this position every man of common sense, of self disposing mind and memory, must assent.* We take the position that it could not possibly be created by imagination; for imagination, in its whole area of operations, only creates, or forms, *images*. *It never created a reality*,—Give it materials, it can create new forms—compose, decompose and recompose these materials, but it cannot create any one of them. Any more than the mason or the carpenter cannot build a stone or a wooden house without stone and wood. The very term itself intimates



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this. Hence we strongly affirm that the idea or conception of a spirit never entered any human mind by the avenue, or power, of *imagination.*

We shall next summon *reason* into court, and examine it. What is *reason?* A mere measure. It compares, examines the matters and things and ideas submitted to it, in its own proper court of Oyer and Terminer. Reason must always have premises. These it examines, compares and decides according to law and evidence. Reason never originated a new idea! It could as easily create a world out of nothing as create or originate the idea of any spirit—celestial, terrestrial, or infernal—as originate the idea of a man, an angel, a spirit or a god. The carpenter's rule can ascertain the contents, the superficies of any material surface, but cannot create or annihilate an atom of it. A man that admits that reason, human reason, or angelic reason, or any reason, ever did, or ever could, create an atom, or annihilate an atom, of this universe, is more fitting for a lunatic asylum than for any useful calling in social life.

We need not, I presume to think, detain the reader, any reader, of these pages, by any farther exposition of the utter inability of man or angel, by any *a priori* reason or reasoning, to create or annihilate the idea of one eternal, unoriginated, self-existent, spiritual agent, as essential to the existence of each and every atom in the universe as premises are to a conclusion, as light is to seeing, as sound is to hearing, as air is to breathing, and as food is to eating, and eating to animal life.

What we have said or written under the heading of *matheetees* and *matheeteuoo*, is, in the present essay, but a preface to other developments essential to the rank and dignity of the initiated disciples of the Great Teacher, who spake and taught as no orator or philosopher ever did, or ever can, without a matriculation and a graduation in Messiah's college. A. C.

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TRUST GOD.—Notice that little child, if you please, when it is surrounded by apparent danger. It trembles and quakes through fear. Its father after the flesh approaches it at this critical juncture, and says: "Do not be alarmed, you shan't be hurt." In a moment fortitude flashes upon the countenance of the little creature. Why is the little love so indifferent to danger now? Because it trusts its father. It feels safe in confiding its all to its father. So should we be to our holy Heavenly Father. We should ever be willing to trust our all to our Father, whose habitation is not made of clay. If we will put our trust in God, we will always succeed.—G. W. R.

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## ONTOLOGY AND DEONTOLOGY.

*Ontology* and *deontology* are words not often used in the printing-office, or in the pulpit. They are, indeed, wanting in some of our English dictionaries. But we shall define them; for in true intellectual and moral science we cannot dispense with their use. We define them thus: Ontology *is the science, or the knowledge, of what actually and positively exists. Deontology is the science, or the knowledge, of what ought to be.*

*Ontology* comprehends universal being, without special regard to any department, form, or condition of being. *Deontology* simply indicates whatever is essential to human and rational well-being, or happiness. These two terms comprehend the entire area of natural, of intellectual, and of moral science.

Some one may inquire for a definition of the word *being*. It will not suffice to say it is the participle of the verb TO BE. For what means *to be?* To *exist*, responds the mere lexicographer. But does not the term *existence* imply some antecedent? It certainly does; because it is passive. It necessarily implies an existent—a positive existent being, possessing essence, knowledge and will.

*No being ever created itself.* We are compelled, on reflection, willingly or unwillingly, to affirm that *no being ever created itself.* Hence Jehovah, or I am, is necessarily and absolutely self-existent. This is as self-evident a position as that nothing ever was, is, or can be the cause or parent of something. This, we affirm, is the most self-evident position or proposition, ever submitted to the supreme court of human or angelic reason. *None but a fool, therefore, can say, "there is no God"—no self-existent being.* God alone can say, "I AM THAT I AM;" *without beginning, without change, and consequently without end—the Alpha and the Omega, the Beginning and the End, the First and the Last.*

None but an absolute fool can say, or desire to say, "*There is no God,*" no Jehovah, no Lord, no Creator, and consequently no creature!! Need I add that *creator* and *creature* are correlative terms.—There cannot be a creator without a creature, nor a creature without a creator. They are by absolute necessity contemporaneous existences.

We have said, and will again say, there was no *creator* till there was a *creature*, and no creature till there was a creator. We equally affirm that there always was one being, one uncreated, one self-existent, eternal, and immutable being. THIS BEING antedates creator and creature. These are, therefore, relative terms; the one implies the other.

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There is one term, and *but one term* in universal speech, which indicates absolute and undefinable being; and that one term is JEHOVAH. By the most ancient and learned Jews, it is indicative of the *self-existing one*—JAH *denoting the essence*, and HAVAH, the *existing—the always existing one*. We find it in the Hebrew Bible in connection with five words. These are,

1. JEHOVAH JIREH—Jehovah will *provide*; or according to other Hebrewists, Jehovah shall be *seen*.
2. Jehovah *Nissi*—Jehovah my banner.
3. Jehovah *Shalom*—Jehovah of peace.
4. Jehovah *Shammah*—Jehovah is there, or the residence of Jehovah.
5. Jehovah *Tzidkeenu*—Jehovah my righteousness.

Such is its currency in the *Hebrew* Scriptures. It does not, of course, occur in the Christian Scriptures. In the New Testament, *kurios*, Lord, is found, in our common version, some seven hundred and twenty times. The context must of course always decide its proper and special import.

*Lord* is a saxon word, indicative of supreme power and authority. It is, in our common version, when printed in capitals in the Old Testament, the translation of Jehovah, which ought to have been retained, in the judgment of our best Hebrew scholars. It is applied to Christ, (Psalm 110. Col. 3.) and the Holy Spirit (2 Thess. 3).

Jesus Christ is called *the Lord of glory*, 1 Cor. 2, and *Lord of lords*, Rev. 19. This a title far above all angelic, seraphic or Cherubic natures, persons or officials. This stern fact annihilates Arianism, Socinianism, Unitarianism, Egyptian Sabellianism, Noetianism, and Modalistisms of every school, who resolve the distinctions between the persons of the Godhead into *mere modes of being*.

There are, indeed, on the speculative pages of pretending philosophers—ancient and modern—theories built on theories; or which is tantamount, hypotheses on hypothetical premises, rather than upon the positive entities—the facts and the realities of creation, of Divine providence, of moral government, of redemption, of man as he was, as he is, and as he must forever be.

These are, indeed, a very interesting portion of the materials of *Ontology*. They are however but an item of that science of sciences, which is, in sober truth, high as the heaven of heavens, deep as the mansions of the dead, broad as the diameter of the universe, and long as eternity itself.

Ontology is, therefore, the most sublime study. It is *the climax of philosophy*, properly so called. In its full development, it comprehends universal being, or existence.

Its climax is indicated in and by the word JEHOVAH. Its verbal

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root is JAH, the *essence*, and HAVAH, *existing*. It is best and most happily expressed in these words: "*He who is, and was, and who is to come.*" (John in his Apocalype; Rev. 1. 4 & 11. 17.)

The Jupiter or Jove of the Greeks is a corruption of it. The Egyptians seem to have learned it from the Jews while in captivity and slavery in their land.

Their temple of Isis had the following inscription engraved upon it: "I am whatever *is*, was, or will be, and no mortal has ever raised my VEIL." This inscription is peculiar to that people, so far as we have ever read or heard. It antedates all Grecian, all Roman temples known to veritable history.

Deontology is tritely defined, "*the science of duty.*" *What is*, and *what ought to be*, are, therefore, the entire area of all learning and of all science.

Letters are neither more nor less than symbols, pictured to the eye, or pronounced to the ear. We have the black letter types presented to the eye, and the intonations of them addressed to the ear.

But *Deontology*, or the *science of duty*, or of *what ought to be*, is paramount to every other study within the area of human reason, or human imagination. And does any one inquire, what is *duty?*—We shall hazard a new definition: *It is the moral obligation to be happy.* A poet, a popular poet, has happily said:

> "O happiness! our being's end and aim;
> Good, ease, content, whate'er thy name;
> That something still so near us, yet so far off lies;
> Rejected, overlooked, seen double, by fool and wise.
> Reason's whole pleasure, all the joys of sense,
> Lie in three words—health, peace, and competence."

Not exactly so, poet Pope! These three beautiful words are pertinent to the mere sensuous nature of man—to his animal constitution. This is true of the brute, but not of the man. Reason's whole pleasure is immeasurably above and beyond the pleasures of sense, or of mere animal gratification.

Reason must commune with its own eternal fountain—the unwasting source of all being and of all blessedness. Nothing but the infinite, the eternal and immutable goodness and beauty and glory and majesty of Jehovah Elohim can meet the cravings, the longings, and the aspirations of the enlightened sons and daughters of the Lord God Almighty, in whose presence alone there is the fullness of joy, and at whose right hand there are pleasures without measure and without end. A. C.

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As in water face answereth to face, so the heart of man to man.

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## "THE TIMES OF THE GENTILES."

"The times and the seasons" are in the hands of the Father, and are wholly at his disposal. They represent great eras, long periods, and the complexion of events which occur under them. "The times" refer to periods in the history of the world; "the seasons" to the character of those periods. Just as a year is a "time," and spring, summer, autumn and winter the seasons. Now, both the times and the seasons are under the direction and control of God.

It is of the very essence of Atheism, that Jehovah has divorced himself from the world he has created, and takes no care and feels no interest in the affairs of man. In no case is this seen either in the Old Testament or the New. The earth has He given to the children of men. The earth is the Lord's, and the fullness thereof. In all the events connected with Israel and their enemies, God is spoken of as a jealous God, watching over his friends to do them good, and strong to punish those who are his enemies and theirs. His eyes are on the ways of men. His eyes behold the children of men. "For the eyes of the Lord run to and fro throughout *the whole earth*, to show himself strong in the behalf of them whose heart is perfect toward him." (11 Chron 16. 9.

Kings, rulers, magistrates and nations are specially under his government. He disposes them as he wills. When they answer his purposes, they prosper, and when they fail to do this, he puts them down. He raiseth up one and destroys another. He sends armies from abroad, or incites them from within, to reform, or to utterly subdue or destroy. His own people, Israel, for a long time had their own kings, but when they refused to obey him in accordance with the will of God, he dethroned them and made them subject to their enemies; and when this failed, he utterly removed them from their own land, and put them under the government of a foreign power, until he had rooted out the last vestige of idolatry from them. Thus God said to Israel, "The Lord shall make thee the head, and not the tail; and thou shalt be above only, and shalt not be beneath; *if thou hearken unto* the commandments of the Lord. But it shall come to pass, *if thou wilt not hearken*, the Lord shall bring thee and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; because thou servest not the Lord, *therefore shalt thou serve thine enemies.*" (Deut. 28: 13, 15, 36, 47.)

In the year of Jehoiakim, king of Judah, Nebuchadnezzar, king of Babylon besieged Jerusalem, took part of the vessels of the Lord, and the Lord gave Jehoiakim, king of Judah, into his hand. After this,

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he took the people away from their own land, after he had slain their young men with the sword. *God gave them all into his hand*, to fulfill the word of the Lord. (II Chron. 36. 11–21.) Here we have a striking fulfillment of the prophecy of Moses, which we quoted from Deuteronomy.

To show how intimately God stands connected with human government, and the authority he exercises over it, he says to Nebuchadnezzar, "Thou, O king, art a king of kings, for *the God of heaven hath given thee a kingdom.*" And again, "I have made the earth, *and have given it unto whom it seemed meet unto me.*"

In the present life, God is the Governor of the nations, and also the Judge. He raises them up, tries and punishes them for their iniquities, or absolutely destroys them. We have no inspired historian now to show in what way God exercises his influence over the destiny of States and kingdoms, but it is no less true now as of old, that he does it; and we have but to read the past in the light of Scripture to see his hand still at work in arranging, disposing, punishing, and controlling the affairs of men in their social and political relations to each other, and to him. God is still known by the judgments which he executes. His hand is seen in effecting changes which baffle the wisdom of senators, and stain the pride of governors and kings.

Since the days of Nebuchadnezzar until now, the chosen people of God, Israel, have been in subjection to the authority of the Gentiles. They were divested by him of their nationality as a free and independent people, and have never recovered it to this day. Through the four successive universal monarchies they passed, under Gentile domination, being transferred from one to another. The last one—the Roman—broke them to pieces, destroyed their State and nation, burned their city, slew them with the sword, and sent them captive among all nations. In the last divisions of the Iron Empire, into ten petty kingdoms, they have been for the most part under their domination and dependencies, until this day, and will continue in their depressed condition until the times of the Gentiles shall be over. As certainly as the Nile, rising in the Mountains of the Moon, runs its course until it empties its waters into the sea, so the nation of Israel, from the days of Jacob to the present hour, has pursued its course, under the eye ond by the direction of an unseen but Almighty hand. It is still his nation, as much so as any portion of that noble river is the Nile. And although frequently punished, and still in the dispersion, Israel is beloved for the sake of Abraham, Isaac and Jacob. Of the covenant God made with them he is mindful, and the promises of their future glory shall all be fulfilled. Jerusalem will be trodden down of the Gentiles, *until the times of the Gentiles be fulfilled.* (Luke 21. 24.)

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Blindness, in part, is happened to Israel, until *the fullness of the Gentiles be come in.* (Ro. xi. 25.) Gentile domination has lasted nearly two thousand five hundred years, and during all this time the Jews have been in a depressed condition. They have survived all that the rage and malice of their enemies could inflict upon them. A miracle, the greatest ever known—contrary to the ordinary miracles, which are momentary, or of short duration—Israel in the *fiery furnace* has been kept for unbroken centuries, and it is probable their number at this time is as great as in the days of Solomon. Judea is still desolate, and they are in exile. In their dispersion, they are still separate and distinct from all people. As long as Jerusalem is trodden under foot, they are to be wanderers away from the home of their fathers. An obstinate unbelief still characterizes the nation, and will, until the times of the Gentiles are over. They still retain the features of their fathers, so that you can distinguish them as Jews wherever you find them. Had they continued in their own land, this would not have been so wonderful, or had they in their dispersion lived in some other country, alone; but the dwellers in all lands, the dispersed among all nations, and yet bearing, even in their features, the national characteristics, is a miracle of wonder among all people! They assimilate with none; everywhere the same, they live under any form o fgovernment, adopt the language and customs of the country in which they livē, and yet, after the lapse of so many centuries, they bear the original features of their nation.

Their unbelief is as marked as their nationality. With the Scriptures of the prophets in their hands, and their history engraven on the memories of the past, they still reject the Messiah. Daniel's 70 weeks have expired; Bethlehem of Judah is in ruins; the second Temple, destroyed; Jerusalem, the capital of their kingdom, overthrown, and they in the dispersion for eighteen centuries; and yet, holding on to the Scriptures of the prophets in their blindness, bearing as they do their living testimony to the truth of the Christian system, and against their infidelity! No history of any nation can be compared with this. Contrary to the uniform experience of all others, they hold on their way, through all the changes of States and kindgoms, and their own changes—a distinct and separate people.

God has great things in store for Judah and for Israel. They will yet play a wonderful part in the scenes opening before us. They have not been preserved down to the present time for nought. "*These dry shall live.*"

When Jesus for the last time, in their temple and city, addressed them; when he took his farewell of the nation, after that scathing rebuke he ministered to the Scribes and Pharisees; and when expect-

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ing on their part a still higher culmination of threatening and wrath, he stood, and suddenly overwhelmed with grief, uttered these impassioned words: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate. For I say unto you, ye shall not see me henceforth *till ye say*, Blessed is he that cometh in the name of the Lord." (Matt. 23. 37–39.)

This wail of grief has come down the ages, and still burdens the air. It is the last note of sorrow over the unbelief of the nation, in the way of teaching, that fell from the lips of Jesus. On the cross he did not forget them. "*Father*, forgive them, they know not what they do"!

When they next see Jesus, they will look on him whom they have pierced, and will mourn and be in bitterness, as for an only son that serveth him. Then, and not until then, will they say, "*Blessed is he that cometh in the name of the Lord*"! J. CHALLEN.

## GOD'S PROMISES.

"Give me where to stand," said Archimedes, "and I will move the world." The child of God has that "where to stand," and does move the world; not with physical fulcrum and lever, but by faith in Christ and prayer to God, standing upon the "exceeding great and precious promises of God." The Christian has a foothold outside and above the world, a place of security and rest, where he may find refuge in this life when the waves of trouble surge high; and which shall endure when the world itself shall pass away. The promises of God are facts and realities. They present solid footing; they are abundant; they are immutable, and suited to every exigency. God is so munificent with his gifts that he cannot find room for them all in the present, and so he fills up his book with promissory notes, to which he signs his name; and his truth, his love, and his unmeasured bounty in the present, are a sufficient guaranty for their fulfillment.—These promises apply to us in all our needs. They cover us at every point, relating to this world, and the world to come. They anticipate every phase in life, every condition of mind, every change in existence, and nothing pertaining to us is unprovided for. They are practical promises, taking hold of man as he is, and not simply as he ought to be. They are made to us as sinners, and not upon the supposition that we are angels. They stoop to our degradation; they come to our sore and tried spirits; they take notice of our conflicts



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and struggles with sin and self; they appreciate our inherent weakness. They are not bits of etherealized sentimentality, or like the ambiguous utterances of ancient oracles. They are rather like strong and loving arms thrown about us to lift us out of the mire, and place us upon the rock. They go with us into the scenes of every day life, into our workshops and stores, into the midst of exciting tumults, and into our secret hearts, where cares may be gnawing away the life.—The Bible is a bundle of promises. God appeals by them to every motive, and attacks every point in the heart's citadel. He surrounds and hems us in with promises. He deluges us with promises, to force us from our sinful refuges and sweep us into the kingdom. The sinner who goes to destruction has again and again to stumble over God's promises, and is lost only by hard struggling against them.

Not only are the promises in God's own words, but he gives full liberty also to the Bible writers to promise for him. It is as if he had given them blank forms, and said, "whatever you see my people need, and in whatever variety of expression the promises will make the deepest impressions on their hearts, so fill them up over my name, and I will honor them all." This same privilege he seems to give to his people. Said a Christian brother, "I thank God for his 'blank promises.' I read, 'Ask and ye shall receive,' and 'Whatsoever ye ask in my name I will do,' and Jesus does not say what I shall ask, and so I am at liberty to fill up the blank myself. I insert whatever blessing I need. I put in the names of my children and friends, and call upon God to honor his promises."

The Christian, the inquiring soul, the impenitent can wander nowhere this side of eternity, where, feeling a desire to return to God, he can say, "Here God's promises cannot reach me." Blessed be God for his promises! They include the gifts of Repentance, and Faith, and Salvation from sin. They include also growth in grace, and sanctification through the Holy Spirit; peace and triumph in death, and an abundant entrance into eternal life. The promises never leave us from the beginning, until having led us through all the trials of life, and down through the grave, they land us safely with God. Then let the child of God dismiss his anxieties and go fearlessly forward, surrounded and provided for at every step by these immutable promises. No accidents can break them. No tide of earth can sweep them away. The gates of hell shall not prevail against them.—*Exchange.*

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**The fear of the Lord tendeth to life, and he that hath it shall abide satisfied; he shall not be visited with evil.**

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## CHRISTIAN BAPTISM A BASIS OF CHRISTIAN UNION.

CHRISTIAN IMMERSION, CHRISTIAN POURING, CHRISTIAN SPRINKLING. These three are not one and the same ordinance. Nor can they ever be regarded as one and the same ordinance. If any one of them be Christian baptism, the other two cannot be Christian baptism.—This is what may be called a self-evident proposition or affirmation.

Infants have not faith, and, therefore, they cannot voluntarily receive a sprinkling, a pouring or an immersion. Without faith, personal faith—and we know of no other kind of faith than personal faith—no human being, infant or adult, can please God.

This is not an opinion, nor a theory, but a Divinely attested fact. It is a positive oracle of God, expressed by Paul, Heb. 11. 6. "He that comes to God must believe that he exists"; also, "that he is a rewarder of them who diligently seek him." Can a speechless babe recognize this! Who ever presumed to affirm that it could? Therefore infant affusion, infant pouring, and infant immersion are, one and all, weak or erratic wanderings.

*Baptism* is a Greek word, and properly of a figurative class of Greek words, under a rhetorical figure called an *onomatopœia*, which is thus defined by the rhetoricians:

> "An onomatopœia coins a word from sound,
> By which alone its meaning may be found."

Christianity is a *positive* institution. Indeed a remedial institution must of necessity be a positive institution. Hence no *a priori* philosophy, or speculative reasoning, could have given the gospel to the world. We are, on the strongest moral and religious testimony, commanded to believe the gospel, and to obey the gospel by a repentance unto life and an unconditional surrender to the claims and authority of the Lord Messiah. By Christian baptism we are translated into the kingdom of God's beloved Son. In that kingdom we are elevated to the highest honors within the area of human imagination. Citizenship, legitimate citizenship, in the kingdom of the Lord Jesus, the only begotten Son of God, the *Christed* monarch of the universe, is the apex of human aspiration and aggrandizement. There is no position within the area of human aspiration equal to this, or at all comparable with it.

Human eye has never seen, human ear has never heard, human heart has never conceived, a glory, an honor, a felicity comparable to that of honorable citizenship in the heavenly and everlasting kingdom of the Lord Jesus Christ. This is the climax of all the climaxes of glory ever conceived or entertained by mortal man. Such is the rep-

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resentation of it given to us in the utterances of the inspired amanuenses of the Holy Spirit.

A realization of the Christian's eternal destiny in this glorious universe, could we but concentrate our minds upon it, in the full light of its unceasing splendors, should and would elevate us to a higher state of enjoyment than could the whole possessions of the most exalted potentate whose name was ever written on the rolls of earth and time.

The splendors of this world, in all their magnificence, are but as the toys of infancy when placed in comparison with all the splendors and glories of the New Jerusalem, and, therefore, there is no object conceivable within the area of human reason or imagination, whose claims can equal those of the gospel and its exceedingly rich and glorious provisions of glory, honor and immortality to man.

The gospel * is not a doctrine, a theory, a philosophy, a speculative science. It is good news, glad tidings of ineffable joy. It is not a *spell*, nor a *godspell*. It is not a mystic charm of any kind. It is God's philanthropy.

It is specifically *an exhibition of the love of God to man*, "*dead in trespasses and in sins.*" It is supremely glad tidings of great joy to a lost, bewildered and ruined world. The appreciation and cordial reception of which reconciles our hearts and allures our affections to our Heavenly Father. The practical result of which is love, joy, peace, long suffering, gentleness, goodness, fidelity, meekness, and temperance, or self-government, against which there is no law, human or Divine.

There is not one element of melancholy, despondency, alienation or apathy, in the glorious gospel of the grace of God. It is superlatively gracious and ineffably glorious in every element of it—in its inception, development, culmination and final consummation in glory, honor, immortality and eternal life.

We can ask no more, we can desire no more, we can enjoy no more, we can imagine no more of being or of blessedness than God our Father, through the gift and sacrifice of his only begotten and dearly beloved Son, has, of his own gracious kindness and good will, provided for us, tendered to us, not only without money and without price, but has made it our duty, our most incumbent duty, our privilege, our honor and our glory to be happy—perfectly, completely and unceasingly happy.

Paul was sometimes constrained to be, what some of our cotemporaries would call, *egotistic*; that is, in other words, to use the capital I, too often. He, too, pleads guilty to the charge, and makes the

* Among the old Anglo-Saxons, there were *spells*, fables, charms, occult words, magic songs, God spells, and God charms, &c., &c.

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"*amende honorable.*" Does any one ask *when*, or *where?* Turn over to his second letter to the Corinthians, chap. 11. 18. Hear him:—Since many glory according to the flesh, I also will glory. (I speak foolishly.) Are those who glory, Hebrews? So am I. Are they Israelites? So am I. Are they the descendants of Abraham? So am I. Are they ministers of Christ? (I speak as one foolish.) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths often. Five times I received of the Jews forty stripes save one. Thrice I was beaten with rods; once I was stoned; thrice I suffered shipwreck; a night and a day I floated in the deep. I have been in journeys, in dangers from rivers, in dangers of robbers, in dangers from my own countrymen, in dangers from the Gentiles, in dangers in the city, in dangers in the desert, in dangers on the sea, in dangers among false brethren; in labor and toil, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Here we have more than thirty specifications.

But how many of each? Who can tell! In all reason we may assume hundreds of times in the aggregate. No man, we presume to say, ever suffered more, and we might say with all probability, no man ever suffered so much for Christ, as did Paul, the Apostle to the Gentiles. But who can doubt that it will be to him an everlasting crown of glory, and an honor that will be eternally accumulating?—If the most common disciple who gives a cup of cold water to his fellow disciple, *for Christ's sake*, shall have an eternal honor and reward, what shall be the glory, the honor, the reward of those who sacrificeed all their temporal interests, imperiled their lives, and gave themselves up as sheep for the slaughter! Those were the times that tried men's souls.

But when exempted, as we are, from these fiery trials; when our profession of the faith "formerly delivered to the saints" has no tribulation, no persecution, no loss of caste, or rank, or honor, what are our proofs of our consecration and devotion to Him who has ransomed us from eternal ruin, by giving himself a sacrifice for us? I say, *what are we doing for him, for his cause, and for his people?*

This is a question which every citizen of his kingdom ought to answer for himself, with all sincerity, and in view of what the Lord himself has done, is doing, and has promised to do for him and for every true, loyal and genuine citizen of his earthly kingdom. This is a most solemn, indeed the most solemn and soul-searching question which any true-hearted and sincere Christian can propound, and ought, with all sincerity and earnestness, to propound to himself. Indeed I cannot see how any Christian can, with a sincere and an honest heart, absolve or justify himself in not propounding to himself with all sin-



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cerity and earnestness this soul-searching question. Is not conscience God's vicegerent in the human heart? And are not his living oracles the criterion, or the tribunal, before which he must present the thoughts and emotions, the intents and the purposes of his heart?

To bribe the conscience, is, of all bribery, the most heinous and aggravated sin a human being can perpetrate against himself, his Creator, and his Redeemer. It is moral suicide. A tender conscience is a good conscience, a healthful conscience; and when enlightened by the living oracles of the living God, is the best attorney we can employ in any case between ourself, our Creator and our Redeemer.

Self-examination is the most peremptory duty that we owe to ourself, our Creator and our Redeemer. A wicked man must fear and tremble in the presence of his own conscience, when that conscience condemns him of a known and willful sin against his Creator or his Redeemer. It is the paramount duty of every man to listen to the testimony of his own conscience. To bribe it is moral suicide. To obey it even when in error, is better than to suppress or stifle its remonstrance.

A good conscience is indispensable to true happiness. A good conscience, properly so called, must necessarily be an enlihgtened conscience, and it must be an approving conscience. There is no real and true peace of mind without a conscience void of offense to God and man. A truly good conscience is essential to a true and abiding peace of mind. And peace with God, through faith in the Lord Jesus Christ, is the climax of human happiness in the world that now is. All the splendors and possessions of the most august potentate that now lives, or that ever did live, are, therefore, not to be compared with the joys and pleasures of an enlightened conscience, a pure heart, a holy life, and a full assurance of hope of eternal blessedness in the Divine presence, through the ceaseless ages of eternity.

A. C.

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WHY CHRIST LEFT NO IMAGE.—Four men who loved Christ with a love stronger than death, wrote his life, but left no hint of his height, complexion, features, or any point that could help the mind to a personal image. Others wrote long epistles, of which he was the Alpha and Omega; but his form is as much kept secret as the body of Moses, hidden by the Almighty in an undiscovered grave. The Christian tombs and relics of the first centuries show no attempt to make an image of Christ. Too deep a sense of the divine rested upon the early church to permit any attempt to paint the human as it appeared in him.—*Rev. William Arthur, D. D.*

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## THE COMMUNION QUESTION.

DEAR BRO. PENDLETON:—As my statement of the sentiment and practice of our churches, on the communion question, was positively denied by Bro. Elley; and the Review of March 25th warns the British Millennial Harbinger not to believe me; it is due to myself and to the public that I should give my reasons for the statement made.

1. From my boyhood I have been conversant with Mr. Campbell's writings. He has written few pages which I have not read. I perperfectly knew the position which he occupied, and which, with feeble opposition, he had unambiguously maintained. You have given, in the March No. of the Harbinger, copious extracts from his writings and speeches, fully justifying all my own remembrance of my readings twenty-five and thirty years ago. Wonder if the Review will dare to say of these extracts, as he has said of our articles, "shrinking from our principles, yielding to popular feeling and a pseudo-philanthropy; mistaken, sophistial and sickly charity"! We shall see. It is amusing to listen to these coarse criticisms. We are inclined to think that he knows as little of pseudo, or any other philosophy, as we do of "sophistical charity"! Can you tell me where to locate this nondescript, outside the muddy fancy of the editor of the Review?! We have long been satisfied that Bro. Franklin, though professing to conduct an *American* Review, knew but little of the religious literature of the Protestant parties, beyond that which has been lugged into the controversies of the times; but we did expect to find him better read in our own literature, than to make such sweeping statements against our articles on the communion question, as untrue in fact, and a surrender of our principles. We desire to quote one more paragraph from Father Campbell, thinking it likely that the editor of the Review never met with it in his readings. The editor of the Harbinger is defending himself against some critics who took exceptions to some of the very articles which you have republished; and giving his reasons for replying as he did to the sister at Lunenburg, Va.:

"But we had still more urgent reasons than the difficulties of this sister to express such an opinion:—Some of our brethren were too much addicted to denouncing the sects, and representing them *en masse* as wholly aliens from the possibility of salvation—as wholly antichristian and corrupt. Now as the Lord says of Babylon, "Come out of her, *my people*," I felt constrained to rebuke them over the shoulders of this inquisitive lady. These very zealous brethren gave countenance to the popular clamor that we make baptism a savior, or a passport to heaven, disparaging all the private and social virtues of the professing public.

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Now as they were propounding opinions to others, I intended to bring them to the proper medium by propounding an opinion to them in terms as strong and as pungent as their own.

"The case is this: When I see a person who would die for Christ; whose brotherly kindness, sympathy, and active benevolence know no bounds but his circumstances; whose seat in the Christian assembly is never empty; whose inward piety and devotion are attested by punctual obedience to every known duty: whose family is educated in the fear of the Lord; whose constant companion is the Bible: I say, when I see such a man ranked among heathen men and publicans, because he never happened to inquire, but always took it for granted that he had been baptized; and that, too, by one greatly destitute of all these public and private virtues, whose chief or exclusive recommendation is, that he has been immersed, and that he holds a scriptural theory of the gospel: I feel no disposition to flatter such a one, but rather to disabuse him of his error. And while I would not lead the most excellent professor in any sect to disparage the least of all the commandments of Jesus, I would say to my immersed brother as Paul said to his Jewish brother who gloried in a system which he did not adorn: 'Sir, will not his uncircumcision, or unbaptism, be counted to him for baptism? and will he not condemn you, who, though having the literal and true baptism, yet dost transgress or neglect the statutes of your King?'

"We have a third reason: We have been always accused of aspiring to build up and head a party, while in truth we have always been forced to occupy the ground on which we now stand. I have for one or two years past labored to annul this impression, which I know is more secretly and generally bandied about than one in a hundred of our brethren may suspect. *On this account I consented the more readily to defend Protestantism;* and I have, in ways more than I shall now state, endeavored to show the Protestant public that it is with the greatest reluctance that we are compelled to stand aloof from them," &c.

"Some of our fellow-laborers seem to forget that *approaches* are more in the spirit and style of the Savior than *reproaches*. We have proved to our entire satisfaction that, having obtained a favorable hearing, a conciliatory, meek and benevolent attitude is not only the most comely and Christian like, but the most successful."—Mill. Harb. 1837. pp. 564–66.

These are golden sentences, Bro. Pendleton. It is refreshing to turn from the narrow logic and coarse dogmatism of small critics, to these utterances of a clear head, large heart, and sanctified spirit;—one who, we trust, is above suspicion of "sickly charity," "pseudo philosophy," or "yielding to popular feeling." We commend especially to our younger preachers the study of these ripened views of our attitude to the Protestant parties.

2. But a second reason for our statement is, That from our boyhood, we have attended very frequently the ministrations of Thomas Campbell, Alexander Campbell, Walter Scott, and numerous other leading spirits in this reformation; and not only did we never hear any pious persons *forbidden* to sit down at the Lord's table, but on different occasions have heard the matter stated substantially as given in our letter to Bro. Hawley. Twenty years ago, at East Fairfield, Ohio, in the presence of probably five thousand persons, we heard Alex-

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ander Campbell make a statement in substance the same as that which you have quoted from the Rice Debate. There was no talk then of "sickly charity," "weakening the hands of pleaders for reformation," "yielding to popular influence"; or at least, if there were any such censures, we had no editor at that time who would stoop to gather up such gossip, and substitute it on his pages for sober argument.

3. We have traveled extensively over many States, and have mingled freely with our brethren in the largest gatherings, as well as on ordinary occasions. We have never yet, to our knowledge, heard an *invitation* given, nor a *prohibition* uttered. Sometimes, for special reasons, our position has been stated, substantially as we have given it. *Very frequently*, it has been known and talked of that Paidobaptists sat down with us at the Lord's Supper; and never have we heard it spoken of with disapprobation, except in a very few instances by those who had formerly been close communion Baptists.

4. In 1844, J. D. Rupp published a work giving an account of the religious denominations in the U. S., in which is a brief history of the Disciples, furnished by Dr. Richardson. In speaking of the Lord's Supper, this article says: "Their views of the nature and design of this ordinance, differ not from those of Protestants in general. They are not in favor of "close communion," as it is termed, *nor do they prohibit any pious persons who feel disposed to unite with them in the commemoration of the Lord's death.*"

This article Mr. Campbell copied into the Harbinger, *ten years afterward*, with approbation. See Harb. for April, 1854, pp. 181–200.

Yet Bro. Franklin says, in the Review, March 25th, "we do not recollect of any one coming out in our publications, and undertaking to advocate such a thing, till the articles in question made their appearance." We do not doubt the sincerity of his statement; but we are ashamed of his ignorance. And when he is so ignorant, he should be more modest in making assertions that involve the reputation of his brethren for truthfulness.

5. We have frequently, and especially on occasion of great gatherings, when asked to officiate at the table, made just such a statement of the case as we made in our letter, viz: "We spreod no party table: we spread the table in the name of the Lord, for the Lord's people. It is impossible for us, in this day of division and strife, when the people of God are widely scattered, to designate them, either individually or by naming the religious classes in which they are to be found. Every one must examine himself, and come on his own responsibility." We have never heard this objected to.

I did not care to make this statement. But when Bro. Elley plump-

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ly denied my assertion, and even insinuated that I had no other grounds for it than my own individual practice; and when Bro. Franklin boldly assured the editor of the British Harbinger, who accepted the testimony of the letters as true, that he has been misled by our statements; it is time to speak. We do not intend that any man living shall have it in his power to assail our reputation for veracity. In a community like ours, widely scattered, independent in organization, and with considerable latitude allowed in many matters of expediency, it is difficult to speak with exactness about the general sentiment on disputed questions; but we claim just as correct a knowledge of our brotherhood in general as the editor of the Review possesses. We have known him to be mistaken in his estimates before to-day. We have shown him to be mistaken in some of his statements about this matter; and we do not wish our brethren over the water to accept his decisions as infallible. We have no desire nor intention to impeach the veracity of Bros. Franklin and Elley; neither shall they be allowed to impeach ours.

One thing more, and we will close this epistle. In my letter to Bro. Hawley, I remarked, that if I understood our position to unchristianize the whole Pedobaptist world, I would be compelled to withdraw from my position in the brotherhood with utter disgust. This the Review, with characteristic manliness, tortures into a *threat.* He says, "If any man shall please, on this account, to 'recoil from his position among us with utter disgust,' let the consequences be upon his own head, and not upon the brethren whom he *threatens.*"

It is sufficient to say, in reply, that the letter was a strictly private one, and when written, I had no idea it would ever be seen but by the brother to whom it was addressed. It could not, therefore, have been a threat. When it was asked for publication, I did not care to re-write it; for, as the letter itself stated that it was written in great haste, I expected it to be judged in the light of its own statement; as I am sure it will be by all who desire to do justice. For the attempts of others to torture my words into a bad meaning, I have as little respect as I have concern.

I regret very much that the course of the Review has compelled me to turn aside for a moment from the *argument* on this grave question. I had hoped, that as no personal or party interests were involved, whatever discussion might be had, would be dignified, candid and respectful. And I trust that by this time, Bro. F. will see the propriety of sticking to the argument, and abandoning the offensive style in which he has attempted to dispose of this question in his paper of March 25th.

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Some matters in Bro. King's letter to Father Campbell, as well as objections from other sources, we hope to attend to in due time.

Truly, your brother and fellow-laborer, I. E.

## COUNSEL TO YOUNG PREACHERS.

BY AN ELDER.

The duties of life are positive and negative, and the business of the young preacher is to learn what to do, and do it, on the one hand; and what not to do, and refrain from doing it, on the other. This fills up the chart of a preacher's life. Fortunate and happy is he who succeeds in accomplishing this. Whoever does this, is a true hero—a greater one than he that takes a fenced city. Our purpose, in this chapter, is to point out some things to be avoided by the young preacher. All such, who have good sense and good hearts, will heed the kind warning, but "fools hate instruction," or did in Solomon's day, and if any conceited, pretending, shallow-brained coxcomb, who has mistaken his calling, and entered the sacred precincts of the gospel ministry shall see this, he may wince a little, conscious of being "weighed in the balance and found wanting." While we have but little hope of permanently benefiting this class, we have no fear of increasing in the least their self-appreciation and disgusting vanity, by anything we may say. The first thing we would guard the young preacher against, is what we sometimes call *apeing* great men, or those whom they regard as great. We do not mean by this, the appropriation of other men's labor or knowledge; for these, when they have passed through the crucible of your own brain, become your own. A man has a right to all the treasures of the past and the present that his industry and application may garner. We allude to copying the eccentricities and mannerisms of men, who would have been more useful without them, but being natural to them, were less offensive than when copied by others, who render themselves ridiculous by attempting to imitate, which they do with all success,—and justly take rank with the parrot, which says "pretty poll" *only* because some one said so, in its hearing. Let all young preachers scorn to be anybody but themselves—never be a "poll parrott"—be a man, be yourself, and you will avoid hypocrisy, by attempting to be what you are not. The worst feature attending copyists is, they generally copy only the defects of others. Whether this is owing to deformity of taste on their part, or because ill-shaped deformities are more easily remembered, we are unable to say—perhaps the two reasons are combined, in most instances. Nothing is more disgusting than to see a young preacher attempting to imitate

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some modern eccentric, more noted for his *antics* than for his biblical knowledge. We have, on more occasions than one, been pained to hear some of our young preachers pronounce the word universe, as one of our distinguished men does, who, being of foreign birth, pronounces it "univarse." There is music in this pronunciation when coming from the lips of a Scotchman, but when adopted by American boys, it is ridiculously absurd and offensive to all refined ears.

The next thing to be shunned, by our young preachers, is a spirit of controversy and debate. True it is, that investigation elicits light, but when controversy is unavoidable, we would prefer to have men of large experience to control the matter. There is such a thing as seeking controversy for the sake of notoriety. Debate seldom increases the piety of those who engage in it, especially if they are young men. If young men were as eager to excel in piety as some are for distinction as controversialists, the world would be better off. We have known some men to challenge others for a discussion, when the party challenging could not have told a verb from its *nominative*, nor a logical *proposition* from a streak of *moonshine*. What can the cause of truth gain in discussions conducted by such men? In such cases, even when the truth triumphs over error, the man becomes so inflated by his fancied success, that no one of ordinary sense or common modesty can endure his society, because of his constant allusions to the achievements of his mighty prowess, but for which, he seems to think, the world would have lapsed back into chaos and intellectual night; and fancies himself worthy to be regarded as a D. D. or a second Luther.

There is a third thing, against which we would guard our young preachers, which is, *attempts* at criticism on the language of their brethren. This class differs from the one previously alluded to, for they *think* they are educated, and *desire* to have *others* think so.—Nothing is more ungracious in a young man than this, and nothing will so certainly and so speedily render him an object of loathing and scorn in the eyes of less verdant and more prudent persons. Educated men never make a show of their learning; for being really learned and wise, they are modest and unpretending. If a man be really educated, the people will discover it; and if he make large pretensions in that direction, on small premises, they will soon discover two things, viz., his hypocrisy, and the cheat he is seeking to practice upon the world. There are proper occasions, and a proper manner to correct the errors and defects, in both the matter and style, of our fellow-preachers, when such defects exist. This should never be done in company, where the self-respect of the criticised brother would be tortured to gratify the soulless, would-be critic. The evils of the thing here deprecated are so numerous that we shall not attempt to

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enumerate them. The critic is seldom a favorite with any one, and hence the men on whom his arrows fall, shun him—avoid his society—and he becomes isolated, because of the alienation of feeling on the part of his brethren, who have been his victims, and whose dislike he has wantonly provoked. This is not all, but the fact of looking for defects *only*, will cause him to overlook many gems of thought, though coming from men of unpolished mould and rustic manner. The man who seeks alone for cinders, will never find the brilliants that lie imbedded in the unsightly mass. The gatherings of the whole life of such a man are only worthless cinders, which he has been dissecting, so that the cruel *small* critic is simply *a dissector of cinders*. The life of such a man is of no consequence to the world, nor are the accumulations of his life beneficial to himself—only cinders.

In the fourth place, we will notice an evil that sometimes occurs, where young preachers are called to labor as a resident preacher, in a single congregation—to become what some call, its "Pastor." We have known young preachers to be called to preach for congregations that had been kept in being, by the labors of local Elders, for months and for years. When young men are called under such circumstances, there is a call for much modesty, wisdom and prudence, for delicacy surrounds the whole affair. These Elders have, as a general thing, feelings; these feelings should be respected by the new preacher.—They have official rights, power and authority, with which no one can lawfully or prudently interfere. The Eldership of a congregation is its Judiciary and Executive power, and must be so regarded by all its membership, including the new Pastor or young preacher. If he set at naught their authority, and trample upon their rights and feelings, assuming to himself the prerogative of a "Pope," sooner or later will the church be laid in ruins. We have in some instances seen manifested air of self-laudation, which was most intolerable; such as, "I have had large audiences since *I* came here, and all *my* meetings are *well* attended;" or, "the church has been doing well ever since *I* commenced *my* labors here." These, and a few more such expressions, sounded to us as if somebody was trumpeting his own fame. These expressions imply that all that had been done by others amounted to nothing, and that all this prosperity has been brought about "because *I* preach here." There is, too, sometimes, a disposition to do all the preaching, praying, exhorting, and everything else that is done in the meetings of the saints, and this, too, not by request of the Bishops of the congregation, but in opposition to their known wishes. Such men are in favor of the one-man power, and are generally one-



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horse preachers, who think more of themselves than they do of the Lord or of his cause.

This is all wrong in principle, and unwise in policy. The less a preacher has to do with the executive branch of the church, the better for the church and himself. His duties lie in another direction.—True, the Elders might avail themselves of the benefit of his counsel, but this must be left to their own discretion; they may not need it, or it may be of no value to them. Let tho young pastor keep himself free from all these entanglements, and content himself with preaching the word, and with setting a godly example before the flock, and all will be well. Modesty, and a becoming deference to the judgment and authority of seniors, will elevate a preacher in the estimation of God and men; while his usefulness will be much increased thereby.

—*Bible Advocate.*

## PROPHECY.—NO. 13.

"The testimony of Jesus is the spirit of prophecy."

We quote these words from the Apocalypse of John, chap. 19, 10. They are not, however, a correct and precise translation of the original. The precise and complete translation of the original text, is in these words: "*For the testimony of the Jesus is the spirit of the prophecy.*" That this is the literal and precise translation of the original, no Greek and English scholar will deny.

*Marturia*, or *marturion*, in the Greek text of the Christian Scriptures, is found *fifty times*, and is represented, in our common English version, by the words *testimony*, *witness*, and *record*. And *martureoo*, the verbal form, and *martyr*, or *martur*, founded on the same tap-root, *martureoo*, all indicate the same idea—a *witness*, or a martyr.

We too often and too generally associate the idea of *death* with the word *martyr*. Any witness, and every witness, in the courts of the ancient Greeks, were called martyrs.

Among the Greeks, every witness was a *martyr*, in any and every court of *Oyer* and *Terminer*. And without any illegitimate infraction upon the original and then existing current value of the word, he was a *martyr*, or a witness-bearer; but not necessarily in peril of death or suffering.

This being conceded, it may still be a question with some of our readers, How, or in what respect, is, or was, "the testimony of the Jesus the spirit of the prophecy"!! We submit to their consideration and investigation the following statements:

"Of him all the prophets spake," directly or indirectly. He was The Burthen of all the prophets. Luke informs us, chap. 24. 27,

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that "Beginning at Moses, and proceeding through all the prophets, he explained to them, in all the Scriptures, the things concerning himself."

In the patriarchal age, from Adam to Noah, and from Noah to Abraham, every head of every family that feared and revered the Lord, reared a literal altar on which he presented to the Lord his stated sacrifices. Adam and his sons, Noah and his sons, Abraham and his posterity, Job, and Melchizedek, had their altars, their sacrifices and their oblations—their sin-offerings and their thank-offerings—down to the times of Moses and Aaron.

One tribe, the twelfth part of the Jewish nation, in process of time was set apart by a Divine statute to the service of the altar and the sanctuary. Hence it was a stereotyped fact, every day recognized, that "*without the shedding of blood there is no remission.*"

Without an altar, without a bloody sacrifice, without a priest, and without faith, there never was, there never is, and there never can be, the remission of one actual sin! These are the four cardinal points of a true and scriptural Theology, and of a true and scriptural Christology. The patriarchs lived and died under a *Theocracy*. So also lived and died the Jews, down to the resurrection—I might, indeed, say, down to the coronation—of *the Lord Jesus the Christ*; which event was consummated after his ascension into heaven, and publicly and officially announciated in the Lord's metropolis, called Jerusalem, the city of the great autocratic King of kings; and then and there were slain, in one day, *three thousand* souls, by the sword of the Spirit—the precise number that were slain by the sword of steel, wielded by the sons of Levi, the third son of Jacob and Leah, Exodus, chap. 32, 28. What a striking antithesis presents itself to the mind of the thoughtful and reflective reader, between the introduction of the Law of Moses, and the introduction of the Gospel of the grace of God.—The Law was promulgated from Mt. Sinai, in Arabia, on *the fiftieth day* after the departure of the children of Israel from Egypt.

And in apposition to, or in perfect keeping with, the whole Gospel of the Lord Jesus, the then crowned and anointed (or christed) King was first audibly proclaimed from Mount Zion, in Jerusalem, precisely on the self same day, and probably in the self-same hour, that the Law of God was audibly announced by God himself, from Mount Sinai, in the desert of Arabia; and written by his own hand on the two tables which Moses, by the command of God, had hewed out of the rock. But Moses, superexcited by the idolatry of his own people, cast the two tables out of his own hands, on which God himself had written the constitution of his own kingdom. "The tables were

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the work of God, and the writing upon them was the writing of God, engraven upon the tables."

The breaking of these tablets by Moses, is a most signficant and suggestive event. He was the meekest man that lived upon the face of the earth. He never had an equal, much less a superior. And yet he became so superexcited as to cast these tables to the ground, notwithstanding they were engraven by the hand of God!

He also compelled his own people to drink the ashes of their own idol. He took the calf which they had made, he ground it to powder, scattered its ashes upon the water, and compelled the children of Israel to drink it. But even this was not the end of it.

He summoned them, and said to them: "Thus says Jehovah, the God of Israel: Gird on your swords, slay each man his brother, and each man his companion, and each man his neighbor." The sons of Levi did as Moses commanded them, and there fell of the people that day about *three thousand* men."

It is worthy of our notice to contrast the introduction of the Legal with that of the Evangelical economy. *Three thousand men* were killed in the opening of the Legal dispensation; and *three thousand* were saved from eternal death in the opening of the Evangelical dispensation. These are not merely wonderful but most suggestive facts, characteristic of each dispensation. The Law worketh enmity and death; the Gospel worketh love, and life everlasting!

But some on will say, what has all this to do with the subject of prophecy? We answer, that *prophecy*, being the *history* of the future, must necessarily rely upon the history of the past, and of the present. We must, from the past and the present, derive much aid in studying the developments of the future. For example, there was in the area of Paul's prophetic inspiration, and in that of the Apostle John, a well-defined official personage, that was to appear at a given time, and in a given place; and who was to occupy a very considerable space, and to have great political and ecclesiastical power. Indeed, he was to "sit in the temple of God," assuming a political and ecclesiastical supremacy, a sort of vice-gerent of the Lord Jesus the Christ.

As we of the last half of the nineteenth century are more interested in those portions of prophecy that appertain to our own times and those immediately succeeding them, we design to devote a more especial attention to these than to those which have been most evidently and satisfactorily expounded in the enlightened judgment of many of our cotemporaries. It is, however, a branch of Bible science most interesting to all readers, but more especially to those of weak faith. Even to those of the strongest faith in the Christian Scriptures, there

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is not merely a curious inquisitiveness to ascertain and understand the series of past and future facts and events, but rather an ardent desire to understand and appreciate their moral and spiritual import and influence in purifying the conscience, elevating our aims and purposes, and fortifying us against the snares, temptations and fascinations of a merely animal and sensuous life and conversation.

But as our Lord himself said, "all things written in the law of Moses, and in the prophets, and in the Psalms, concerning me, must be fulfilled," it is all-important that we, in order to our own edification and confirmation, should be most intimately familiar with all that is written concerning him, personally, officially and characteristically.—The study of Jesus *the Christ*, the son of Mary and the Son of God, as presented to us in prophecy, in the four Gospels, in the Acts of the Apostles, and in the Psalms of David, is, of all the studies in the circle of all history, of all biography ever written or heard, the superlative in all its claims upon the understanding, the conscience and the heart of man. A. C.

From the Evangelist.

## THE GOSPEL—HOW TO PREACH IT.

The Gospel consists in certain great facts in connection with a great person. The facts themselves add nothing to the dignity of the person, but the persen gives infinite value to the facts. Independent of the facts, Jesus of Nazareth was the word made flesh—the Son of the living God, and was worthy of all homage and reverence, because he was divine. The facts occurring, "declared him to be the Son of God with power," and fully demonstrated him as such, and confirmed his superior claims as Lord of all. They also show the estimate he put upon our race, and the love he bore to it. They constitute the value of the persons he came to redeem; and the ransom he was willing to offer and did offer to effect this object. They throw into the shade all other objects of value, as silver, and gold, and precious stones, and forever lay aside all inferior offerings, such as obtained under the law, as the price of our pardon.

Let us look at these facts, and show their true value in the history of our redemption. And first, that Jesus died. Death is an event of daily occurrence. It is appointed unto men once to die. Death, indeed, has passed upon all men, because all have sinned. Even children die, though they have not sinned after the similitude of Adam's transgression. They have not violated any moral or positive law, yet they, by a common decree, and as part of the race, die. But our Savior died, not by virtue of the original curse, or as a natural effect



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inhering to him as one of the descendants of Adam. It was not a necessary part of his nature, or in fulfillment of the original decree, that he was appointed to death. He might have lived on the earth down to the present time, and through all coming time; and so far as his nature was concerned, or deserts, there would have been no necessity for his death. He who averted death in all its conditions by the strength of his arm; who healed the sick, and cleansed the leper, and raised the dead, could have prevented the catastrophe as far as he himself was concerned; and therefore it was not because he was bone of our bone and flesh of our flesh that he died. He, of all our our race, could have plead immunity and exemption from the common lot of humanity; but having linked his fortunes with our race, deemed it proper, and as part of our redemption, necessary, that he should die. Death, to him, was a voluntary act, which he underwent to secure for us a favor, which we had forfeited, and without which there was no remission. It became him for whom are all things, and by whom are all things, to make him who leads many sons to glory—even the captain of their salvation—perfect through sufferings. It was a necessary condition on the part of God, that his Son should die, to effect our deliverance from sin and its consequences; and as part of that great drama, of which Jesus was the hero—the captain—he was to be made perfect through sufferings. Again, it was an act of obedience to the highest authority in the universe, on the part of Jesus, that he should die. He came to do his will in offering up his body for the life of the world. And therefore it is said that he became obedient unto death, even the death of the cross. His death, then, was not one of necessity, by being connected with a race that had fallen, but as a solemn act of obedience, in order to secure their recovery. In doing this he was left to his own will, and graciously did that will conform to the will of him that sent him. Herein was love—love not only on the part of God who gave him up for us all, but on the part of his Son, who cheerfully paid our ransom with the surrender of his life. His death did not occur in the ordinary course of things. It was not through age or infirmity. It was not by accident or sickness. It was not in the chamber of affliction or on the couch of disease; but it was a penal enactment. He died as a malefactor on the cross. He expiated our sins, and gave himself up as a sin offering for the offenses of the world.

His death was a strange anomaly in the history of the world. It was the death of an unoffending person. It was the holy, harmless and innocent man, Christ Jesus, who died; and of all the race, he alone sustained this character. All others sinned, he alone excepted, and yet he died; died by the hand of violence; died as the most

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wicked and God-abandoned die; died the accursed death of the cross. Surely, the event itself was a marvel—a wonder! On no principle can it be understood or justified, but on that in which the Scriptures contemplate it—he died, the just for the unjust, to bring us back to God.

His death was a most painful death. He had been scourged; he had to bear his own cross to the mount of sacrifice; he was stretched upon the cross; his hands and feet were nailed to it, and sustaining the weight of his body, he lingered upon the cross, until the dreadful work was done. And this happened after the hour of darkness and utter desolation in the garden of Gethsemane, when he prayed that the cup might pass from him. It was on the cross that he uttered that cry, which has ever since burdened the air—"My God, my God, why hast *thou* forsaken me?"

His death was a shameful and ignominious one. No Roman citizen, however degraded or guilty, however mean his situation, could be subjected to it. None but the slave and the criminal could be so dishonored. He must first be outlawed and abandoned by the government, ere he was consigned to so ignominious a punishment; and yet Jesus died on the cross; he endured it, despising the shame. His death was an accursed death. The law of Moses thus speaks of those who die on the cross: "Christ has redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." He was wounded for our transgressions, and bruised for our iniquities. He was oppressed and afflicted—brought as a lamb to the slaughter—taken off by an oppressive judgment—cut off from the land of the living—smitten to death—his grave appointed with the wicked. "*Ought* not the Messiah to have suffered these things, and to enter into his glory?" only can find an answer in the fact that he died for our sins according to the Scriptures. J. C.

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A PEACEFUL DEATH.—It may be a violent death. It may be a sudden death. It may be a bloody death. But it will be a peaceful death. He who is at peace with God need not tremble at death. No man can take his peace from him. Stephen, stoned by the Jews, looking up into heaven and seeing Jesus there, died full of peace. Martyrs have sung when burning at the stake. Tender maidens have endured agonies worse than sword or ball inflict, with unbroken peace. God gives his children victory over death. Trust him. Believe on Jesus Christ, who died for sinners, and you will be able to say in the last hour, "O death! where is thy sting? O grave! where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ."

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## "THE LIMITS OF RELIGIOUS FELLOWSHIP."

Bro. Pendleton:—Since I forwarded to you my reply to your article in reply to my letter, published in the January number, the Harbinger for March has reached me, containing communications from Brethren Richardson, Errett and yourself, in defense of their letters to Bro. Hawley, together with your remarks. I certainly did not intend to say anything disrespectful to any one of those brethren, yourself included; yet it seems that I have stirred up the spirit of Bros. R. and E., the latter especially. Bro. R. strongly intimates, upon p. 98, that all who reject his plea for "communion with the sects," are "bigots." This is of course only his opinion of such, and he is welcome to all it is worth, so far as I am concerned. Let it now be specially noted that I made no charge against the unimmersed professors, their sincerity or piety. Nor did I question their right to worship God as to them seemed best. The simple question is, Are they citizens of Christ's kingdom here? and if not, are we at liberty by the word of God to recognize them as such, entitled to break the loaf with the church of Christ? Bro. Richardson says, p. 100, "When we say that there are 'Christians among the sects,' we do not mean Christians in the full sense, according to the requirement of the New Testament. We mean imperfect, embryo Christians, if you pleese, in certain most important points of the Christian profession, while, in other aspects, they may be regarded as full grown, and even excelling in faith and charity." All this I can fully admit as true, yet I think it quite time enough to give such the privileges of children when they have been delivered from that embryo state. Are all those who differ from Bro. R.'s views upon this subject to be regarded as bigots? This is rather censorious.

Bro. Errett thinks that Bro. Franklin and myself would 'have done better had they (we) taken a little more time for *reconnoisance*, and better understood the position they assail—for they certainly are mistaken as to that position. And although our valorous Bro. Elley, in true knightly style, throws down the gauntlet with a somewhat elegant air, and boldly proclaims, while putting on his armor, that 'no man living can justify the position of Bros. Erreet and Richardson,' we should not be surprised if, ere the tilt is over, he will ask his questions and make his affirmations with a less triumphant air." So far as the reconnoisance is concerned, there is no need of further time. The enemy's strong points have long since been examined, nor has the eloquent address of Bro. E. developed any new batteries or fortifications. And it is not likely that I shall, as he elegantly expresses

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it, "*swagger*" and boast any the less. Bro. Errett says he can "ask questions too," and quite a number have been propounded; evidently, as it appears to me, for the purpose of rendering either me or the questions I have submitted ridiculous. May I ask Bro. E. why he did not answer those respectfully asked by me? He cannot deny that they are strictly within the teachings of God's word. I affirm again that neither he nor any one else can give a scriptural answer to them without ruin to his philanthropic plea. No eulogy which his very eloquent pen can pronounce upon the scores of thousands of our predecessors, can supply the place of an answer. All that he has said, or can say, of Protestant reformers—of their virtues and piety —may freely be granted him, and the question, are we more holy than they, be answered, Nay, for his accommodation, yet he is too acute not to see that such bold flourishes of a strong egotism furnish no adequate reply to my questions. He seems to be resolved upon a more extended *reconnoisance* before he can be induced to make a *direct* attack upon my questions.

Bro. E. complains that I make him say that all, both "*regenerate* and *unregenerate*," are, by his position, allowed to "come." Did he not speak of *Protestants?* and are not the *unregenerated* among the Methodists regarded as such? And will not his "all" admit them? Is it not at least possible that our incapacity to understand his position may arise from his own statement, and not altogether from our dullness? No one besides himself, I presume, ever thought that his "all" referred to "horse thieves, pirates, rebels, traitors, &c." He warns me also that he is not afraid of "his (my) logic." I know that my brother is a brave and valiant soldier, and it never struck me that I was either challenging his courage, or his ability to do that which any one else can do.

Bro. E. labors to show from Rom. ii. 25–29, that there were many Jews without circumcision of the flesh, who were, notwithstanding, acceptable to God. Is this not an attempt to prove that there are now many Christians who have not had *outward* immersion? If not, where is the appositeness of his argument? How does this correspond with that same apostle's teaching to the Colossians (chap. 12. 14; Gal. 3. 26, 29)? It can scarcely be doubted that Paul was referring to the converted, and of course immersed, Gentiles under the gospel dispensation, and not that some were esteemed good Jews under Moses without circumcision. Our brother seems to argue that the Jews at one time were allowed to eat the Passover by preparing "their hearts to seek God," without a *formal* obedience to all its antecedents; and therefore it can be done now in reference to baptism, its antitype. Were there any Gentiles among those who "*prepared*

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*their hearts*" to eat the Passover? Or were there any who had not been circumcised? If not, where is the force of Bro. E.s argument? Or where the point of analogy? I am too dull to see and feel it; will he open mine eyes, that I may do so?

With me there is a wide margin between the rgiht of B, and his fitness. Most assuredly the fitness of B for the Presidency of this nation, can give him no right to such duties. This is equally true in reference to thousands of foreigners who come to our country. They are honest patriots. They love the American government, and are therefore fit materials for good subjects; are they therefore lawfully entitled to franchise? Equally so would I say of the thousands among Pedobaptists. I fear that Bro. E. has not taken ample time for a *reconnoisance* of our ground, or else he would argue the real issue between us.

My esteemed Bro. Pendleton promised that in the present Harbinger he would answer my *queries*, and attend to my position. If he has, I cannot see it. It is true that he has given us an article from Bro. Campbell's pen, to a sister in Virginia, in reference to "Christians among the sects." If he thinks that the letter of Bro. C. will redeem his promise, I must push the enquiries no further upon him, and this article, in connection with the one sent you last week, will probably be all that I shall ask you to print. G. W. Elley.

Lexington, Ky., March 21, 1862.

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REMARKS.

I am not sure but that some of our readers, whose minds have, perhaps, been long settled on this whole question, will not only be surprised at the excitement it has created, but conclude, also, that we are giving it more space and attention than it deserves. I somewhat agree with them, and would gladly abbreviate the discussion, if it could be done without seeming to neglect some arguments, which, though irrelevant or false, are nevertheless the favorite bantlings of their authors. When a man has discovered that *two* and *two* make *four*, and has logically inferred that *four* cannot be *made* in any other way, it will offend him if you do not give his argument at least a respectful notice. We have no by-ends of any kind to gain or lose by the discussion of this question. I am sorry brethren should not have a higher sense of what ought to be *presumed* as a Christian man's motive, than readily to impute to him any self-seeking aim in candidly and respectfully expressing his views on any question of practical importance to the peace and perfection of the Lord's people. I feel ashamed, and hang my head before the jeering world, when I witness such a spirit. Some persons seem to think that it is their special mission

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in this reformation to go about with a sort of sectarian cat-o'-nine-tails, and frail away at anybody who happens to say, "heart-logic," "inner-man," "essential and formal," "spirit of obedience," or any such like articles of contraband stamp in the labels of their theology!—They would not only not commune with any of the "sects," but to widen the sphere of their zeal in the merit of *hating* heresy, they would make a "sect" out of every man they can fling suspicions at, even though he be one of their own brethren, that they may have a new field for feats of loyalty in the work of fighting sectarians. The triumph of such men is very short, and we do not misunderstand them. Let them not deceive themselves. The Scriptures teach me,—and without the lesson, my religion could not be the perennial fountain and well-spring of joy to me which I thank God it is,—the Scriptures teach me, that "the end of the commandment is love, proceeding from a pure heart and good conscience and undissembled faith." A pure heart gives a clear vision. Solomon's *heart had great experience of wisdom*. An evil heart fills the judgment with lies and infidelity, a hissing brood of venomous reptiles, that crawl through all most sacred places, and beslime and poison them with their touch. The great power of Christianity is in the heart; it is the throne of its empire, the home of its spirit. Thence it goes forth in the *beauty of holiness*, blessing with its living light and warmth the darkness and desolation of earth. *The heart has its logic*; and I pity the man that does not know it. If he believes from the head simply, his *faith* is dead; he must *believe from the heart also*, or he cannot be saved.—Brethren, let us not be scared out of our religion by a set of theological labels, though they are stereotyped in big black letters, and shaken at us with a cat-o'-nine-tails! We do not intend to fall out with any brother because he honestly and logically, as he thinks, comes to a different conclusion on this subject from that which we have, in the same spirit, reached. I will not myself, nor can I stand silently by see any one else, condemn to the fate of a heretic any true and genuine worshiper of the Savior, by the miserable scrap-criterion of a few chosen texts of Scripture, culled by quack doctors from the stores of the Great Physician, to carry out some one-sided notion of their own. Christianity is not built on an ordinance. Neither Peter nor baptism is *the rock*. Neither the one nor the other is named in the great announcement of the foundation, which is to stand and withstand, even against the gates of hell. Let us not forget this, and we will not be so ready to say, "*I am holier than thou!* because, forsooth, I *understand* more than you do, and, so far as one command is concerned, at least, I have *obeyed* more than you!" I appeal against this conclusion to what I must still call heart-logic, and hear it say-

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ing, in its own honey-tongued eloquence, "Love is long suffering; love is kind; love envies not; love speaks no vaunts; love shows no vanity; love is never uncourteous; love is never selfish; love is not easily provoked; love bears no malice; love rejoices not in the punishment of wickedness, but rejoices in the victory of truth; forbears in all things, believes all things, hopes all things, endures all things."*

We care not now to multiply words on the subject of "communion with the sects." So many are in the lists, that I would prefer to look on. But it would not be right for me to be altogether silent, much as I would prefer to do so. I love not controversy, except as it tends to the discovery of truth. I have no cowardly itching for the palm of human applause. My chosen habits and pursuits incline me to "rejoice only in the victory of truth." I would rather discover what is right, and learn to do it, than take a city, whether by arms or eloquence. Bro. Elly has expressed himself freely, and he is a man whose uprightness I am pleased to honor. He shall be as near to me hereafter as ever before, and I know, that could he see as I do on this subject, no pride of opinion or fear of peripetetic cat-o'-nine-tails could keep him one hour from saying so. I know him and honor him, and trust he will not thrust me from his communion for this honest trial of conclusions with him.

The thing to be regretted in this case, is, not that brethren are disposed to inquire what is right, and have made free to express their views, but that some have taken the opportunity to fling suspicion at the fidelity of brethren, with whose "*position*," after all, they have no "*trouble*." Why is this? I mean fidelity to the ends and aims of this reformation. Is there a difference as to what those ends and aims are? Do any think that the noble work of the reformation is to build up another sect, and concentrate the hopes and energies of the Lord's people upon the right understanding and use of a single ordinance? We would hope not. It is a small heart and a feeble and confused mind, that will let go all that he has, to catch at some new valuable that is suddenly discovered to him. Let us retain the good of the past with due returns of gratitude, and add to it, by the cement of the same spirit of perfect obedience, whatever else the Lord may reveal to us of his will—and we shall prove ourselves true reformers.

If asked, Is baptism a scriptural *pre requisite* to admission into the church of Christ? I promptly and unreservedly say, *Yes*. If asked, Is anything but immersion of a penitent believer *scriptural* baptism? I unhesitatingly say, *No*. If asked, Do the Scriptures teach that unless a man be born of water and of the Spirit, he cannot enter into the kingdom of God? I say, *Yes*. If asked, Do not the Scriptures

*1 Cor. 13. 4–8.

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teach that baptism is for the remission of sins? I answer, Not *baptism alone*, but *faith*, *repentance* and *baptism*. If asked, Should we not contend earnestly and uncompromisingly for all these scriptural positions, as of divine authority, and binding upon the hearts and actions of all men? I say, *Yes*, with all my heart; and with the help of God, I trust to maintain my fidelity to his truth, in these respects, so long as he enables me to labor in his earthly vineyard. I surely never expected to have these questions raised, still less to awaken any suspicions as to my principles on them, when I gave utterance to what I knew to be the general sentiment of our brethren, and the long known and oft declared views of the oldest and most representative heads among us, on the subject of "communion with the sects." To find myself charged with introducing new things, by those who have shown themselves ignorant of what is old, and long and well established among us, this is what surprises me. To find this charge associated with suspicions and surmises calculated to excite injurious prejudices against me, this is what mortifies me. This admonishes me that there is a crying need for heart-logic! The premises which it would furnish would lead to nobler conclusions and a higher tone of argument in controversy.

Answering as I do, the questions just stated, there are persons who cannot see how, logically, I can regard as a Christian any man who has not literally conformed to all the conditions which we admit to be *scripturally* required. Is not this the logical difficulty? I am not conscious of wishing to evade it. If the difficulty is inexplicable, which I have shown it is not, I do not stand alone in it. Father Campbell is very decided and clear on this subject. No reader of the Harbinger can be ignorant of this fact *now*. Who will say that Luther was not a Christian! If he was not, then was he the greatest of blasphemers! Will Bro. Franklin say so? We put the question to him. Has he never knowingly permitted unimmersed persons to commune, where he was present, without raising an objection. We would like him to be very frank on this point, because he has traveled a great deal, and a great many persons have received instruction from him on this subject, in public and in private. We ask him to refresh his memory, and give us his own public practice and teaching in the premises. Is it possible that so many have heretofore misunderstood him?

We remember very distinctly, and with more than usual satisfaction, the very striking discourse in which he is accustomed to post up the work of the great reformers, who prepared the way for this reformation. Would any one conclude that he all the time regarded these "noble and great workers under God" as mere outsiders—a



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sort of semi-heathens—in fact, no Christians at all?—battling for God with all the might of their great martyr hearts, and yet against Him, and for the devil! for there is no neutral ground.

Since we commenced this article, we have received the last number of the Christian Review, and in it we find that Bro. Franklin has spoken at *length*. One whole side—eight columns—of his paper are devoted to his editorial in "review of brethren Pendleton and Errett." We would be pleased to give his "review," in courteous acknowledgment of his fairness in giving the articles which he criticises from the Harbinger. But it would overrun our pages, and as *our* readers will probably all see it in the columns of the Review, Bro. F. will, no doubt, not think it necessary. Should he conclude otherwise, however, we will try to find room for it another time. We find him making this very clear concession: "That there Christians among the sects, a people of God in Babylon, we have believed, admitted, and committed to print many years ago, and we believe the same now. That these have a right to commune, and enjoy, in common with all Christians, all the blessings of the house of the Lord, we presume is not doubted by any brother." From this it would appear that there is no difference between us so far as this point goes. But he immediately asks a question, which throws a different light on the subject. He says the simple question is, "*Are there unbaptized Christians?*" He adds, "This is short and easy, and all the question there is in the case, so far as we are concerned." Of course Bro. Branklin means, "Are there *unimmersed* Christians?" He denies:—the whole tenor of his very long and declamatory review indicates this,—though I do not remember that he once dares positively to state the proposition, *that there are no unimmersed Christians*. We have nothing to disguise on this subject. *We dare not say so*; because we do not think so. In this I utter now new opinion, nor do I stand alone. It has been the consistent assertion of the Harbinger since 1837, when the question was first very prominently brought before its readers by the Editor, and subsequently discussed during the whole of the year 1838, in a series of articles signed "Christianos," wrrtten under the general heading, "Christians among the sects."—These articles, and the cavils of the Thomasites and the "strictures" of others, brought this question very conspicuously before the brotherhood, and while we always understood that there were many exceptions, we have found the opinion of the Harbinger then expressed to be the prevailing sentiment of our brethren. And yet, for some purpose, which I presume not to surmise, even, brethren who ought to know better, would make the impression to our prejudice, that we are introducing new doctrines into the Harbinger, and departing from the

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old and established faith and practice of the brotherhood. It would be easy to show who would be the real innovators—who the preachers of strange restrictions—who the authors of stumbling-blocks in the way of the preachers of the gospel—but the task would be as unprofitable as ungracious, and we have no purpose nor desire to enter upon it.

It seems that Bro. Franklin is reviving the old objections of the objectors of 1837, and, whether knowingly or not, stumbling at the same difficulties which then stood in the way of some very perpendicular old ladies among the paritzans of "John Thomas, M. D., not D. D." For his edification, and as specifically suited to quiet his alarm at our arguments, we invite him to a perusal of the following thoughts from the pages of the M. H. for 1837, and the orthodox pen of its then only editor, Alexander Campbell. He says, "I feel myself in duty bound to attempt,

"1st. To defend myself from the charge of inconsistency.

"2d. To defend the opinion (to wit, that there are unimmersed Christians) from the sectarian application of it.

"I. With all dispatch, then, I hasten to show that I have neither conceded nor surrendered anything for which I ever contended; but that, on the contrary, the opinion now expressed, whether true or false, is one that I have always avowed.*

"1. Let me ask, in the first place, what could mean all that we have written upon the union of Christians on apostolic grounds, had we taught that all Christians in the world were already united in our own community?

"2. And in the second place, why should we so often have quoted and applied to apostate Christendom what the Spirit saith to saints in Babylon—"Come out of her, my people, that you partake not of her sins, and that you receive not of her plagues"—had we imagined that the Lord had no people beyond the pale of our communion!

"3. But let him that yet doubts, read the following passages from the Christian Baptist, April, 1825:—'I have no idea of seeing, nor wish to see, the sects unite in one grand army. This would be dangerous to our liberties and laws. For this the Savior did not pray.—It is only the disciples dispersed among them that reason and benevolence would call out of them,' &c., &c. This looks very like our present opinions of Christians among the sects!!! 2d edition, Bethany, p. 85.

"4. Again, speaking of purity of speech in order to the union of Christians, we say, 'None of you [Christians] have ever yet attempted to show how Christians can be united on your principles.—You have showed how they may be divided, and how *each party may hold its own*; but while you *pray* for the visible unity of the disciples, and advocate their visible disunity, we cannot understand you.' March, 1827, vol. 4.

"5. Various essays and letters on 'Christian union,' from our correspondents, are given to our readers with our approbation, from one

* It is with us as old as baptism for the remission of sins, and this is at least as old as the Christian Baptist. Read the first two numbers of that work.

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of which we quote these words: 'I suppose all agree that among Christians of every name there are disciples of Jesus Christ, accepted of God in him—real members of his body—branches in the true vine, and therefore all one in Christ.' October, 1826, vol. 4, p. 53.

"6. In a letter to Spencer Clack, August, 1826, I have said, 'As to what you say concerning the evils of division among Christians, I have nothing to object. I sincerely deplore every division, and every sectarian feeling which now exists; and if I thought there was any man on this continent who would go farther than I to heal all divisions and to *unite all Christians* on constitutional grounds, I would travel on foot a hundred miles to see him and confess my faults to him.' Vol. 5, p. 15.

"7. On the evening before my departure to debate with Mr. Owen, vol. 6, p. 239, April 6, 1829, in alluding to that crisis, I say—"I rejoice to know and feel that I have the good wishes, the prayers, and the hopes of myriads of Christians in all denominations.' So speak the pages of the Christian Baptist on many occasions.*

"8. The views of the Millennial Harbinger on this subject are condensed in a work called, 'Christianty Restored,' or, as we have designated it, 'a Connected View of the Principles,' &c., 'of the Foundation on which *all Christians may form one communion.*' (See its title-page!!)

"9. In that volume there is a long article on *the foundation of Christian union*, showing how the Christians among the sects may be united. We refer to the whole of this article, from page 101 to 128, as the most unequivocal proof our views of Christians among the sects. Indeed we say (page 101) of our own community, that it is a *nucleus* around which may one day congregate all the children of God. In that article we wax bolder and bolder, and ask, (page 121,) "Will sects ever cease? Will a time ever come when all disciples will unite under one Lord, in one faith, in one immersion? Will divisions ever be healed? Will strife ever cease among the saints on earth?'

"10. But in the last place, in the first Extra on Baptism for Remission of Sins, we exclude from the pale of Christianity of the Pedobaptists none but such as "willfully *neglect* this salvation, and who, having an opportunity to be immersed for the remission of sins, willfully neglect or refuse'—'of such,' indeed, but of none others, we say, 'We have as little hope for them as they have for all who refuse salvation on their own terms of the gospel. 1st Extra, 1st ed. p. 53.

"With these ten evidences or arguments, I now put it to the candor of those who accuse us of inconsistency or change of views, whether they have not most evidently misrepresented us. Were it necessary, we could easily swell these ten into a hundred.

"II. We shall now attempt to defend this opinion from the sectarian application of it:—

"1. It affords them too much joy for the consolation which it brings; because it imparts no certainty of salvation or pardon to any particular unbaptized person whatsoever.

"In reference to this opinion, all the unimmersed are to be ranged in two classes;—those who neither know nor care for this opinion,

*Let the curious reader consult the essays on Christian Union in the Christian Baptist, as far as I have approbated them, especially my replies to an Independent Baptist.

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and those who know it and rejoice in it. It will require but a moment's reflection to perceive that those who care nothing for this opinion will not rejoice in it nor abuse it; and that those who would, *for their own sake*, rejoice in it, are not included in it. He that rejoices in such an opinion, for his own sake, has had the subject under consideration; and it is a thousand chances to one that he is obstinately or willingly in error on the subject; and, therefore, in the very terms of the opinion, he is precluded from any interest in it. His joy, indeed, is strong presumptive evidence against him; because it is proof that he is one-sided in his feelings, which no upright mind can be—at least such a mind as is contemplated in the opinion; for it respects only those who have not had any debate with themselves upon the subject, and have, without any examination or leaning, supposed themselves to have been baptized.

"In no case, indeed, can there be the same certainty (all things else being equal) that he who was sprinkled, poured or immersed on some other person's faith; or that he was sprinkled or poured on his own faith shall be saved, as there is that he that first believes, and is then, on his own confession, immersed, shall be saved. In the former case, at best, we have only the fallible inference or opinion of man; while in the latter, we have the sure and unerring promise of our Savior and Judge. It cannot be too emphatically stated that he that rejoices *for his own sake*, that he may be accepted by the Lord on his infant or adult pouring or sprinkling, because of his dislike to, or prejudice against, believers' immersion, gives unequivocal evidence of the want of that state of mind which is contemplated in the opinion expressed; and has proved himself to be a seeker of his own will and pleasure, rather than rejoicing in the will and pleasure of God; and for such persons we can have no favorable opinion.

"2. But that the aforesaid opinion does not disarm us of our arguments against ignorance, error and indifference, is evident; because it assumes that the person in question is acting up to the full measure of his knowledge upon the subject, and that he has not been negligent, according to his opportunities, to ascertain the will of his Master; for in the very terms of the opinion, he is not justified, but self-condemned, *who only doubts*, or is not fully persuaded that his baptism is apostolic and divine.

"3. To admit that there may be Christians among the sects, does not derogate from the value or importance of baptism for the remission of sins, any more than it derogates from the superior value and excellency of the Christian Institution to admit that salvation was possible to the Jews and Patriarchs without the knowledge and experience of all the developments of the New Testament. For besides the Christian disposition, state and character, there are the Christian privileges. Now, in our judgment, there is not on earth a person who can have as full an assurance of justification or of remission of sins, as the person who has believed, confessed his faith, and been intelligently buried and raised with the Lord; and therefore the present salvation can never be so fully enjoyed, all things else being equal, by the unimmersed as by the immersed.

"4. Again, every sect agrees that a person immersed on a confession of his faith is truly baptized, and only a part of Christendom



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admits the possibility of any other action as baptism; for the sake of union among Christians, it may be easily shown to be the duty of all believers to be immersed, if for no other reason than that of honoring the divine institution and opening a way for the union and co-operation of all Christians. Besides, immersion gives a constitutional right of citizenship in the universal kingdom of Jesus; whereas with our opponents, themselves being judges, their "baptism" gives the rights of citizenship only in some provinces in that kingdom. For so far as baptism is concerned, the Greek, the Roman, the English, the Lutheran, the Calvinian, the Arminian, the Baptist communities will receive the immersed; while only a part of Christendom will acknowledge the sprinkled or the poured. Therefore, our opinion militates not against the value of baptism in any sense.

"5. In the last place, to be satisfied with anything that will just do in religion, is neither the Christian disposition nor character; and not to desire to know and do the whole will of God, places the individual out of the latitude and longitude of the opinion which we have advanced. These things being so, then we ask, wherein does the avowal of such an opinion disarm us of arguments for professor or profane, on the value of baptism in the Christian Institution; or the importance and necessity of separating one's self from all that will not keep the commandments of Jesus; and of submitting without delay to the requisitions of the illustrious prophet whom the Almighty Father has commanded all men to obey?"

It would seem, then, that Bro. Franklin's charges of inconsistency, and his fears of a sectarian application of our arguments, are "nothing new." They are at least as old as the old Thomasite lady of Lunenburg, and so far, we have not learned that anybody has realized the harm that such logic is busy in conjuring up from the position of the Harbinger. The brotherhood have stood up in the face of it for at least *twenty-five* years, and held up Bro. Franklin pretty well too, all the time, and he should not be too ready to tremble for the future. If he does not take a panic and run off himself, he need not fear much about the rest of us, I can assure him. He will find out, I trust, even though by slow degrees, that we are standing by the old colors, —that we understand the purpose of the warfare quite as well as he does, and are equally anxious for its success. We hope to see his confidence in them restored, so soon as he renews his acquaintance with them; but should we be disappointed—should his fears still grow upon him, and he must forsake them, he will be surprised to see how very few will follow him. The Harbinger of the past still lives in the hearts of myriads, and its spirit and principles and purpose breathe and work in the Harbinger of to-day, unchanged. Its conductors are neither confused nor alarmed. They know the past, and have bright hopes for the future.

It would be a great pleasure to me to take up Bro. Franklin's review, paragraph by paragraph, and see what it amounts to; but as,

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already said, our space does not allow. We cannot refrain, however, from giving a specimen. We take paragraph No. IV. It is characterized by as vehement a show of logic as anything in the whole article. Bro. Franklin evidently thought that it would prove an end of controversy. Here it is:—

"IV. The Lord has not set us to looking at "the spirit of obedience" and "the hearts" of men. He looks at these himself, and he can act upon them; but we cannot. Hence he has appointed *visible actions* for men to perform, in obedience to divine law; and not merely that men should have *the spirit of obedience*, in which we can be so easily mistaken, but in *obedience itself*. If the Lord sees the heart of any mistaken soul, possessing an obedient spirit, and receives and saves him, all right; but he has certainly given us no such rule to work by. His language to us is, not that "he is the author of eternal salvation to all them who have *the spirit of obedience*," but "to them *who obey him*." His language is not, that "they who have the spirit of obedience shall enter into the kingdom of God," but those "who *do the will* of my Father," says he. He does not say that "they who have the spirit of obedience shall enter by the gates into the city," but they who *do his commandments*. The commission does not read, "He who believes and has the spirit of obedience shall be saved," but "He who believes and is baptized shall be saved." The Lord did not say, "Except a man believe and have the spirit of obedience, he cannot enter into the kingdom of God," but "Except a man *be born of water and of the Spirit*, he cannot enter into the kingdom of God." It is evident that persons must have *the spirit of obedience*, but this is invisible to us, unless evinced by *obedience itself*. We cannot see the spirit of obedience, especially so long as a person continues in disobedience to the clearest requirements of heaven."

In this rhetorical and florid flourish, Bro. Franklin seems to assume that I mean by *the spirit of obedience*, a mere dead pretense—a hypocritical word-cant and worship of the lips, when the heart and life are really and practically rebellious and false. But he knows better. He knows that *obedience to the full extent of conscious knowledge and ability*, is the test of *the true spirit of obedience*, for which I contend.—With this correction, let us see what his reasoning proves. He says, the Lord's "language to us is, not that 'he is the author of eternal salvation to all them who have the *spirit of obedience*,' but 'to all them *who obey him*.' His language is not that 'they who have the spirit of obedience shall enter into the kingdom of God,' but those 'who do the will of my Father,' says he." Now how does Bro. Franklin understand himself? Does he take "obey him," and "do the will of my Father," in the full comprehension, and make them mean *perfect and infallible* obedience in all things, at all times? Evidently this is what his argument requires, and what no doubt was confusedly assumed when he conceived it. But this would lead him to the vain doctrine of human perfection, which I know he does not hold; for in some-

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things we do all offend, and come short of our duty. There is none righteous—no, not one. Yet, if he does not mean this, what does his argument prove? Why scarcely as much as my position; certainly no more.

As he surely did not see the confusion of ideas in this most vigorous flourish of his critical quill, we will clear up the mist a little for him, and show him where he stands. We shall form two syllogisms —the *first* upon the assumed comprehension of his major premise, and the *second*, upon its true limitation.

1st. He who does not obey or do the will of the Father perfectly in all things, cannot enter into the kingdom of God.

No one does or can obey or do the will of the Father perfectly in all things; for there is none righteous—no, not one.

Therefore no one can enter into the kingdom of God.

This is taking the major premise in its full comprehension, or universally, and it proves an absurdity. Bro. Franklin will, at once, say, he did not mean this. But he evidently did, or his argument amounts only to this:

2nd. He who obeys or does the will of the Father in some things, i. e. to the full extent of his knowledge and ability, shall enter into the kingdom of God.

Some unimmersed persons obey or do the will of the Father to the full extent of their knowledge and ability.

Therefore some unimmersed persons enter into the kingdom of God.

But this is *my position*, proved from Bro. Franklin's own premises, when properly understood. The fallacy is what logicians call "ambiguous middle." Nothing can be plainer to a logician than this; yet I expect do not Bro. Franklin *frankly* to acknowledge it, but to do as he did when I showed him the fallacy of his criticism on the *heading* of this discussion, and say—"This, however, is a matter of little consequence"! If I remember aright, he pronounced it, at first, *very unfortunate!*

It would be easy, and nothing would be pleasanter, as a logical exercise, than, to take this whole review of my arguments, and show throughout, the very loose and slip-shod sort of way in which the reasoning moves; but we to regret say, we have not space.

We would admonish Bro. Franklin that, when he is assuming to judge such hosts of the illustrious advocates and defenders of our common faith, and to decide that they are not Christians, he ought to be very careful how he lays the foundations of his stern and terrible logic, and to consider long and prayerfully both his premises and his reasoning, before he announces his exclusive and frightful fiat. If, as

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he says, his "trouble is not so much with the position of brethren Pendleton and Errett, as with the *arguments* introduced to prove it," we suggest to him whether it would not be more prudent to *accept the position*, and let the *arguments* alone, seeing that they not only drive him to such ultra and monstrous conclusions concerning the large majority of Protestant Christendom, but place him in demonstrable antagonism to our old Harbinger and Christian Baptist landmarks, for which he professes so much tender reverence! W. K. P.

## TRIBUTES OF RESPECT.

### BRO. J. W. MCGARVEY.

Bro. J. W. McGarvey, of Mo., has been called by the church in Lexington, Ky., to labor for them. We learn by letter from him, that he has already entered upon his labors, and is full of zeal and hope for the future. May God bless him, and make him abundantly useful in his new field of effort! The friends at his former home, gave him up with great reluctance, and have sent us the following tribute of their esteem to his fidelity and worth: W. K. P.

Whereas, Our beloved Bro. J. W. McGarvey has this day tendered his resignation as our pastor, and whereas we deeply regret the separation, feeling. as we do, that for nine years past we have, as a church, been greatly blessed and benefited by his upright and Christian walk among us, his lucid and able instructions, his earnest and faithful exhortations to a higher state of virtue, morality and Christian perfection; Therefore,

Resolved, That in accepting his resignation, as a testimony of our high appreciation of his merits, both as a citizen and a Christian minister, we tender to him our grateful acknowledgments for that pure and Christian example which, both in public and private, he has ever set before us.

Resolved, That the members of this congregation deem it due to Bro. McGarvey, and becoming in them, thus to express their cordial approval of his deportment in all of his intercourse with the brotherhood, and their deep regret that the day of our earthly separation is at hand.

Resolved further, That a copy of the above resolutions be forwarded to the Mill. Harbinger, Christian Review and Evangelist, for publication.

The above preamble and resolutions were offered by Dr. S. T. Meng, and passed unanimously by the congregation. JAS. D. HARWOOD, Cl'k.

### BRO. S. B. TEAGARDEN.

Whereas, It has pleased our beloved Bro. S. B. Teagarden to offer his pastoral resignation to the Christian church in this place, over which he has so zealously and ably presided for a series of years, and as he is about to dismiss his efficient and arduous labors among us as a pastor, we feel that in his departure we have lost a "workman who needeth not to be ashamed," one that has ever importunately and earnestly exhorted to holiness of life and purity of heart in our worldly intercourse, to increased devotion and consecration of all our powers to the service of our Divine Redeemer, and who has with tears and supplication implored

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the weary and dissolute prodigal to return to that Heavenly Parent, who would receive and welcome him—and now as we are no longer to enjoy his labors of love and ministrations of the Gospel, it is befitting that we who so eminently appreciate his services should Resolve,

1st. That Bro. Teagarden's many virtues and sacrificing labors in the cause of Christ, justly entitle him to the respect and grateful remembrance of the universal fraternity.

2nd. That in Bro. T. the Christian church possesses an able, efficient, and exemplary advocate of the primitive Gospel in its pristine simplicity and purity, and that we commend him to the fraternal esteem and support of the brotherhood, as a fellow-laborer with Christ in the ever glorious work of man's salvation from sin and death, and as co-heir to the same precious promises of eternal redemption.

By order of the church.

RICHARD STARR, WM. H. GRAFTON, JNO. A CAMPBELL, Com.

NEW CUMBERLAND, HANCOCK CO. VA., Feb. 1st, 1862.

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ELDER A. J. SMITH.

The following resolutions were introduced and adopted at the quarterly meeting, held in Antioch, on the occasion of the death of Eld. A. J. Smith, who departed this life February 24th, A. D. 1862, aged 32 years and 11 months:

Whereas, We have been called upon to mourn the loss of our highly gifted and humble brother, A. J. Smith, late of Antioch, Lake co. Ill., who has been visited by death, and called suddenly from amongst us—whose remains now rest in the grave—whose person we see no more—whose voice we hear no more—whose mighty appeals for the gospel claims we enjoy no more; Therefore,

Resolved, That in the death of Bro. A. J. Smith, the church of Christ has lost one of its ablest preachers, one of its most kind, humble and devoted members—and his companion has sustained the loss of a good husband, and his little children a good father, and the community a worthy citizen.

Resolved, That the loss of the church in the death of Bro. Smith is irreparable.

Resolved, That the preachers and elders in this co-operation wear the ordinary badge of mourning for the term of ninety days from date.

Resolved, That a copy of these resolutions be sent to the editors of the American Christian Review, Luminary, Harbinger, and Record, for publication.

G. B. MULLIS.

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## ANNUAL MEETINGS.

THE OHIO STATE CHRISTIAN MISSIONARY SOCIETY.

The next anniversary of the O. S. C. M. S., will be held at Wooster, O., commencing on Tuesday, the 20th of May, '62, at 2 P. M. Among other exercises, the following addresses may be expected:

C. L. LOOS, Tuesday evening—a missionary address.

J. P. ROBISON, Wednes., 11 a m.—subject, "The Ohio State Mission."

BENJ. FRANKLIN, Wednesday, 2 p. m.—subject, Church Edification.

A. CAMPBELL, Wednesday evening—subject, An Evangelical Ministry.

D. S. BURNET, Thursday, 2 p. m.—subject, Systematic Benevolence.

ISAAC ERRETT, Thursday evening—subject, A Plea for Church Reformation.

R. R. SLOAN, Cor. Sec'y.

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Our indefatigable and judicious Bro. Sloan has provided for the O. S. Missionary Society a truly attractive bill of fare We are gratified to anticipate the pleasure and profit that we know it will afford to the Lord's people. I promise myself much Christian enjoyment with my many old friends and brethren, in the great and growing State of Ohio, at this anniversary. The Lord willing, I shall be on hand to do my part of the work proposed for the occasion. We hope to see a large attendance of liberal hearts, and trust that a new spirit may be imparted to evangelical effort in the State, by the addresses promised in the programme. A. C.

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ORWELL P. O., CANADA WEST, 27th March, 1862.

The annual meeting of the brotherhood in this country, is to be held this year in this place, on the third Lord's day of June. The place is of easy access by the Great Western Railway. E. SHEPPARD.

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## THE CHRISTIAN CHORALIST.

PHILADELPHIA, PA., 1862.

ELDER A. CAMPBELL:—We wish to call the attention of all the readers of the Harbinger to Fillmore's Christian Choralist—Part second—which we herewith send you. It contains 128 large octavo pages, and several hundred of our very best new and old church tunes. It is therefore adapted for all our churches and Sabbath Schools, and being arranged on the simplest plan of notation, can be read and sung by any one at all conversant with music.

We place the price exceedingly low, to suit the times—viz., 30 cents per copy, or $3,00 per dozen, postpaid.

Address JAS. CHALLEN & SON, Phila. or A. CAMPBELL, Bethany, Va.

We have received this convenient, cheap and excellent Choralist, and will promptly fill any orders for it that may be sent us. A. C.

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## PROGRESS OF REFORM.

OHIO.—Bro. J. W. Lanphear, Warren, April 9, '62, writes: We closed a meeting here some time last month, resulting in some 30 additions. The principal part of the preaching was by Prof. Rhodes, of Hiram, assisted some of the time by Bro. Wakefield. The congregation is in a healthy and prosperous condition.

Bro. Lake, of Wooster, writes, that at a meeting held there by brethren Norton and Martin, a number were added to the church.

ILLINOIS.—Bro. C. K. Encell, Abingdon, Knox co., April 10, '62, writes: We are having a very interesting meeting here now. Bro. J. W. Houston is preaching, and has had 80 additions, with good prospects ahead.

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## THE COMMON LOT.

Once, in the flight of ages past,
There lived a man:—and WHO was He?
—Mortal! howe'er thy lot be cast,
That Man resembled Thee.

Unknown the region of his birth,
The land in which he died unknown:
His name has perished from the earth:
This truth survives alone:—

That joy and grief, and hope and fear,
Alternate triumphed in his breast;
His bliss and woe,—a smile, a tear!
—Oblivion hides the rest.

The bounding pulse, the languid limb,
The changing spirits' rise and fall;
We know that these were felt by him,
For these are felt by all.

He suffered,—but his pangs are o'er;
Enjoyed,—but his delights are fled;
Had friends,—his friends are now no more;
And foes,—his foes are dead.

He loved,—but whom he loved, the grave
Hath lost in its unconscious womb;
O she was fair!—but nought could save
Her beauty from the tomb.

He saw whatever thou hast seen;
Encountered all that troubles thee;
He was—whatever thou hast been;
He is—what thou shalt be.

The rolling seasons, day and night,
Sun, moon, and stars, the earth and main,
Erewhile his portion, life and light,
To him exist in vain.

The clouds and sunbeams, o'er his eye
That once their shades and glory threw,
Have left in yonder silent sky
No vestige where they flew.

The annals of the human race,
Their ruins, since the world began,
Of HIM afford no other trace
Than this,—THERE LIVED A MAN.—MONTGOMERY.

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THE

# MILLENNIAL HARBINGER.

FIFTH SERIES.

VOL. V.] BETHANY, VA., *JUNE*, 1862. [No. VI.

## THE EVANGELICAL MINISTRY.

AN ADDRESS DELIVERED BEFORE THE OHIO STATE MISSIONARY SOCIETY, AT ITS ANNIVERSARY, MAY 21, 1862.

"When Jesus ascended on high, he led captivity captive, and gave *gifts* to men. He gave some to be apostles; some to be prophets; some to be evangelists; and some to be pastors and teachers;—for the perfecting of the saints, for the work of the Christian ministry, for the edifying of the body of Christ: till we all attain to the unity of the faith, and of the knowledge of the Son of God—to a perfect manhood—to the complete stature of the fullness of Christ: that we be no longer children, tossed to and fro, and carried about with every wind of doctrine, by the hand of man, by their craftiness in the wiles of deception; but that we, speaking the truth in love, may grow up in all things into him who is the head, even Christ—from whom the the whole body, fitly joined together and compacted by all the joints of supply, by the operation of every part according to its measure, maketh increase of the body to the edifying of itself in love."—Eph. 4: 8, 11–16.

This is a splendid summary of the evangelical ministry, from the pen of the chief of the apostles of the Lord Jesus Christ. These are the seven indestructible Pillars on which Divine and immutable wisdom has builded its house—the house of God, the house of ransomed, beatified and glorified humanity.

Every ecclesiastic sect and schism, in our living world, sometimes complimentarily called "*the Christian world*," is based on a founda-



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tion of eclectic philosophy, so speculative and abstruse in some of its most orthodox ramifications, that not one in every score of our best informed laity can fully appreciate it, in all its bearings on Creator and creature—on fallen angels and fallen men—throughout the cycles of time, to say nothing of the ages of eternity.

In all the biographies and histories of humanity which I have ever read, or of which I have ever heard, I have never read or heard of but one perfect man. We have seen in the animal creation many species of the tenantries of the air, the earth, and the sea; and we have seen in all these with which we have become acquainted, a perfection of instinctive law, as infallible and immutable as the oracles of God vouchsafed to man. But man is now in a preternatural, or unnatural state, and is now placed under a remedial institution.

In order to this, it became necessary, in the Divine wisdom and philanthropy, to institute a remedial system, to rescue and redeem man from an everlasting desolation and destruction. And, indeed, it became necessary not only for the sake of man—fallen, ruined, and forever undone as he was—but also for the security, the peace and the happiness of the tenantries of the heaven of heavens. It is a certain and indisputable fact that sin originated in heaven!

This is rather a startling enunciation to some minds. But whence the tempter that assailed our mother Eve? Was he not an exile from heaven! This cannot be denied. His fall and exile must be believed. Their influence and consequences cannot be appreciated until the final judgment. They never can be forgotten. There never was, and there never can be, a picture of one color.

> "What else is evil but the shade
> By wisdom in the picture laid,
> To cause God's grace to rise, and shew
> Its brightest glories to our view?
> Nor yet could sin-forgiving grace
> 'Mid all creation find a place,
> While all were good; no room could be
> For mercy's aid to misery."

This is more than good poetry; more than sound philosophy. It is a positive, matter of fact history. Moral evil preceded alienation, in all its pains and agonies.

The morning stars sang together in glorious concert, and all the sons of God shouted for joy, when man arose from the dust of earth by the simple volition of the Almighty Father of the spirits of all flesh.

But sin began in heaven. The whole tenantries of the heaven of heavens beheld man in one personation. His name was Adam.—But *what was he?*—not *who* was he?—was the question. Hu-

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manity was then wholly engrossed in one personality. But in that one personality there were no less than three distinctive natures;—an animal nature, an intellectual nature, and a moral or spiritual nature. He possessed a body, a soul and a spirit in one personality. These three made one man. From him, his Creator made a second person, or a second impersonation of humanity. She was called, in Hebrew, *Isha*, because she was taken out of *Ish*, and in our common version, *woman*, because she was taken out of man. From these two proceeded a third, who was called *Cain*, i. e., *Possession*. In humanity, as in Divinity, there are but three personalities—*I*, *thou*, and *he*, in the singular; and in the plural we have but three classes of personalities—*we*, *you*, and *they*. Thus far humanity images or represents Divinity, as far as God has revealed himself to man in the remedial dispensation of his grace towards our fallen humanity. This, however, is a revelation of God only *in reference* to man as he now exists. Jehovah, in all his glory, has never yet been revealed to man as he will be at or after the drama of humanity shall have been perfectly and completely consummated.

Human eye has never yet seen, human ear has never yet heard, human heart has never yet conceived, the glory, the honor, the dignity, the blessedness of ransomed and glorified humanity.

We sometimes, in social ecstasy, sing—

> "Nearest the throne, and first in song,
> Man shall his hallelujahs raise;
> While wondering angels round him throng,
> And swell the chorus of his praise."

But in our highest conceptions of ransomed man's ineffable beauty, riches, glory, and majesty, we cannot, in fact, in reality, conceive of the enrapturing glory and majesty of *Him* whose adorable name is Emmanuel; and who is to us the fountain of everlasting enjoyment;—by whose blood our persons have been ransomed from eternal perdition; and through whose ineffable merits, dignity and glory, we are constituted joint heirs with him, who is himself *the heir* of the entire creation of God, his Father and our Father!

Indeed, he still farther elevates our aspirations, in assuring us that whosoever of us conquers the world, the flesh, and Satan, shall sit down with him on his throne in the heaven of heavens, as he himself overcame all these, and then sat down with his Father on his throne!

We have, in all these prefatory thoughts and utterances, a special reference and allusion to the Evangelical ministry. Let us, then, for a moment, change our position—our attitude—and propound the question, Who are by Divine right the evangelical ministry?

We shall hear Paul, as plenary authority, in answering this most

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interesting question. To the church in Ephesus, and to the faithful in Christ Jesus, he prefaces it with seven transcendent facts. These are, "one body, one Spirit, one hope of our calling, one Lord, one faith, one immersion, one God and Father" (of all the family of God), "who is above all, and through all, and in you all."

This is a sublime summary of arguments in favor of unity of spirit in the bonds of peace. Two bodies under one head, or two heads over one body, constitute a monster, in the common sense of all mankind. Let us look at it with all gravity and devotion of spirit.

The Lord is believed by untold multitudes to be the head of the Greek church, to be the head of the Roman church, to be the head of the English church, to be the head of the Scotch church, to be the head of the Methodist church, to be the head of the Congregational church, with all their descendants of the second and third generations!

Now were he, in fact and verity, the head of these churches and their legitimate offspring, would he not be an anomaly! Yes, an anomaly—a head of scores of bodies!! Two heads on one body, or two bodies under one head, in the judgment of the whole world, constitute a monster. What a monster, to human reason, must Christendom be in the horizon of the celestial universe!!

We have, in the animal kingdom, genera and species, separate and distinct classes and tribes of animated nature. No two of these species, however, intercommunicate in any particular, essential to their individuality.

There are at present in Christendom—the now existing Christendom—more than twenty sects, or denominations, or parties, each and every one of them professing and believing themselves to be the true and proper church of the Lord Jesus the Christ! They differ in their church politics and polities, in their doctrines, in their ordinances, in their respective essentials and in their respective non-essentials, in their sublapsarian and supralapsarian theories; so that they can both love and hate for Christ's sake, and they can persecute and be persecuted for what they call righteousness' or unrighteousness' sake!—They have their ring-straked, speckled and grizzled, both orthodoxly and heteredoxly contemplated.

Did not Paul speak by Divine inspiration when he said to his beloved Timothy—"Know this, that in the latter days (difficult or) perilous times shall come. For men shall be lovers of their own selves, lovers of money, boasters, proud, evil speakers, disobedient to parents, unthankful, unholy, without natural affection, covenant breakers, false accusers, incontinent, fierce, haters of those that are good, treacherous, rash, high minded, lovers of pleasure more than lovers of God;—having *a form* of godliness, but denying its power. From

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such turn away." These, too, were "ever learning, and never able to come to the knowledge of the truth. As Jannes and Jambres withstood Moses, so do these resist the truth: men of corrupt minds, undiscerning concerning the faith."

Those men are long since dead and gone to their reward. But they have their true and real representatives in this our day and generation. And, therefore, it is our duty and our honor to withstand such, in the true spirit and in the true philanthropy of the gospel of our Lord and Redeemer.

After this preamble, we now to proceed to our special theme, in apposition to our present interview. It is, indeed, most felicitously expressed by the great Apostle to the nations, in the 4th chapter of Ephesians, v. 11–20, which I have already quoted.

*Means and ends*, or means to the attainment of ends, are an essential characteristic element of all God's proceedings in creation, in legislation, in moral government, and in the redemption and eternal salvation of man. This is a stereotyped fact, as incontrovertible as any fact inscribed on the pages of time.

The creation drama, as well as the redemption drama, do not only *logically prove*, but positively *demonstrate* it to be an insuperable necessity in the reason and propriety of the Divine judgment. We may not now see this eternal propriety in all its reasons, attitudes and bearings, but in the supreme intelligence and benevolence, it seems to be as fixed, as stable, as immutable and as everlasting as his throne and government.

The *word* of God is but the *will* or reason of God, *expressed*. The first oracle of the creation drama was a Divine volition, couched in a breathing, or a word, of God: "*Light be*; and *Light was*." He simply called for *light*, and light came instantly, shining out of the bosom of everlasting darkness. And so did *inert matter*, in all its incalculable forms and modes of operation.

In every act of the whole drama of creation, the *primum mobile*—or the originating and moving cause—was *in the oracle*, *Let it be*—or simply, *Be*—and that is but the imperative mood of I AM. *I am* uttered, "*Be light*; and *light was*." Nothing more sublime—nay, nothing so sublime—was ever oracled by any finite or created being.

But we need not to scan, or presume to scan, the attributes or volitions, the sayings or doings of God, any farther than he has himself revealed them to us by his Holy Spirit. We must have explicit record in order to explicit faith; but we may have implicit faith, and we must have implicit faith in the oracles of God; because he cannot lie, any more than he cannot cease to be. *Some being always was, because*



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*some being always is.* And some being always must be, because some being always is. And that being must be the self-existent Jehovah. So decides every believing Jew and every believing Gentile on the face of the earth.

But we Christians of the nineteenth century, standing, as it were, upon the shoulders of so many antecedent generations, need not to launch out into new or old speculations, as though we had not the living and immutable oracles of the Author and Founder of the Christian faith, his apostles and evangelists, in our own hands, and fully certified, not only by a series of Divine manifestations in the form of miracles past, but of prophecies ever in progress or in process of accomplishment in every age, down to our own times. Every living Jew, from the Rothschilds down to the veriest haberdasher, dealing in old garments, pins and needles, in the darkest lanes of London or of New York, is a stereotyped evidence or witness of the truth of God's promises and threatenings to the children of Abraham, his special friend.

How special and precise the promise, or the prophecy, which Moses records, Deut. 15. 6, in the following words: "Jehovah thy God will bless thee as he promised thee; and thou shalt lend to many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee."

Not only the proverb of Solomon is verified in this oracle, which says, "The rich man ruleth over the poor, and the borrower is servant to the lender," (chap. 22. 7,) but the prophecy that the Jews should lend to many nations and not borrow from them, is now almost three thousand years old. And to this day and this hour, the Rothschilds and other Jews are loaning untold millions to us Gentiles, in the old world and in the new. Is not, then, this standing promise and its fulfillment a standing miracle?

But some one may ask, what have these Jewish Scriptures to do with us Gentile Christians, here assembled on quite another theme and occasion. The present audience and the present occasion are of more significance and importance than those scenes and occasions to which you refer, some of which are *three thousand four hundred and seventy years old.* Grant it. But what says the Apostle to the Corinthians? "The things that happened to them happened for examples, and they are written for our admonition;" and so are many other things written for the benefit of posterity, in all the involutions and evolutions of human and Christian affairs.

There is at this moment an unusual crisis in our country, and in our community. "When thy judgments, O Lord, are abroad in the land, the inhabitants thereof will learn righteousness," said Isa-

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iah, the evangelical prophet. And Amos has said, "Shall there be a calamity in the city and Jehovah has not done it?" (Chap. 3. 6.)

Famine, war and pestilence are, in Holy Writ, represented as God's special judments and punishments for special reasons. Church and State suffer in these special calamities; and in these crises it becomes a people that fear and reverence God and his institutions, to humble themselves, to examine themselves, and to retrospect their whole course of life. Shall we not, brethren, humble ourselves before the Lord of hosts, and sympathize with our fellow-citizens in this great and grievous calamity!

There is another topic to which our attention has been specially called. It is this. There is, from north and south, from east and west, a continual call or enquiry for evangelical laborers, to gather the great and rich harvest now ripe for the sickle, east and west, north and south. The Macedonian cry, "Come over and help us," echoes all over our land. Shall we only *pray* to the Lord for reapers to gather it! and expect some miraculous interposition, as in the days of miracles. It is evangelical labor that is called for. We have not evangelists—not a tithe equal to the demand. Shall we supinely fold our arms, or occasionally pray to the Lord of the harvest miraculously to send out laborers to gather it! This is a question not to be postponed or filed upon our docket to a more convenient season. The Lord of the harvest is to be importuned; for so we are commanded. And no Christian man, possessing any influence or means to the attainment of such a vital and important end and object, can lull his conscience or his heart into a perfect apathy and an imperturbed repose. There is one superlative motive, that emanated from the lips of an old preacher. I think his name was Daniel. If I mistake not, he had a vision, a splendid vision. He saw, or foresaw, Michael, the great Prince, standing up in behalf of his people. In a time of great trouble and perplexity, he saw a resurrection from the dust. It was a general resurrection; "some rose to everlasting life, and some to shame and everlasting contempt." Those who had faithfully taught their cotemporaries the way of life, shone as the brightness of the starry firmament—and those who had turned many to righteousness, as constellations forever and ever. No more brilliant or soul-stirring vision is reported in sacred history, from Moses to Malachi.

But there is before me a request, a formal request, in reference to the Evangelical Dispensation, to which request I promised to respond on the present occasion. The elements of this dispensation have, indeed, permeated all that I have already said; but as the evangelic Isaiah said in his day, we may say in our day: "For precept must be upon precept; precept upon precept; line upon line, line upon line;

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here a little and there a little; for with stammering lips and another tongue will he speak to this people;" or as in the margin, "with stammerings of lips" has he spoken to this people. "To whom he said, This is the rest in which you may cause the weary to rest, and this is the refreshing; yet they would not hear. But still the word of Jehovah was to them repeated: precept upon precept, precept; line upon line, line upon line; here a little and there a little: that they might go and fall backward, and be broken, and ensnared and taken.

"Wherefore, hear the word of Jehovah, you scornful men, who rule this people in Jerusalem: Because you have said, We have made a covenant with death, and with the grave we are at agreement; when the overflowing scourge shall pass through, it shall not come to us: for we have made lies our refuge, and under falsehood have we hidden ourselves. Therefore, saith the Lord Jehovah: Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not flee away. Justice also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannuled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then you shall be trodden down by it."—Isaiah 28. 14–18.

But not a few of our professing cotemporaries are so bewildered with speculative theories, orthodoxies, and heterodoxies, that they can do nothing, virtually nothing, but war against each other with tongue and pen and press. The cultivation of faith, hope and love, must supersede all such theories, conflicts and verbal wars, before the original gospel and its institutions can assume their proper place in the hearts and lives of its professors. The gospel—the true gospel of the true grace of God, we sincerely fear, is not practically understood, realized, and cordially embraced, by the great majority of even those who profess to believe it. Their lips and their lives, or their sayings and their doings, do not warrant the assurance that they really believe and cherish it.

It is called by Paul "the *glorious* gospel," because it generates a "*glorious* liberty," a "*glorious* church," and culminates in the "*glorious appearing*" of the great God and our Savior, Jesus the Christ, who is the brightness or the effulgence of his Father's glory, and the exact image of his essence, (not substance) upholding all things by his omnipotent word—now enthroned with "his Father and our Father," with "his God and our God." He is now the crowned Head over all beings, all existences—celestial, terrestrial or infernal. He

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is, in very fact and deed, the absolute autocrat of the entire creation —all authorities, principalities and powers—celestial, terrestrial and infernal—being wholly subjected to him.

Ought we not then to glory in the Lord Jesus the Christ, and to glorify him and his Father, who through him is our Father and his Father, our God and his God?

There is in every landscape and in every horizon, large or small, an area of vision beyond which no object whatever salutes the eye of man. We may have an horizon of one mile, or of fifty miles, in diameter. Standing in the center of it, we more clearly see the objects of attraction, whatever they may be, which surround us. But the objects of vision are not to be appreciated merely by their proximity or remoteness. They, one and all, more or less, interest us according to their nature and character. There may be one single object possessing more attraction than all the others. And yet this one object may not have a tithe of the claims of some other object upon another beholder. There may be, indeed, an unseen, but not an unfelt object, whose attractions not merely absorb our attention, but allure and captivate our affections, and hold them in perfect abeyance.

We have, as Christians, four sets of eyes—one for the objects of sense, one for the objects of faith, one for the objects of hope, and one for the objects of love. Each and every one of these has its appropriate charms and allurements, and these severally have their three degrees of comparison.

The true, the real Christian, is always in love. When asked for his beloved, in the typography of Solomon he responds. "My beloved is white and ruddy, the chief among ten thousand. His head shines as the most fine gold; his locks waving black as a raven; his eyes as the eyes of doves by the streams of water, washed with milk, well set; his cheek like a bed of spices, a bed of sweet flowers; his lips like lilies dropping liquid myrrh; his hands as gold rings set with beryl; his body as bright ivory, overlaid with sapphires; his legs as pillars of marble set upon sockets of fine gold. His countenance is as Lebanon, excellent as its cedars. His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem!"

This is worthy of Solomon, the wisest of men and the greatest of kings. It is a spiritual song. Its typography is of the symbolic character, as were the parables of his Son, the Lord Messiah. These superb metaphors, like our Lord's parables, arrest with more zest the sensuous nature of mankind, and take a stronger and a more retentive hold of our spiritual admiration, and excite and exalt our adoration to a higher ecstasy of bliss.

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The Bible, the Holy Bible, is, indeed, both the wisdom and the power of God unto salvation to every one that believes it. It is a most superb and glorious demonstration of the three times three most sublime and glorious attributes of God. These are: His power, wisdom, and goodness, manifest in creation; his justice, truth, and holiness, manifest in legislation; his mercy, condescension and love, manifest in human redemption. Each and every one of these nine attributes is infinite, immutable and everlasting. Our conceptions of our Creator, our Lawgiver, our Redeemer, our Judge, are not the offspring of human reason, or of human imagination. No philosopher, no scribe, no Pharisee, no Sadducee, no theorist of any category, was ever competent to originate the Law of Moses, the oracles of the prophets, the mission and the character of Jesus the Christ, the four gospels, or the Apocalypse of John.

Probably there is not one in a million of our race that has scaled the heights of Zion, or fathomed, to his own entire satisfaction, the depths of the mystery of godliness. The higher we grow, it grows. The deeper we fathom its depths, it deepens. Its evidence accumulates the more we ponder upon it. It culminates in the full assurance of the faith and the hope of eternal life.

From these premises the question naturally and rationally arises, *How is this gospel to be successfully preached, in this our day and generation?* It is clearly inferable, from what we have suggested as to its materials, character and object, that it is not to be exhibited as a mere theory, a philosophy, a doctrine, or a series of doctrines, but as a record of the facts, the sayings, the doings and the sufferings of its Author and Founder, with all their intents and purposes—culminating in the eternal rescue, renovation, beatification, and glorification of man. These being developed in all their intents and purposes, then comes a practical and all interesting question: *What are the qualifications and characteristics of the Evangelist, or gospel preacher?*

It is remarkable that while the Apostles Paul and Peter formally describe, or specially teach, the qualifications and duties of Elders, or bishops, and deacons, they do not so formally and minutely develop the character and duties of an Evangelist.

The term, however, etymologically indicates *an herald of good news.* But of all the news ever heralded under these heavens, the glad tidings that the Lord Jesus Christ has killed death, depopulated the grave, opened again Paradise, and introduced all his ransomed ones into the presence chamber of Jehovah Elohim, and elevated them into the rank and dignity of peers in his everlasting kingdom, are the most transcendent. For, said he, he that overcomes himself and Satan, hall sit down with me on my throne, even as I overcame sin, death,

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and hades, and have sat down with my Father on his throne. To him be all glory and honor, all blessing and praise, now and forever and ever. Amen and amen.

The present existing Protestant world believe in "*four Evangelists*," and in only four. But Matthew and John, two of these four, were *Apostles*. In both Greek and Hebrew, the word translated *apostle*, means one deputed to act for another. *Shelee*, the Hebrew root, means *one deputed to act for another with authority*.

We have but two persons in the New Testament called *Evangelists*: these were Philip and Timothy. Besides these, there may have been many others; for it is written, that when the Lord Jesus Christ was crowned Lord of all, and sat down with his Father on his throne, that he gave some to be apostles, and someprophets, and some evangelists, and some pastors and teachers;—for the perfecting of the saints, for the work of the ministry, for the edifying (or building up) of the body of the Christ.

Among these Evangelists we find Philip, the second of the seven deacons, preaching and baptizing. An angel commanded him to make a tour along the road leading from Jerusalem to old Gaza. It was on this tour that he fell in with an Ethiopian officer of Queen Candace, whom he converted and baptized.

But we have a more full development of this office from the pen of our great Apostle to us Gentiles. His epistles to Timothy and Titus are very explicit, and apposite to the ordinary conditions and circumstances of Christian communities. We find the verb *euaggelizoo* fifty-six times in the New Tesiament; and the *noun*, *euaggelion*, seventy-seven times. The latter indicates *the gospel;* and the former, *to preach*, or *to announce*, *the gospel*. The gospel, then, is most obviously a most glorious matter of fact;—not a mere doctrine, not a mere theory, not a mere philosophy, nor even a pure orthodoxy; but a lucid and Divinely authenticated matter of positive fact, recorded in the annals of the world by the Roman *Anno Domini*, and the Grecian *Eniautoo Kuriou*.

The Christian Evangelist, properly qualified, is no ordinary character—no ordinary official. He is, in fact, the church's apostle—the messenger of the church, commissioned and set apart by her authority to preach and teach Christ.

He is no theorist, no speculative genius, no dogmatist. He announces the glad tidings of great joy to every one who has not heard, who has not understood them; and consequently has not embraced them. Paul's Epistles to Timothy and Titus are his manual. He is commanded to preach the word—not *doctrines*, not theories, not speculations, not human traditions. He is a workman; not a theorist, not

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a speculative genius. He is not to give heed to fables, and to endless genealogies, and to disputations and plausible philosophies. He has nothing to do with Calvinism, Arminianism, Unitarianism, Trinitarianism, Sabellianism, Wesleyanism, any more than if he had never heard of them.

Nor is he to know anything, while he has the Bible in his hand, of State politics—of monarchies, of democracies, of aristocracies, or of republicanisms. Nor is he to descant upon special follies, special vices, or special extravagances.

He may, indeed, remonstrate against these as substitues for "the word of life," "the glorious gospel of the gsace of God," as did the great Apostle to the Gentiles. But like him, he may say, "God forbid"—rather, "far be it," or "let it not be"—"that I should glory, save in the cross of our Lord Jesus Christ."

He is to *preach the word*, to *teach the word*, and to magnify the word of the Lord, which shall stand forever.

Preaching the claims of the Lord Messiah on the hearts and lives of men; and especially upon them whom he has ransomed by the voluntary sacrifice of himself—what he *has* done for us, and what he *is doing* for us now, and what he has promised to do for us, beyond the bourne of earth and time, are themes of exquisite interest and pleasure to every one who has accepted his great, his ineffably great and glorious salvation.

"*The Trinity*," "*The Holy Trinity*," canonized by Rome and magnified by almost all the orthodox in Protestant Christendom, *is not once found in Holy Writ—Patriarchal, Jewish or Christian.* Philosopher Locke said, "In my whole essay there is not anything like an objection against the Trinity."

Three personalities in one nature or essence, is neither impossible nor improbable; while three persons in one person is wholly beyond the apprehension or comprehension of any human being. Co-eternal, consubstantial, co-equal, are quite as intelligible, comprehensible, and appreciable, as that in every man there is a body, a soul and a spirit. Three distinct entities in one personality, or three distinct personalities in one nature, are equally intelligible and equally comprehensible.

But the folly, the consummate folly of man, is atheism. To doubt or deny the existence of one eternal being, as an absolute and everlasting self-existent being, is, of all the follies chronicled on the pages of time, the superlative folly. The fool *has said in his heart*, there is no God. He, with all his folly, could not say it in his head, or by any intelligence in his head. But in his heart, or, in other words identical in sense, he *wishes*, or earnestly desires that there were no God. *Hence, conscious guilt is the tap-root of all infidelity*, and especially of

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that infidelity that consummates, or would consummate, the annihilation of God. This is the maximum of sin, the maximum of guilt, and the maximum of human degradation.

To rob any one, and more especially to rob ourself, of the belief and hope in God which the gospel inspires, and to run adrift on a shoreless ocean of infidelity, is the climax of all folly, of all wickedness, of all madness conceivable on the part of man.

To save one such bewildered and alienated soul, and to inaugurate him into an honorable citizenship in the church of the living God, is an achievement worthy of an angel's enterprise, and of the labors and toils of a Methusaleh's life.

This is a grand desideratum in the eye and in the heart of an earnest and cordially devoted Evangelist. And this, too, is the end and object of all our evangelical enterprises. No social enterprise on earth possesses a tithe of the claims upon the conscience, the heart, the affection and the means of the Christian church, as do the education, the mission and the support of thoroughly trained, efficient and devoted Evangelists, in the present crisis of our country and the world.

A. C.

## DIALOGUE BETWEEN MARTIN LUTHER AND THE MONK ERASTIAN.

*Erastian.*—Friend Luther, What think you has become of your pious father?

*Luther.*—He has gone to heaven, sir, I doubt not.

*Erastian.*—And your mother too?

*Luther.*—Yes, and my mother too; and my grand-father and grand-mother also: for Saxony can boast of no Catholics more devout than they.

*Erastian.*—And in the name of both Saint Peter and Saint Paul, why have you raised all this fuss in Germany and throughout the world? Do you expect anything better than to go to heaven when you die?

*Luther.*—Nothing better than to enjoy heaven.

*Erastian.*—If, then, your pious ancestors, who lived and died in the bosom of the Holy, Catholic, and Apostolic Church, have gone to heaven, as you believe, how dare you separate from that church?—Are you sure that, separated from that church, you can arrive at heaven? Besides, you say you can promise yourself no more than heaven where you now stand; why not, then, have kept the good company of your virtuous ancestors, and walked with them in the good old way, rather than be enrolled with heretics and hazard so much for nothing gained!



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*Luther.*—"For nothing gained!!" Why, sir, I have gained every thing in renouncing the Pope—peace of mind, and the joyful hope of heaven.

*Erastian.*—Remember you have conceded that your ancestors gained heaven in the Church of Rome; and why could not you?

*Luther.*—Because they were *pious* members of that church, which I could not possibly be.

*Erastian.*—Why not?

*Luther.*—Because I have been favored with mere knowledge than they.

*Erastian.*—This is the first time in my life that I have heard "more knowledge" assigned as a cause of impiety.

*Luther.*—You astonish me! Why, sir, there is not a casuist in the Greek or Roman Church that does not agree with me.

*Erastian.*—Agree with you in what?

*Luther.*—That "*more knowlege*" always condemns.

*Erastian.*—"More knowledge" than what?

*Luther.*—More knowledge than conformity. To speak plainly, more knowledge of the will of God than conformity to it, is rather impious than pious. Let me ask you, sir, what is piety?

*Erastian.*—Piety is the worship of God.

*Luther.*—The worship of God according to the knowledge of his will, or without the knowledge of his will?

*Erastian.*—According to the knowledge of his will; for the worship of God must be regulated by the will of God.

*Luther.*—True, most true; the worship of God must be regulated by the will of God. This is all that I ask. This kept in mind, and you may easily perceive why I could not be a pious member of the Church of Rome, though my parents were. They lived in conformity to all they knew, and died in the church; I live in conformity to what I know, and have left the church. Now, as it would have been impossible for them to have been pious without this conformity to known duty, so it would be impossible for me to be a pious member of the Roman Church. And do you think I could have been saved in the Church of Rome without piety?

*Erastian.*—Not without piety; for I believe there are Popes and Cardinals, and Bishops and Monks in hell, who died in the church as they lived in it—without piety and without virtue.

*Luther.*—A little farther, and you may become a Protestant.

*Erastian.*—No danger. I can be pious in the church, as you can be out of it.

*Luther.*—And may I not be at least as pious out of it as you can be in it, according to your own definition of piety; for have we not both

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agreed that the ratio of piety is the ratio of conformity to the revealed will of God?

*Erastian.*—We have; but we have not agreed in that part of the revealed will of God that commands separation from the Church of Rome.

*Luther.*—We have not debated that point. Let us first decide this one. You sought to ensnare me through a concession which I made for the sake of the living and the dead; but you did not understand my concession, or else you have assumed a false principle in reasoning. Your hypothesis is, *that I might be pious, virtuous, and happy by living in accordance with the knowledge of my ancestors, rather than by living in accordance with my own.* This is both a common and a pernicious error; and I verily belive that millions are deluded by it into the idolatry of the Pope, who, were it not for it, might have saved themselves and their posterity from the worst tyranny ever usurped over man. Why, sir, I could as rationally expect to live upon the food that my forefathers eat as to be approved by God for living as they lived, or in conformity to their knowledge. Indeed, no man can be justified to-day by living in accordance with the knowledge that he had yesterday. As soon shall the adult man live upon the milk of the infant man, as any Christian please God or enjoy spiritual life by living this year according to the measure of his knowledge last year. Every man that continues in the Greek Church or Roman Church one hour after he sees its errors, because, as he alleges, many good people have lived and died in it, sins against reason, against conscience, and against God, according to a thousand decisions on other subjects by the most learned casuists in Rome or Constantinople.

*Erastian.*—You would have us perpetually changing in order to our perfection. The perfection of mutability! What a glorious perfection is the perfection of Protestantism!

*Luther.*—Jesus Christ himself grew in knowledge; and we are commanded to grow in grace, even in the knowledge of our Lord and Savior. Certainly as the brain grows the heart should grow; and the outward man should be proportioned to the inner. But this is not the question. Should we now, enlightened as we are, conform to the requisitions of a church which has been degenerating every hour for a thousand years, because she was once pure, or because our fathers lived and died in her embraces!

*Erastian.*—I do not believe in this awful degeneracy, and therefore I cannot answer such questions.

*Luther.*—But you believe in continuing in a church after we are convinced of its errors, because our good ancestors died in it; and you argue the possibility of our piety in a corrupt church, from the

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fact of their alleged piety, who lived in better times, with other views, and under less opportunities of information than have been vouchsafed to us.

*Erastian.*—I admit that the church may be in need of reformation of manners, and that we should attempt that as often as there is need; but I do not believe that the church ever errs in doctrine, and therefore I cannot accord to any person the right of changing a single point of doctrine.

*Luther*—Yes, I know you assume this mysterious paradox, that a person may have a most excellent and perfect constitution, and yet be sick every day of his life; and hence the ease in swallowing the dogma that the church may be infallibly sound in doctrine and excessively depraved in practice. But let me tell you this is not the point on which you assailed me. Stick to that point. Remember, you would have me live and die in the church because my father died in it, and make me pious by conforming to what he knew, instead of obeying the light which God has given me.

*Erastian.*—Of this, at a more convenient season, we may converse again. At present, adieu. A. C.

## THE LIMITS OF RELIGIOUS FELLOWSHIP—NO. 2.

We have attentively considered all that has come under our eye, from our brethren, in opposition to the statements of our letter in the Harbinger for Dec. 1861, as well as all that has been said in review of our defense in the March number of the current volume. Having no personal ends to accomplish, we have sought in the fear of God to weigh candidly every objection. We are constrained to say that we find ourselves not only unmoved, but really more firmly established in the position we have always occupied, as expressed in the letter referred to. We cannot make a formal reply to all, and will not therefore to any. Bro. Franklin may expect it, and the *size* of his recent review might seem to demand it; but there is really very little argument in it. Indeed, we have seldom seen so many inconsistencies in the same number of articles, as we find in those of the Review on this question of communion. He makes merry over a question which, for a special purpose, we copied *verbatim* from Bro. Elley, and in his eagerness to snatch at something to our discredit, raises a laugh against his own side of the house! He condemns all the writers on this question in the Harbinger for December, as "shrinking from our principles, yielding to popular feeling and a pseudo-philosophy; mistaken, sophistical and sickly charity." See Rev. of March 25. Yet, in his paper of April 8th, he publishes Dr. Richardson's *vindication* of his po-

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sition, in which he *re-affirms* the position taken in his letter, and "fully vindicates all he had said on the subject;" yet Bro. F. calls it "a very excellent article," and approves both the *letter* and the *spirit* of it!—While approving Dr. R.'s second letter, in which he still insists that there are unimmersed Christians, and leaves his charges of Phariseeism and exclusivism still standing; he belabors the co-editors of the Harbinger for expressing the same opinion, and challenges them to prove it! When Bro. King gives assurance that he speaks the mind of the churches in England, and declares that they "*refuse* fellowship" to the unimmersed—that they repudiate unanimously the position stated in Dr. Richardson's letter, and our own, of neither inviting nor prohibiting the unimmersed; the Review assures him that he has been "misled" by the letters in the Harbinger, and that "there will be found, when the matter is considered, no difference between the brethren on this side and the other side of the Atlantic." Yet when Dr. R. stoutly re-affirms the practice of the churches in this country, and expresses surprise that any one should have doubted the correctness of his former statements;—lo! the Review approves *this* too—the *letter* and the *spirit* of it—and gives in his adhesion to "Informal Communion"! After publishing Bro. King's letter in favor of *refusing* fellowship, and assuring him that there is "no difference" between them, he says, in his recent review, "the argument is not about *excluding* them [the Pedobaptists] from the communion." "We have nothing to do with *excluding* them—where is your authority for *receiving* them?" And in the Review of Jan. 21st, speaking of an unimmersed person communing, he says, "We do not see any harm that is done to him or us, and we need no exclusive remarks to keep him away, and we certainly have no authority to invite him to come." In his paper of April 22d, in felicitous allusion to pugilistic scenes, he speaks of our being "pressed to the wall," and represents certain concessions as extorted from us, in explanation of our first letter; and yet, in the Review of March 25th, before he had seen one word from us in defense of the original letters, he admitted that our letters had been misinterpreted, and volunteered to give the same explanations which he now intimates were extorted under our overwhelming dread of his theological prowess! After stating the position of the co-editors of the Harbinger to suit himself, he asks, "Where is your Scripture authority for the practice you set out to justify? Are you not as conscious as you live [will some philosopher explain to us *how* conscious that is?!] that you have none? that you are trying to induce the brethren to acknowledge a practice wholly unknown to Scripture!" And then, before he is through with this fanfaronade, he says, "It will be seen that our trouble is not so much with the *position* of breth-



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ren Pendleton and Errett, when defined as we have done it, as with the arguments intended to prove it"?

These are mere specimens of the contradictions which abound in his papers on the communion question. We confess we are puzzled to know how to reason with a man who, like Dryden's Zimri,

"Is everything by starts, and nothing long."

The only matter in which he seems perseveringly consistent, is, the attempt to attach to the co-editors of the Harbinger a suspicion of unsoundness in the faith. This he seems never to forget.—We could pursue this line of criticism still farther, but we care not to do so.

Whilst the Review makes a great show of attack, it is singular that he does not directly assail a single position we have taken. All that seems to us worthy of special notice in this long article, we can dispose of in a few paragraphs:

I. The first objection to our position is, that the Lord's Supper is an ordinance in the church—that baptism is the initiatory ordinance—and that none but the baptized, or immersed, therefore, have a right to an ordinance of the Lord's house.

Now if this were said to prove that we could recognise none but the immersed as members of the church, we could see some force in it; but as bearing on the question whether we shall *refuse* the bread and wine to unimmersed persons whose faith and piety are unquestionable, we do not see nor feel its force. We have shown that the question under consideration grows out of the apostasy, and results from the hitherto imperfect efforts at reformation; and have argued that it must be settled, not by passages of Scripture written with another object in view, but in view of general principles, and of the genius and spirit of Christianity. We are sorry to say that we have seen no honest and manly dealing with this argument on the part of our opponents.

But we have gone farther. We have shown that the brethren who object to our argument, practically admit its force and its truth. To call this out, we propounded a number of questions, some of them copied for a special purpose from Bro. Elley, and part of them our own. And although, as we have said, Bro. F. tries to be witty over one of Bro. E.'s questions, under the idea that he is raising the laugh against us, and answers some of the inquiries very strangely, yet he has affirmed in his answers more than enough for our purpose. He affirms, in his answers as well in a previous paper, that immersion on a religious experience is not scriptural baptism; that baptism not for the remission of sins is not scriptural baptism; that baptism *in* the name of Father, Son and Holy Spirit is not scriptural baptism. Also, that

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baptism is as much a pre-requisite to prayer, praise, thanksgiving and benevolence, as to the Lord's Supper.

Yet these brethren will not only not prohibit, but will actually *invite* and *urge* persons to come to the Lord's table who were never baptized on the good confession; nor for the remission of sins; nor *into* the name of the Father, &c.; and that, too, while they belong to sects, and give their influence, time and money to build up sects.—They will ask men to give thanks, and to pray, and to sing, and to give money, who never were immersed at all.

Nay, more: they will receive into the church persons whose baptism is defective in at least *five* important particulars; and then charge us with corrupting and perverting the primitive gospel, because we spread the Lord's table for the Lord's people, and do not object to Pedobaptists of undisputed faith and piety, when on their own responsibility they sit down with us at that feast!

Now, they tell us, "two wrongs cannot make one right." Do they then admit that they are wrong in all this? We will believe so, when we find them refusing to worship with Pedobaptists in private or in public; refusing to receive into the church all who have not been baptized on a confession of faith in Jesus as the Son of God; all who have not been baptized for remission of sins; all who have not been baptized into the name of the Father, and of the Son, and of the Holy Spirit; all who have been "baptized into the fellowship of the Baptist church"; all who have been baptized by unbaptized persons.—Till then, we must believe they merely admit the wrong to evade the force of our argument. Into this extreme position their peculiar logic crowds them. Let the dogmatisms and extravagances of Thomasism teach them to beware!

We reasoned from the fact that God had a people *in Babylon* for many centuries, that he must have owned as his people many who had the *spirit of obedience*, but who failed in the *letter* of it: and that, unless this were admitted, *the church of Christ had failed.*

Our premises were admitted. But, it is replied, "Immersion was the universal practice for 1300 years." Yes: *infant* immersion was the universal practice for centuries! Is it *here* they would seek the people of God? "Is Saul also among the prophets?" Is Benjamin also among the Pedobaptists? Or would he seek his people of God among the *adults* who were occasionally baptized? Then he accepts chrism, putting spittle on the eyes and ears, putting salt in the mouth, and numerous other mummeries and blasphemies of the Mother of Harlots, and exalts this baptism against Protestant sprinkling! Every one who knows anything about it, knows that he cannot make out a case of a people who faithfully kept the letter of the gospel in

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Babylon. Even if they had been proved to have done so in regard to immersion, they failed in numerous other particulars, which must have equally vitiated their claim, if the ground taken by our brethren is correct, that there can be no obedience to the *spirit* of the gospel where there is a failure to obey the *letter* of it. Moreover, it is worthy of note that at the very time when the call began to be effective, "Come out of her, my people," immersion had ceased to be the practice, and in Catholic and Protestant Christendom, sprinkling had largely taken its place. Our argument remains unanswered.

We reasoned, also, from various significant facts in Old and New Testaments, that "it is not always a sin to approach an ordinance of God without a compliance with its antecedents; and that where people '*prepare their hearts to seek God*,' and there is reason to believe that they are not cast out from divine fellowship, we have no right to thrust them out from ours. That these facts were legitimately used by us, is now evident from the fact that different brethren have attempted to reason from the positive nature of the law of circumcision to the positive nature of the law of baptism. The facts we have arrayed perfectly annihilate their reasonings. There has been no answer to our argument from these facts. Our brethren generally reason forcibly from Old Testament facts as to the danger of neglecting the positive appointments of God; but there is another class of facts, which they have strangely overlooked, showing that the most positive of external forms have frequently yielded their claims, and the *spirit of obedience* has been accepted instead. I do not wonder that Bro. Franklin says, he did not expect to meet such arguments. *He does not understand them.*— He has something yet to learn. As an honest man, he would never have charged us with torturing the word of God, had he at all understood the facts which we arrayed, and the use we made of them.

We admit that the cases we referred to are anomalous. For that very reason we employed them in application to the anomalous case now in controversy. Our argument is unanswered.

For the consideration of all candid inquirers, we submit two other cases:

1. The normal method of entrance into Christ, is by baptism into Him. *Yet the Jerusalem church had at least* 120 *members who never were baptized into Christ.* Were they, therefore, not "in Christ"? There were many others in the first churches who were never baptized into Christ. They were exceptional cases. They grew out of the transition from Judaism to Christianity by the ministries of John and of Jesus. We ask all discriminating readers to apply the logic of the Review and its correspondents to these cases, and see what they will make of them.

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2. It is now admitted by our opponents that baptism is just as much a pre-requisite to prayer, praise, and alms-giving, as to the Lord's Supper. If, then, we find a case of unbaptized persons whose *prayers* and *alms* were acceptable to God, it is precisely equivalent to a case of an unbaptized man admitted to the Lord's Supper. Well, such a case we have in Cornelius and his family!

All these facts bear fairly, we conceive, on the case in hand; and we must be allowed to say that so far as we have yet seen, our statement of facts is unimpeached, our argument from the facts is untouched.

II. It has been objected that we admit to the Lord's table those whom we will not receive into the church. And this is thought to be a great inconsistency. Now we have no disposition to evade the force of a valid objection. We frankly admit the difficulty. It is a difficulty growing out of the confused state of the Christian world.—But do not these brethren see that we are not helped out of the difficulty by taking their position? Do they not admit and even *invite* to the Lord's table those whom they would not receive into the church? Would they receive into the church a Baptist, while clinging to the Baptist *name* and *creed?* or an immersed Methodist, while holding on to Methodism and the Discipline? Yet they allow such to come to the Lord's table! They do, in spite of themselves, make a difference between the *formal* and the *essential.* They will never escape from this seeming inconsistency until they plunge into the greater one of unchristianizing the whole religious world outside of our own organization,—an extreme of Pharisaic conceit and presumption, we must be allowed to say, most monstrous. To all who urge this objection we say, Physician, heal thyself.

III. But Bro. Franklin goes a step beyond this, and makes it a great inconsistency that we expect to meet in heaven those whom we will not admit to the church on earth! We confess we doubted our eyes, when we first read this. We read it over, and over, and over. There it is! He actually complains that we make the entrance into the church *narrower* than the entrance into heaven! This is to him ridiculous. *He* would not do so! He does not expect, therefore, to meet in heaven any whom he could not take into the church here.—He, therefore, logically and theologically, shuts out of heaven, and consigns to eternal damnation, all of the following classes:

1. All infants dying in infancy!
2. All idiots!
3. All heathen!
4. All Pedobaptists!
5. All Baptists who do not drop their name and creed!

This is the most awful wholesale damnation we ever heard of!! It

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proves what we affirmed in a former essay—that it is difficult to conceive a denominationalism more intense and intolerant than that in which we must land, if this kind of logic is to prevail. And yet Bro. Franklin denies that he treats Pedobaptists as heathens and publicans!

IV. It is objected that we unsettle the terms of the gospel, corrupt the gospel itself, and sweep away all we have been pleading for these forty years.

We deny these charges, in their whole letter and spirit, wih emphasis. We pronounce it a calumny, come from whom it may. We have always believed as we now believe on this question. We have been preaching nearly a quarter of a century. Let any man put his finger on the scene of our labors where the gospel has not been faithfully preached, or where it has been shorn of its triumphs. Our venerable Father Campbell has always stood on this question where we stand now. Has *he* perverted the gospel? Brethren are basely slandering the man to whom they owe all they know of a pure gospel, when they allow themselves to talk in this way. We hold no opinion, we approve no practice which we would not joyfully abandon in an instant, if it hindered the free course of the gospel of the grace of God.

When we commenced our public labors in Michigan, an excellent Baptist Elder, after we had explained our position as to the Lord's Supper, took occasion to express his fears that we would surrender the claims of immersion, and fail of bringing the people to that ordinance. We merely replied at the moment, as we had but a moment to talk, "Wait a few years, my good brother, and see whether you or we immerse the greater number. After the lapse of two years, when we counted our converts by hundreds, and the Baptists were fewer in number than at the time of the conversation, we renewed the colloquy on the subject, and our friend expressed his surprise at our success. We replied, "*You* rely for sustaining the claims of immersion, on your exclusiveness in communion: *we* rely on faithfulness in preaching the gospel. While we do no injustice to the piety of devoted Pedobaptists, we do not fail to tell them the whole truth on the question of baptism on every proper occasion. You never speak of it in the pulpit, but rely on your close communion to sustain its claims. You offend the people without enlightening them; we enlighten without offending them." At this present writing we are 1200 strong in a region where it is doubtful if the Regular Baptists, though long preoccupants of the territory, are as numerous as when we began. Let this be our reply to all who are talking of our shrinking from our principles, and weakening the hands of the pleaders for reformation.

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While, in this position, we surrender no principle, we gain the following advantages:

1. We harmonize our practice with our plea for Christian union.

2. We preserve Catholicity of spirit.

3. We guard against closing the way of access to the ears and hearts of the Protestant world, in whose hands must shortly be lodged the destinies of the human race.

4. We avoid doing injustice to any whom God may be pleased to accept.

5. We save ourselves from a position which would justly be regarded as presumptuous and arrogant, so long as, without superior piety and benevolence, our exclusiveness is based on accuracy in regard to a single ordinance.

6. We shall have no change to make when the union of Christians shall have been accomplished. It will still be the Lord's table for the Lord's people, to which every one must come on his own responsibility.

We have carefully avoided replying to clumsy witticisms, sophisms, and unkind attempts to misrepresent and pervert our former utterances. We have been under sore temptation to make some severe thrusts—but concluding that the impulse was from the flesh rather than the Spirit, we have subdued it. May the Lord recover his cause out of the confusion of Babylon, and gather together in one body his children who are scattered abroad. I. E.

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From the Christian Pioneer.

## CHRIST HAS COME AND WILL COME AGAIN.

"I will come again," are words which fell from the lips of our blessed Lord, while he was consoling his disciples with the hope of heaven; and from them we get the idea that our Savior had already *come* once. And from them we also get the idea that he will come the second time. Now both these *ideas* are correct, as we will find. We learn from the Scriptures that a little more than eighteen hundred years ago, on a certain occasion a *babe* was born of the Virgin Mary, in the town of Bethlehem of Judea; and was wrapped in swaddling-clothes, and laid in a manger. May we ask who was this *babe?* We read the narrative a little further, and learn that there were shepherds in the fields, in that country, who kept watch over their flocks by night; and while they were watching their flocks, the angel of the Lord descends upon them, with a glory which encompassed the shepherds; and they were very much frightened! But the angel said to them, "Fear not, for behold, I bring you good tidings, of great joy,

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which shall be to all people. For to you is born, this day, in the city of David, a SAVIOR, which is *Christ* the *Lord*." At this point the question arises, how shall we *know* that this *babe* in the city of David is the Savior? Read the "*sign*"—"Ye shall find the babe *wrapped in swaddling-clothes, lying in a manger*." But more: "Suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Hence *this babe* in the manger is the *Savior* of the world, and thus makes his advent into it—thus the Messiah comes. Thus the King of kings and Lord of lords is born. A new era in affairs is about to take place.

But before this new era takes place, this Savior and King has a *work* to perform. Hence he said, while praying to his Father, just before he was betrayed, "I have finished the *work* which thou gavest me to do"! and hence it was that John the Baptist came, according to prophecy, in the spirit of Elijah, as the *herald* of this new era, to prepare the Jews for the reception of it. But what was the *work* our Savior came to do? He came to teach. From him we receive our knowledge of that part of Christianity which rests upon his authority; and we accept his teaching as true, and upon his authority *alone*. Why? Because he is the Son of God, and this being true, his teaching or doctrine is true; for the Son of God cannot err. Therefore the Savior stands to us as our great Teacher. Reader, read his sermon on the mount, and see if he is not a great Teacher! And as we read those verses beginning with the word "*Blessed*," let us ask ourselves, Are we "*poor in spirit*?" Do we "*mourn*?" Are we "*meek*?"—Do we "*hunger and thirst* after righteousness?" Are we "*merciful*?" Are we "*pure in heart*?" Are we "PEACE-MAKERS?" Do we bear persecution "*for righteousness' sake*?" Have we that forbearance which characterized our Savior, when "*men revile us and persecute us, and say all manner of evil against us falsely, for the sake of Christ*?" O let us be faithful to our great Teacher! Let us learn of him, "for he taught as one having authority."

Hence we may rejoice and be exceeding glad, for if we are but *faithful* and true disciples, great will be our reward in heaven! Jesus stands, together with the Father and Holy Spirit, as the *architect* of the Christian religion, and we hear him say on one occasion, when speaking of the faith, "On this rock will I build my church. Hence we see he is to be the author of a church—the founder of a kingdom; and this kingdom was to be founded in his own blood! Hence it was written of him, "He was led as a sheep to the slaughter." Consequently he was taken by wicked hands and crucified! Upon the Roman cross he hangs! Reader, behold him there! He is about to fin-

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ish his work of suffering! Hence he cries, "It is *finished*"! He dies! A soldier pierces his side, whence blood and water immediately issued! Thus the blood is shed in which the glorious kingdom of the Son of God is founded. Our Savior is taken from the cross and buried. He had told his disciples that on the third day he would rise again; and so it was. On the third day the Savior rises, and shows himself alive to the apostles by many infallible proofs, being seen by them forty days, and speaking of the things concerning the kingdom of God. And now we see him for the last time assembled with the apostles. He gives them their commission to go and teach all nations—yes, go and teach.* I have taught you, and now I commission you to go and teach. Go proclaim the gospel. Go make known the laws of the kingdom, which is founded in my own blood, that I shed upon the cross. However, tarry at Jerusalem until you be invested with power from above.

After the Savior had commissioned his apostles, he blessed them and was parted from them, and carried up into heaven. Reader, let us in our imagination accompany the Savior to heaven, and as we pass through the aerial regions and approach the gates of that blessed abode, we hear all the angels who accompany the Savior, break forth in the words of the Psalmist: "Lift up your heads, O ye gates; even be ye lifted up, ye everlasting doors; and the king of glory shall come in. Who is the King of glory? The Lord, strong and mighty; the Lord, mighty in battle. Lift up your heads, O ye gates, even lift them up, ye everlasting doors; and the King of glory shall come in. Who is the King of glory? The Lord of hosts, he is the King of glory." Thus the King of glory enters heaven, as Mediator between God and man—as Mediator of a better covenant than that formed at Mount Sinai; and as the rightful King of a new kingdom. Now let us leave the portals of glory, and descend to earth, and see what has become of those whom the Lord had commissioned.

We find them tarrying at the city of Jerusalem, faithful to their charge. And when, on the day of Pentecost, they were endued with power from on high, we see Peter, who seems to be the spokesman on the occasion, and to whom the Savior had given the *keys* of the kingdom, standing up with the eleven, making known the laws, the terms of admission into the new kingdom—the church of Christ. Here is the *commencement* of the new era we have intimated—here the door of the Christian dispensation was thrown open by the apostle Peter; and it is said that about three thousand souls were added to them;—three thousand join the church! What a meeting! Reader, the door

* It is not *teach*, but *disciple*, or *convert*, all nations; *matheeteusate*, make disciples of all nations.—A. C.



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of this dispensation stands open to-day—the church is reared—its foundation is the apostles and prophets, Jesus Christ himself being the chief corner-stone. Would you, if you have not already done so, enter this kingdom? Then make a proper beginning—begin at Jerusalem—learn the terms of admission and accept them—take the Bible as your unerring guide, Christ as your great Teacher—be his disciple, and learn of him.

We come now to the second part of our subject, viz.: *Christ will come again.* We have seen that the Savior has come to earth; that he taught, died, was buried; arose from the grave; ascended to heaven, and now rules and reigns as our Lord and King! But he is coming the *second* time; and it is consoling to know that he is now in heaven, preparing a place for us; and that he *will come again*, and receive us unto himself, that where he is we may be also! We love to read of the second coming of our Savior—we love to meditate upon it. It is a delightful theme to dwell upon; and in these perilous times of wars and rumors of wars, we cannot but cry, Savior, come quickly. Even so, come, Lord Jesus! But we know not the precise time of our Savior's coming. No, no man knows—the angels themselves do not know of that day and hour! But we *do know* that he *will* come again, for he has said so, and he cannot lie. We are also taught the *manner* and *purpose* of the second coming of our Savior.

The Manner.—The Lord himself shall descend from heaven, with power and great glory, accompanied by angels, and with a *shout.*—The archangel shall repeat the shout, probably in these words: "*Arise* ye dead, and come to judgment!" The dead in Christ shall rise first. The trumpet shall sound, and all will come to the throne of Christ—the vile bodies of the dead in Christ being made like unto his glorious body! Then those who are alive shall be changed in a moment, and made immortal; and all shall be caught up together to meet the Lord in the air. Next, "we may suppose," says Dr. Clark, "that the judgment will be set, and the books opened, and the dead judged out of the things in those books." A separation will then take place.—Those who have washed their robes, and made them white in the blood of the Lamb—the righteous—he will set at his right hand, and the wicked at his left. The eternal states of all are thus determined. Those upon the right will be accepted by the Lord, and taken to glory, and be forever with him; while those upon the left, will be told to "*depart!*"—hence banished from the Lord forever! Truly this will be the great day of God Almighty!

The Purposes.—The Savior is coming, and he will bring to light the hidden things of darkness, and will make known the counsels of the heart. All things we do which are not seen by men, and all the

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desires, intentions and motives of our hearts, will be made known in the great day of judment! Reader, remember that in the great day of judgment, countless millions will appear before the Savior. Those who have served him, will be accepted and rewarded; those who have hot, will be condemned and punished. Yes, "Vengeance will be taken on those who know not God, and who obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power!" While on the other hand, the Savior will be admired by all the saints! We read his doings and sayings, and admire his perfections. We wonder at his amazing condescension in coming to earth the first time, and dying for the sins of the world. But when he comes the *second* time, in all his glory, our present admiration and wonder will sink into insignificance. In reference to this, we might say with John: "Beloved, now are we the sons of God; and it doth not appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." When the Savior comes the second time, he will complete the salvation of the saints! Yes, he will come to those who are looking for him, the second time, without sin, unto salvation! O let us look for the Savior! Lt us watch and pray!—let us be *ready*, for we know not when he may come! But if we are only watchful and ready, then,

"When the King of kings comes,
When the Lord of lords comes,
We shall have a joyful day,
When the King of kings comes."

Yes, our bodies shall be delivered from the empire of death, and united to their souls! Hence the saying, "Death is swallowed up in victory. O death! where is thy sting? Oh grave! where is thy victory?" Thanks be to God for such a *salvation*—a salvation which is complete!—and the very highest of which any being is capable.—Amen! Even so, come, Lord Jesus! Z. S. HASTINGS.

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It is a mark of the moral depravity of mankind, that they are generally more inquisitive to know their *fortune* than to know their duty. They are much more solicitous to know what God *intends*, than what he requires. He has told them their duty, which they do *not desire* to know; but he has not told them their fortune, which they are fond of being told.—*Emmons.*

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He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given, will he pay him again.

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## MATERIALS FOR REVISING THE BIBLE.

The Library of the American Bible Union is already exciting much interest in literary circles. Its value for the work of Revision is inestimable. The reprsentatives of some of the journals of New York have recently visited the Rooms; their astonishment and gratification finds utterance in the notice which they give. We cannot do our friends a better service than to copy their respective articles.—*Ex.*

### A MAGNIFICENT RELIGIOUS LIBRARY.

The American Bible Union has just completed, for the saks of its aid in their work of revising the Scriptures, a library which, in its peculiar line, excels any other collection in the world. The work of its collection was commenced in 1850, since which time copies of rare manuscripts and valuable works, inaccessible to the ordinary scholar, have been gathered from all parts of the world. The catalogue comprises photographs, lithographic fac-similes of some of the most ancient manuscripts of the Bible now in existence, copies of every edition of the Bible ever issued which are of any antiquarian value, and the works of all the great scholars in different languages who have ever directed their attention to this subject.

The first room is devoted to a classification of the ancient works and manuscripts, according to their dates, and also to the complete writings of the ancient Fathers of the church, in which are found large quotations from the Scriptures. Here are also translations from the original Hebrew and Greek into the Arabic, Chaldaic, Ethiopic and Syriac languages.

Passing into the second room, we find arranged on tables convenient for consultation, translations of the Sacred Scriptures in the more modern languages, yet still of a very ancient date, some of them dating back several centuries. Here also are ancient polyglots, containing the Scriptures as then written, and translations into several languages, all in parallel columns on the same page. Other great tomes on the groaning shelves are translations of the Bible into the modern languages of Europe, and copies of the different editions of the English Bible, from Wickliffe's down to the present time. Here, close to the reviser's hands, are also the productions of the most eminent scholars of Europe and this country, such as Tischendorf, who is, under the patronage of the Emperor of Russia, engaged in labors upon the original text of the Scriptures, and who has given to the world much valuable information on this subject; Myer, the eminent German scholar; Rodiger, of the Royal University of Halle; and Tregelles, of England. In fact, there are no works of value on the

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subject matter in hand, which are not here to be found. Among the great variety of interesting works here, we cannot avoid the temptation of noticing a few of particular value.

One of these rare works is the Complutensian polyglot, in six volumes, containing the Scriptures in Hebrew, Greek, Chaldaic and Latin. It was printed in 1513; only six hundred copies were struck off, and it has now become very rare. It is one of the most valuable books in the Library.

Another work, to which a very curious history is attached, is the *Codex Ephræmi Syri Rescriptus.* This manuscript of the Scriptures was written in the beginning of the fifth century, at Alexandria, whence it was carried to Constantinople. In the eleventh or twelfth century, the writing was erased from the manuscript, and the pages were again covered with the writings of the monk Ephraim. In this condition they were carried, at the time of the fall of Constantinople, to Florence, where it found a place in the library of Catharine de Medicis, and from here it was transferred in time to the Royal Library of Paris, where it now remains. About the end of the sixteenth century, traces of the original writing, under the writings of Ephraim, were discovered; but it was not until 1835, that, by the application of a tincture of nutgalls, the disclosure was made that the resurrected manuscript was a complete copy of the New Testament—one of the most valuable in existence. The copy of this work which has been procured for the Library of the Bible Union, is edited by Tischendorf, and perfectly reliable.

Another rare and valuable book here, is a fac-simile of an old Sclavic manuscript New Testament, entitled the "*Evangelia Sacra Sclavic.*" It is magnificently illumniated throughout with colors and gold, in the highest style of this curious old art.

Another work, quaintly illustrated in colors, and richly illuminated, is a Bible printed in 1480—half a century before Luther's Bible—in Lower Saxony.

A Bible of still more ancient date is also here—Gunther Zainers' Augsburg Edition—printed in 1473. Both these old Bibles are in an excellent state of preservation.

The most curious work in the collection, is a photographed copy of a manuscript of the third century, entitled the "*Codex Sinaiticus,*" which was discovered by Tischendorf in the monastery of St. Catharine, on Mount Sinai, in 1844. At that time only a portion was to be found, and it is this portion which adorns this collection; but in 1859 Tischendorf succeeded in bringing to light the remaining portions, constituting the entire manuscript of the Bible, at the same monastery,



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and is now engaged in editing a fac-simile edition of it, under the patronage of the Emperor of Russia.

Some of the rarest and most valuable of these manuscripts and other works, have been obtained under circumstances which would seem to indicate the peculiar favor of Providence; and the collection, as it now stands, embraces works which cannot usually be procured for any amount of money, and in case they were lost, could scarcely by any exertions be replaced.—*New York Sun, Feb.* 14, 1862.

THE LIBRARY OF THE AMERICAN BIBLE UNION.

The scarcity of the primitive editions of the Scriptures, in this country, has been often the subject of comment and regret among theologians. In Europe they command sufficient reverence to prevent their transmission or sale to any other land. During the last century the connoisseurs in antiquities, ambitious students, polemic professors, and infidels even, have sought the Biblical parchments of primitive Christianity, and the tomes of the days of the Reformation—eager alike to achieve fame by their contradictory or confirmatory evidence, furnished by the text, and deduced by analogy. This competition for their possession has raised them a thousand-fold in value, and rendered it almost impossible to obtain an early edition. In the absence of interpretative revelations, these old parchments have been made the arbiters of doubtful passages, and to many, have been the silent Sanhedrims of the Christian dispensation.

The American Bible Union, of this city, the only body in the world organized to effect a Revision of the Scriptures in all the languages of the earth, has, however, fallen upon a rich placer of Biblical lore, connecting, by complete succession, twenty centuries, ready to declare against innovation, or the removal of one jot or tittle of the word of God. This portion of their library was purchased some years since, at the auction of a celebrated collector on the continent of Europe, whose family had been, for nearly a century, gathering them.

The Library is divided into two departments, and is located in the spacious suite of rooms over the porch of the First Baptist church, Broome Street. It is here the revisers labor, and send forth preparatory editions of the Gospels, the Epistles, or some one of the books of the old Testament, which are subjected to a scholastic examination before their finnl adoption.

The first department of the Library is located in a chamber which is exclusively devoted to the criticism of the varied materials of revision, with a view of determining the original Greek text. The shelving, extending in triple rows around the apartment, contains manuscript versions of the Scriptures from the second to the ninth century, each, in itself, a mammoth volume, illustrating the patience and industry of the

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early scribes. Fac-similes and printed copies of many ancient versions, also abound. In these the clear, square, almost capitalized letters of the classic Greek, as distinguished from the chirography of modern times, is alone visible. On a large center table are the voluminous works of the early Christian fathers, containing quotations from the original Scriptures, which are jointly consulted whenever the standard Greek text becomes doubtful or contradictory. What is inspired is thus determined by corroborative analogy, and its relative agreement with those writings universally admitted to be canonical.

The second chamber is devoted to the philology of the New Testament, and comprises all the leading copies of the Scriptures, beginning with the first printed edition—the Complutensian, issued in 1514, in Spain, in the Hebrew, Greek, and four modern languages—and closing with that of Tregelles, printed in England two years ago. On one long and deep shelf are a series of modern translations for the learned, in the tongues of Europe, including the early English versions, from that of Wickliffe, in 1380, to King James' in 1611. Here may be seen the "Breeches Bible" of 1561, the Bishops' Bible, from which the present authorized version was mainly taken, and which was published in 1568, Cranmer's Bible, the Book of Psalms, which is still used in the Liturgy of the Episcopal Church, Tynedale's, Wickliffe's, Coverdale's, and the Geneva Bible, and Thompson's translation of Beza's New Testament. The unanimity of many of these versions is striking, when contrasted with the more modern editions. So popular was Cranmer's translation of the Psalms, that in the first edition of the King James' version it was placed in parallel columns with the common translation of that book.

Besides these, the Library abounds in rare old theological works, commentaries, criticisms, speculations, and manuscripts filled with descriptions of the ancient customs and Geography of the East, capable of casting light upon the figurative language of Holy Writ, and of which they have often become the incontrovertible interpreters.

Whatever may be the result of the revision movement inaugurated by the Bible Union, the literary materials for the work they have undertaken are as ample and complete as have ever before been within the reach of Biblical scholars. No higher treat could be offered to the student of theology, or of ancient literature, than a visit to this large collection of rare manuscripts and ancient books.—*New York Evening Express, March* 15, 1862.

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Nearly 900,000 persons, four and a half per cent. of our population are, says the London Spectator, now receiving parish relief, a terrible background to our pictures of English prosperity.

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## DR. CHALMERS.

We remember well our first hearing Dr. Chalmers. We were in a moorland district in Tweeddale, rejoicing in the country, after nine months of the High School. We heard that the famous preacher was to be at a neighboring parish church, and off we set, a cartful of irrepressible youngsters. "Calm was all nature as a resting wheel." The crows, instead of making wing, were impudent and sat still; the cart-horses were standing, knowing the day, at the field-gates, gossiping and gazing, idle and happy; the moor was stretching away in the pale sunlight—vast, dim, melancholy, like a sea; everywhere were to be seen the gathering people, "sprinklings of blithe company"; the country-side seemed moving to one center. As we entered the kirk we saw a notorious character, a drover, who had much of the brutal look of what he worked in, with the knowing eye of a man of the city, a sort of big Peter Bell;—

"He had a hardness in his eye,
He had a hardness in his cheek."

He was a terror, and we not only wondered, but were afraid when we saw him going in. The kirk was full as it could hold. How different it looks to a brisk town congregation! The minister comes in, homely in his dress and gait, like a mountain among hills. The High School boys thought him like a "big one of ourselves"; he looks vaguely round upon his audience, as if he saw in it *one great object, not many*. We shall never forget his smile! its genial benignity—how he let the light of his countenance fall on us! He read a few verses quietly, then prayed briefly, solemnly, with his eyes wide open all the time, but not seeing. Then he gave out his text; we forget it, but its subject was, "Death reigns." He stated slowly, calmly, the simple meaning of the words; what death was, and how and why it reigned; then suddenly he started, and looked like a man who had seen some great sight, and was breathless to declare it; he told us how death reigned—everywhere, at all times, in all places; how we all knew it, how we would yet know more of it. The drover who had sat down in the table-seat opposite, was gazing up in a state of stupid excitment; he seemed restless, but never kept his eye from the speaker. The tide set in—everything added to its power, deep called to deep, imagery and illustration poured in; and every now and then the theme—the simple, terrible statement—was repeated in some lucid interval. After overwhelming us with proofs of the reign of death, and transferring to us his intense urgency and emotion; and after shrieking, as if in despair, these words, "death is a tremendous

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necessity," he suddenly looked beyond us as if into some distant region, and cried out: "Behold a mightier!—who is this? He cometh from Edom, with dyed garments from Bozrah, glorious in his apparel, speaking in righteousness, traveling in the greatness of his strength, mighty to save." Then, in a few plain sentences, he stated the truth as to sin entering, and death by sin, and death passing upon all. Then he took fire once more, and enforced, with redoubled energy and richness, the freeness, the simplicity, the security, the sufficiency of the great method of justification. How astonished and impressed we all were! He was at the full thunder of his power; the whole man was in an agony of earnestness. The drover was weeping like a child, the tears running down his ruddy, coarse cheeks —his face opened out and smoothed like an infant's; his whole body stirred with emotion. We all had insensibly been drawn out from our seats, and were converging toward the wonderful speaker. And when he sat down, after warning each one to remember who it was and what it was that followed death on his pale horse, and how alone we could escape—we all sank back into our seats. How beautiful to our eye did the thunder look—exhausted, but sweet and pure!—How he poured out his soul before his God in giving thanks for sending the Abolisher of death! Then, a short psalm, and all was ended.

We went home quieter than we came; we did not re-count the foals, with their long legs and roguish eyes, and their sedate mothers; we did not speculate upon whose dog *that* was, and whether *that* was a crow or a man in the dim moor—we thought of other things. That voice, that face; those great, simple, living thoughts; those floods of resistless eloquence; that piercing, shattering voice; that "tremendous necessity."—*Dr. John Brown.*

## AIR, SUNSHINE AND HEALTH.

A New York merchant noticed, in the progress of years, that each successive book-keeper gradually lost his health, and finally died of consumption, however vigorous and robust he was on entering his service. At length it occurred to him that the little rear room where his books were kept, opened in a back-yard, so surrounded by high walls that no sunshine came into it from one year's end to another.—An upper room, well lighted, was immediately prepared, and his clerks had uniform good health ever after.

A familiar case to general readers is derived from medical works, where an entire English family became ill, and all remedies seemed to fail of their usual results, when accidentally a window glass of the

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family room was broken, and forthwith there was a marked improvement in the health of the inmates. The physician at once traced the connection, discontinued his medicines, and ordered that the window-pane should not be replaced.

A French lady became ill. The most eminent physicians of her time were called in, but failed to restore her. At length Dupeytern, the Napoleon of physic, was consulted. He noticed that she lived in a dim room, into which the sun never shone; the house being situated in one of the narrow streets, or rather lanes, of Paris. He at once ordered more airy and cheerful apartments, and "all her complaints vanished."

The lungs of a dog become tuberculated (consumptive) in a few weeks, if confined in a dark cellar. The most common plant grows spindly, pale and strangling, if no sunlight falls upon it. The greatest medical names in France, of the late century, regarded sunshine and pure air as equal agents in restoring and maintaining health.

From these facts, which cannot be disputed, the most common mind should conclude that cellars, and rooms on the northern side of buildings, or apartments into which the sun does not immediately shine, should never be occupied as family rooms or chambers, or as libraries or "studies." Such apartments are only fit for "storage," or purposes which never require persons to remain in them over a few moments at a time. And every intelligent and humane parent will arrange that the family-room and the chambers shall be the most commodious, lightest and brightest apartments in his dwelling.—*Journal of Health.*

## THE HEBREW SCRIPTURES.

In one of the synagogues at Safet, I found a scribe engaged in making a copy of the law. A more elegant Hebrew manuscript, a more perfect specimen of the calligraphic art, I never saw than that executed by this Jewish amanuensis. No printed page could surpass it in the beauty, symmetry and distinctness with which the characters were drawn. One peculiarity that struck me at once as I cast my eye over the parchment, was the horn-like appearance attached to some of the letters. I had seen the same mark, before this, in Hebrew manuscripts, but never where it was so prominent as here. The sign in question, as connected with the Hebrew letter Lamech in particular, had almost the appearance of an intentional imitation of a ram's head. It was to that appendage of the Hebrew letters that the Savior referred when he said, "Not one jot or (little horn, as the Greek term signifies which our version renders 'tittle') shall pass

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from the law till all be fulfilled." (Matt. 5, 18.) It was on one of the mounts of Galilee that the Savior uttered these words, and it was exceedingly interesting to meet with such a proof in the same country, that copies of the Old Testament are still made there, so minutely similar to those used in the synagogues when Christ himself preached in them.

The labor expended by the Jews in copying the Scriptures, as exemplified in the preceding case, has always distinguished them, as far as we have the means of knowing what their habits in this respect have been. In one sense, at least, they appear to have been faithful to their trust, as to whom "were committed the oracles of God," (Romans 3. 2,) they did not alter or mutilate the sacred text. Our Savior charged the Jews of his time with having committed almost every sin that can be named; but he does not accuse them or their fathers of having corrupted the records of their religious faith. The rules which they follow in preparing copies of the Pentateuch for the public use, illustrate their vigilance in watching over the sacred books. They assigned the work of transcribing them to a particular class of men, who are especially trained for the service. Only one sort of parchment, and that prepared in a certain way, can be used. The ink must be of a definite kind. Every page must contain a prescribed number of lines, and every line the same number of words and letters. The slightest error vitiates a copy; a letter too much or too little on a page obliges the scribe to throw aside his work and begin anew. No copy is allowed to be read in synagogue till it has been examined by competent men, and pronounced free from every defect. The Old Testament has been handed down among the Jews, under a system of rigid supervision. The fact is one of immense importance, as showing, in concurrence with other facts, that the Hebrew Scriptures remain as they were written at first; that we have in them the very words which Moses and David and Isaiah addressed to their cotemporaries, and recorded for our instruction.—*Hackett.*

## THE HABIT OF GIVING.

There are few sentences in the writings of Edward Burke which better deserve to be pondered on than his advice to his son, "Not to lose the habit of giving." The number of persons who do not at times part with some portion of their property for the relief or benefit of others, is comparatively small. But this occasional and wholly unreliable giving is widely different from the settled *habit* of responding to the calls of benevolence. The formation of such a habit is ordina-

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rily the work of time, even on the part of many who mean to be governed by Christian principle. Like all habits, it is the result of *frequent repetition*, and its establishment, therefore, if proceeding from right motives, is evidence of a long series of benevolent acts.

The habit of giving, like every other virtue, is more easily lost than won. What it has been the work of years to establish, a few months, often, are sufficient to destroy. By refusing, for only a short time, to contribute to our wonted objects of benevolence, we become spiritually poorer with a startling rapidity. Circumstances, it is true, may put it out of our power to contribute *to the same extent* as we were accustomed to do, but the cases are very rare in which a Christian cannot give *something*, even though it be but a trifle, to the various forms in which Christ's kingdom asks his aid. If he withholds this from pride, the fear of poverty, or any other reason, he inflicts an irreparable injury upon himself. He takes an attitude of passive resistance to the objects which should engage his warmest interest. He inevitably becomes estranged from them, and, to a certain degree, from his brethren who are actively carrying forward these plans of Christian love. This coldness to the various forms of benevolent labor, is itself a state of inward poverty which is far more to be feared than any outward want.

The loss of the habit of giving is, therefore, a very great loss, and one against which no pains are too great to guard. Just now the danger is imminent. Some, there is reason to fear, are withholding more than is meet, yielding, perhaps, to idle fears, or the suggestions of a weak and timorous faith. Let all such remember how precious is the habit of meeting the appeals of Christian benevolence with cheerfulness; with how much time and pains it is acquired; how easily it is lost, and how lamentable the loss is, and resolve, once for all, that whatever else they may lose, they will not lose the habit of giving.—*Christian Herald.*

## A WONDERFUL WOKK OF GOD.

The progress of the Gospel among the Karens, in the mountains of Burmah, is thus sketched by Rev. L. Van Meter, one of the missionaries:

"The first Karen convert, baptized in 1828, was Ko Thahbyu, a man who confessed that before his conversion he had murdered upwards of thirty persons. In the first five years, the converts were 262; in the second, 684; in the third, 953; in the fourth, 5,599; during the years 1852–7, 8,000. Thirty years since they were unknown

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to the Christian world. They had no written language, no books, no teachers, no schools, no churches. Now they have an alphabet, twenty volumes on history and science, and the entire Word of God, —a noble monument of Christian beneficence, and of the skill and industry of the missionaries. They have schools by thousands, and a liberality that would put to shame many of the churches in this country. We have received more than we deserved, an abundant return for our labors, our money, our sacrifices for God. Look at Toungoo. On the mountain tops and in the valleys, five years ago there was the darkness of moral death. They paid no taxes, they knew little of God, they had strife and contention, but not the Gospel.— Three years pass;—they have forty chapels and more than 2,000 converts. One year more passes;—they have forty-two organized Baptist churches, 101 stations, 103 assistants, 101 schools, 2,426 pupils, and more than 5,000 baptized converts.

"The first Karen missionary society was formed at Onkyoung, in 1850. Mr. Abbott gave an account of the missionary work among them. He had spoken two hours, and thought they would be wearied; but they cried, 'Go on, go on. Talk to us all night. We want to be informed of the work of God.' Their first contribution was between one and two hundred rupees, and two (native) missionaries were appointed. Then they were oppressed by tyrannical masters. In 1856, their contributions amounted to 8,000 rupees, nearly as much in Bassein alone as in all Western New York. Three years after, the churches in Tavoy made a magnificent offering to God of a foreign missionary.— It was their revered teacher, Sau Quala. They prayed over the subject, and when they were convinced that it was the will of God, they gave him up willingly, gladly; and 'never,' said Mr. Thomas, did I witness such a manifestation of the Spirit of God as at that meeting.' The churches of Bassein have recently given up the best man of sixty native preachers to go 400 miles above Ava. In Burmah, that is a foreign field. Ava is to a Karen of Bassein as far away as the city of the Montezumas from us; and this is 400 miles beyond Ava; and 100 miles is no small journey in Burmah.

"The people are appointed to be eminently a missionary people.— Toungoo is now projecting a mission to China. Six men for China (Yunan) is now the cry. Two have been found; the other four will be. East of Toungoo are the Laos or Shan people, related to the Singphos of Assam. They can be traced down to Siam and Bangkok. Why should not the Karens be missionaries to many tribes? Our English friends sent us 1,000 rupees to save us from bankruptcy; and can not we sustain these Karen missions?"



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From the American Christian Review.

## THE COMMUNION QUESTION.

### WHAT HAS BEEN OUR PRACTICE, AND WHAT IS OUR DUTY AS A PEOPLE REGARDING IT?

BRO. FRANKLIN:—I have read with much interest what has recently been written in the Harbinger and Review on the above questions.—And feeling as I do a deep concern in whatever affects the peace and purity of the congregations of God, in Christ Jesus, I am seated to address a few thoughts to our people on this question.

1. And in the first place, I do not think much more need be said, as the articles already written by brethren Richardson, Pendleton, Errett, yourself, Elley, and Brooks, have nearly exhausted the subject.

2. Since writing the above, I have seen the Review for the 25th of March, in which are found the second letter of Bro. King, of the B. M. Harbinger, to Bro. A. Campbell, with your remarks appended; as also the very pithy, sensible article of Bro. D. T. Morton, on the question now being discussed. Bro. King has written a very able argument on the question; and although he, Bro. Elley, yourself, Bros. Morton and Brooks, sometimes seem to differ widely from brethren Richardson, Errett and Pendleton, it strikes me, after all, the difference practically amounts to little or nothing.

Bro. Richardson, in the March number of the Harbinger, has, I think—in an able article, written in a truly Christian spirit—satisfactorily defined his position.

3. In the same number of the Harbinger, Bro. Errett has written a very lengthy and forcible argument on this difficult question, in which, I think he has shown conclusively that, as no such party organizations existed in the days of the Apostles, as the Apostasy and the Reformation of the 16th century have superinduced, we cannot expect plain Scripture precepts pointing out our duties to these various parties, but must look rather to the genius, the spirit of the gospel, and to its great principles, for guidance in the premises.

4. Coming, as our people have, from every lane and street—every nook and corner of Babylon the Great—it is wonderful, and should be matter of gratitude and thanksgiving to God, that we are so harmonious, even in matters of opinion!

While our people have been gathered from the world and all parties that exist within the sphere of our operations, yet it is true that in the beginning, the Presbyterians, Methodists and Baptists contributed mainly to our organization and establishment. In the beginning of this most remarkable century—about the same time—Stone and his

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compeers, from among the Presbyterians in Ky., O. Kelly and his associates from among the Methodists in Virginia and North Carolina, abandoned their human creeds, and took their stand upon the Bible, as the only infallible rule of Christian faith and practice—the only true basis of Christian union, communion, co-operation and progress, in all that purifies, spiritualizes, elevates and harmonizes the people of God, according to the prayer of the Divine Redeemer. About the same time, Elias Smith, (an eccentric and unstable man, though a man of talents,) with others from New England, from among the Baptists, took about the same position as those alluded to. They not only repudiated human creeds, but also all schismatical and party names, and took upon them the name Christian, first given to the disciples at Antioch.

5. The trouble with all these reformers was, that while they perceived the sectarian and schismatic tendency of human creeds and party names, they had not learned to distinguish between the faith, the Christian faith, and the speculations of men regarding it; and the making the former and a life conformed to it, and not the latter, the test of Christian fellowship.

6. A little later in this century, A. Campbell and his father, from the Presbyterians, renounced their pedobaptism and united themselves with the Baptists, protestiug at the same time against human creeds. In 1823, A. Campbell commencad the publication of the Christian Baptist, in which were more fully presented the true basis of Christian union, and a dlear cistinction between the gospel as the power of God to salvation, and the theories of men concerning it.

7. In an article on the question, "What has been our custom?" Bro. Pendleton, in the March number of the M. H., has presented satisfactory evidence, that while Bro. Campbell has never favored what is called "open communion," practiced by some Baptists in England and this country, and some pedobaptist churches, he nevertheless thinks that where persons have, through unavoidable ignorance, in the spirit of hearty obedience, mistaken the import of an ordinary ordinance, they will be accepted of God and saved; and that therefore, while it is our duty to do all we can to correct their errors and teach them the way of the Lord more perfectly, we ought not object to their coming to the Lord's table, when they do it upon their own responsibility.

8. I think, as a people, we very generally agree in the following positions:

1. That none but believing penitents, with new hearts, are fit subjects of the ordinance of baptism, which is a burial or immersion in water, into the name of the Father, the Son, and the Holy Spirit.

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2. That according to the new institution or covenant, none are members of the church without baptism.

3. That the Lord's Supper is an ordinance not out of the church, or house of God, but in it, and therefore especially appointed for the edification of the children of God.

4. That God has a people in Babylon among the sects, who have never been immersed.

5. That it is a part of our mission, as a people, to call them out of Babylon.

6. That, alas! too many are to be found in our churches who, we have but too good reason to believe, are utterly unfit to come to the Lord's table.

7. We have no right, according to the pattern given, to invite or forbid even the members of the congregation to which we belong, as we know not who are pious, and who are not. Therefore, we say, "Let a man examine himself, and so eat of this bread and drink of this cup."

8. Though we think God has a people among the Pedobaptists in Babylon, we have no authority to invite them, nor can we find in our hearts to forbid them, when, upon examining themselves, they come upon their own responsibility.

9. We cannot accept them as members of our congregations, though we think God has accepted them; because he who made the law is above it, and can make such allowances for our unavoidable errors, as in his infinite wisdom is fitting; but we are under law, and must be bound by its letter.

Bro. Richardson says, in the March number of the Harbinger, in reference to our practice: "The decision has been, that it is to be left to the individuals themselves whether they will partake of the bread and wine or not, and that they are not to be invited nor prohibited." So says Bro. Campbell, Bro. Errett, and so say I. And so I think in effect say brethren Franklin, Elley, Morton, Brooks, etc. In conclusion, I hope not much more will be said upon this subject, as I think it will be perfectly safe to leave it to be decided and acted upon by each individual church. Above all things, let us cleave to the word of God, and avoid strife and schism. Let me close this poor but well-meant effort in the language of Bro. Pendleton. "Brethren, let us hear with candor, discuss with mutual patience, and decide with enlightened judgment and a large Christian charity, and God will, thro' his word and spirit, surely teach us his way more perfectly. It will be found, perhaps, that the wisest of us have yet much to learn."

JOHN ROGERS.

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We take pleasure in publishing the foregoing communication from

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the Review. Our beloved Bro. Rogers has shown more discrimination, and more capacity to grasp the difficulties of this question, than any writer in the Review up to this date. His life-long devotion to the cause of Reformation, and the ripe experience and wisdom of his old age, entitle his judgment to great weight. Our excellent Bro. Raines has written an article in an admirable spirit, which we would be glad to publish and reply to, but its points have already been noticed in replies to others. If all the writers would stick to the subject, as these have done, and avoid dogmatism and personalities, the discussion would be both pleasant and profitable. I. E.

April 29th, 1862.

## MISCELLANY.

SELF-EDUCATION.—Education, considered in reference to the grand divisions of man's spiritual, intellectual and moral nature, is of two kinds: that which teaches him to *know*, and that which induces him to be; that which *instructs* him, and that which *improves* him; that which makes him a wiser being; that which fills his *mind* with light, and that which fills his *heart* with love; that which opens to him a fuller communion with God, and that which brings him into an ever increasing conformity to *his moral perfections*.

Intellectual and moral improvement, under the guidance of the Holy Spirit, are mainly the mind's own work; for without self-labor, self-discipline, self education, all direct instruction must be unavailing and useless. As means, the ordinary processes of direct instruction are efficacious just so far as the individual *by his own energies seconds the application, and no farther*. As means, facilities, and aids, they are of immense importance. They may put us in a condition for improvement; they may afford us the light of experience to direct our efforts; they may remove unnecessary obstacles from our path; they may point out defects, and show us the method of correcting them; they may teach us how to study, when to study, what to study, wherefore to study. But after all, study we must, and study is self-work, and the hardest work beneath the sun. It is the concentration of all our powers upon a given train of thought, to the temporary annihilation of everything else. It is the entire mind grappling with a subject, as if for life, until it yields the blessing we seek. Some individuals suppose that schools and colleges can, by a power inherent in themselves, fill the mind with learning, or that it is to be received inertly, like the influences of the atmosphere, by a mere residence at the place of instruction. But this is a sad mistake. Something, in this way, may doubtless be effected. Something may be thus insen-



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sibly imbibed. Youth cannot pass their time, for years, in scenes like these, without catching something from the inspiration of the place. Intercourse, conversation, and sympathy with their companions, will, without much voluntary effort on their part, convey some information, and mould, in some degree, the habits of the mind.—But this, admitting it in its full extent, amounts to but very little.—The truth is, that the most elaborate and manifold apparatus of instruction can impart nothing of importance to the *passive* and *inert* mind. It is almost as unavailing as the warmth and light of the sun, and all the sweet influences of the heavens, shed upon desert sands.

All that a man learns is effected by self discipline, and self-discipline is the mind's own work. We are therefore all, under the Holy Spirit, intellectually and spiritually, the makers of ourselves.—*Journal and Messenger.*

Baron Rothschild.—Lady Fowell Buxton, in one of her letters, gives an account of a dinner at her husband's house, at which Baron Rothschild, the millionaire, was present. He sat at Lady Buxton's right hand; and his whole discourse was of money and money-making, and of the way in which he had trained his sons to preserve and expand his colossal fortune. Lady Buxton expressed the hope that he did not allow them to forget that never ending life so soon to begin, for which preparation must be made. "Oh," replied he, "I could not allow them to think of such a thing. It would divert their minds from business. It would be fatal to their success. To get and keep a great fortune is a very difficult thing, and requires all one's time and thoughts."

The remark, though a melancholy proof of an utterly worldly mind, yet contained a great truth. It turned on the same point with that declaration of Christ, "Ye cannot serve God and mammon." Baron Rothschild had made up his mind to serve mammon. He did not attempt nor pretend to serve God at the same time. He served mammon with his whole heart. He devoted his children, too, on his altar, and educated them to his service.

And mammon brilliantly rewarded his whole hearted service. His wealth became so enormous, that it has been said the monarchs of Europe could not make war without his consent. At the marriage of a niece, whom he portioned with a dowry which no king in Europe could have equaled, the supper-service was of pure gold, and the dessert was served in a set of porcelain which had belonged to Queen Marie Antoinette, and for which Rothschild had given twelve thousand dollars.

But it came to pass that this rich man died, and then, of all this wealth, and splendor, and luxury, how much remained to him? Not

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one farthing! Who would wish to spend a whole life of care and toil, and throw away an eternity of happiness, for that which must be lost so soon and so utterly?

"I counsel thee," says Christ, "buy of me gold tried in the fire, that thou mayest be rich."

God's Patience.—There is no more wondrous subject than the patience of God. Think of the lapse of ages during which that patience has lasted—six thousand years! Think of the multitudes who have been the subjects of it—millions on millions, in successive climes and centuries! Think of the sins which have been all that time trying and wearying that patience,—their number, their heinousness, their aggravation. The world's history is a consecutive history of iniquity—a lengthened provocation of the Almighty forbearance. The church, like a feeble ark, tossed on a mighty ocean of unbelief; and yet the world, with its cumberers, still spared! The cry of its sinful millions is at this moment entering "the ears of the God of Saboath," and yet for all this, His hand of mercy is stretched out still.

Secret of Pulpit Success.—The true secret of pulpit success, says an exchange, has been well said to lie, not in grace of manner, nor richness of voice, nor fullness of matter, nor even all these combined, but in that indescribable unction which is obtained by prayer, by a profound meditation upon divine truth, by a deep conviction of the overwhelming importance of eternal things to speaker and hearers. This is the ineffable anointing of the Spirit, which no man can counterfeit, and which no people can mistake.

"When a man takes more pleasure in earning money than in spending it," says a popular writer on economy, "he has taken the first step towards wealth." This is good in its place, but it may be well to be reminded, that when a man takes more pleasure in hoarding money than in doing good with it, he has taken a long step towards perdition.

Time and Eternity.—It was a fine saying of Lord W. Russell, who was beheaded in the reign of Charles II., when on the scaffold he delivered his watch to Dr. Gilbert Burnet, afterwards Bishop of Salisbury: "Here, sir," he said, "take this—it shows *time*. I am going into eternity, and shall no longer have need of it."

The Worth of Advantages.—"The greatest men have been those who cut their way to success through difficulties. Moses, Elijah, Abraham, John the Baptist, the giants of both Testaments, were not men nurtured in the hot house of religious advantages. Many

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a man would have done good if he had not had a superabundance of the means of doing it. Understand therefore the real amount of advantage which there is in religious privileges; necessary especially for the feeble, as crutches are necessary, but, like crutches, they often enfeeble the strong. *For every advantage which facilitates performance and supercedes toil, a corresponding price is paid in loss.*"

## PAYING PREACHERS.

BROTHER CAMPBELL—*Dear Sir*:—I am requested to ascertain from you whether, in your strictures on the "hireling clergy" which appeared many years since in the Christian Baptist, did you then or do you now teach that preachers ought not to receive any remuneration for their servcies in preaching and teaching the Gospel and its institutions? For my own satisfaction, and that of others, will you please respond in the Harbinger. Yours, sincerely. A. B.

BROTHER A. B.—I cheerfully respond to your request. I have no recollection of ever taking so high ground as that which you state.—I did, indeed, write some essays on the "hireling system," and its exorbitant demands. But I never presumed to oppose the very plain teachings of the great apostle to the Gentiles, who very clearly states, *that they who preach the gospel should live by the gospel.* Indeed, the apostle Paul has taken very high ground on this question. He says to the Corinthians, "Know you not that they who minister about holy things live of the things of the temple? And they who attend at the altar are partakers with the altar? So likewise has the Lord ordained (or appointed) that the preachers of the gospel should live by the gospel." (I Cor. ix. 13, 14) He adds, "It is written in the law of Moses, 'Thou shalt not muzzle the ox that treadeth out the corn.' Does God take care for oxen? Or does he say this altogether for our sakes? For our sakes, no doubt, this was written." Is not this enough to satisfy the most scrupulous conscience! A. C.

## THE ISRAELITE INDEED.

We are pleased to learn, from the following notice, which we take from the April number of The Israelite Indeed, that this valuable periodical is to be maintained; and we cannot refrain from again commending it to the good will and esteem of the brotherhood: A. C.

"The Israelite Indeed is still alive; and there are strong indications that it will continue to live for many years yet to come. It seems as if the Lord purposed to deal with "Nathaniel" as he does with the people from whom it sprang, from the time of the immigration of Jacob, with his family of seventy persons, to this very day. Oppressed in Egypt,

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often subdued by their neighbors in Canaan; exiled by Nebuchadnezzar; dispersed over the whole earth by the Romans, they still remained a distinct and numerous people; and even the combined efforts of almost all the dark ages of corrupt Christianity, from the third century to that in which we live, to make an end of Israel, proved unsuccessful. Five years ago, when we began to publish this magazine, we were greatly encouraged, by the interest which a number of friends of Israel had taken in it, to believe that we should soon number our subscribers by the thousands. But lo! the crisis of 1857–58 put a sudden check to our expectations. People were obliged to make retrenchments in their expenses and why should not the Jewish cause—a cause not very popular in this country—be among the first things to be thrown overboard. With the return of a better state in the financial affairs of the country, The Israelite Indeed shared in the hope of many other religious periodicals, of a revival of public interest in the cause which they represent. This hope, however, was but partially realized. We had to struggle hard with difficulties of many kinds, and particularly with financial ones, for the existence, the bare life of poor "Nathaniel."

"Now came the war; an affair which, at first at least, engaged almost every mind, scarcely leaving room for anything else, in consequence of which the number of subscribers to The Israelite Indeed decreased considerably; and of the remaining ones not two-thirds paid their subscriptions. But, in spite of all these difficulties, The Israelite Indeed still lives, and the interest which some influential friends have, of late, taken in its cause, has renewed our hope for its maintenance in the future.—These friends came finally to the conclusion that, whereas this magazine has done a great deal of good among Jews and Gentiles, and whereas it is the only periodical of this kind on this continent, from which the Christian community can obtain information about Jewish affairs, customs, habits, and synagogical usages; therefore, resolved: *that The Israelite Indeed must be maintained.* May the Lord smile upon this noble resolution with his approbation. We on our part shall try, to our utmost ability, to make the magazine interesting and useful; and we trust that each subscriber will find so much in it as will give him the value of his subscription.

"Once more, we would kindly but urgently request our friends who are still in arrears with their subscriptions—some for 3 and 4 years—to remember, that we depend on their integrity to meet our obligations for the work that has already been done for us.

"In conclusion, we wish to inform our friends that we have determined to begin the next volume on the principle of pre-payment, to which we shall strictly adhere. Those, therefore, who wish to contribute their mite to Israel's cause, ought to renew their subscriptions before July next. Be it understood, however, that as there is no rule without exceptions, so there are exceptions in this case; we have a goodly number

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of friends, of whose interest and good will we are convinced, and to whom we would send the magazine, even should they not remit their subscription before July, 1862.

## MEETING OF THE TRUSTEES OF BETHANY COLLEGE.

The annual meeting of the Board of Trustees of Bethany College, will be held in the Steward's Inn, on Thursday, July 3d, at 11 A. M.

J. A. CAMPBELL, Sec'y.

## OBITUARY NOTICES.

DIED, at her residence, in Platte co., Missouri, on Wednesday morning, May 7th, MRS. ELIZABETH STEELE, wife of ELDER O. C. STEELE. She was born in Kentucky, the 11th day of Nov. 1817, and was in her 45th year when she met her last enemy.

In 1837, Elders Jno. T. Johnson, Jacob Creath, Jr., D. S. Burnet, B. F. Hall, and Josiah Collins, held a meeting of several days at a place called Hine's Creek, in Madison co., Ky. The result of that meeting was an unusual triumph of the gospel. Many were enlisted in the great army of the King.—Perhaps no other meeting in that great old State was more successful, or resulted in more lasting and happier effects. Among those who made confession of the name of Christ, was the subject of this notice. She was immersed by Eld. Jacob Creath, Jr., and thenceforth, to the day of her death, she was most intimately connected with all the interests of the church of Christ within the sphere of her action.

It is impossible, in an ordinary obituary notice, to do justice to the character of this most exemplary and useful woman. No person ever known to me—and I knew her better than any other person outside of her own family—lived a more Christ-like life. Her mind was strong and vigorous, and eminently practical. Her nature was a living fountain of tender sympathy, gentleness, meekness, fidelity and love. She was quiet, serene, self-possessed, ever moving and acting under the restraints of the strictest propriety, preserving strong characteristics of that simplicity of spirit and manner which distinguish artless childhood. She was thoroughly imbued with faith. She took the utterances of the Bible just as they are, without any art of interpretation outside of the sphere of plain common sense. The purity and spirituality of her heart, threw over her entire character a refinement which more than compensated for the lack of what the world calls a finished education; and she was qualified to enter any circle on earth where practical good sense and the spirit of Christ are esteemed and respected. She was faithful and punctual in the discharge of all the duties of the church and of social life. To the poor, to the sick, to the stranger, she was kind, attentive and hospitable; and for suffering, everywhere, she had gentle wishes and Christian prayers. Her house was a home for the preachers whenever they needed it, and many of them who have shared her noble hospitality, will read these lines with sadness that she can minister to them no more on earth.

But it was at home that Sister Steele shone in all her excellence. She became, by her marriage with Brother Steele, the adopted mother of five chil-

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dren. I consider that this is the most difficult relation on earth to fill. But the subject of this notice did fill it so perfectly that not a jar ever interrupted the family harmony; and her step-children loved her and honored her as a mother indeed. In one word, she was the light of her home. No preacher ever was blessed with a better wife than Bro. Steele.

Her last moments were calm and triumphant. One by one she called her children to her, and gave them her last counsel. Then she called her servants, and as she talked to them, those strong men wept like children, for they loved her in sincerity. She then turned her eyes on Bro. Steele, and said: "My dear husband, am I dying?" He held up her hand in silence—it was purple. She remarked, "There is nothing in the color of that hand to alarm a Christian." Her daughter asked—"Mother, are you afraid to die?" She replied, "No, my child, death has no fears for me." And thus, gaining a victory greater by far than warrior ever won, she passed away, amid the bloom of spring and the song of birds, and went up to the pearly gates and the gushing fountain of life. "Blessed are the dead who die in the Lord." She has left a heart-broken husband, and several interesting children, to weep over the sunny memories of her affectionate life. God be merciful to them, and keep them all to his eternal kingdom! And may her large circle of friends be benefited by her victory in the closing scene of her pilgrimage. To me she was a devoted friend, and her death makes me feel lonely; but I confidently expect to see her again when days and years are past, where sin and death can blight the heart no more. What a meeting, when the sundered hearts of earth are reunited in Heaven! when the children all get home from the bitter wanderings of their temporary exile!—not one lost—all alive and saved, and beholding their Father's face in peace.

"Grave! the guardian of the dust,
Grave! the guardian of the skies,
Every atom of thy dust,
Rests in hope again to rise.

Hark! the judgment trumpet calls,
'Soul, rebuild thy house of clay:
Immortality thy walls,
And Eternity thy day!'"

May 19, '62. J. W COX.

☞ A. C. Review and Bible Advocate please copy.

Departed this life, Feb. 25, 1862, Bro. Jonathan Hine, in the 82d year of his age. The following is from a communication penned by a member of the bereaved family:

"Many tears have been shed, but they were tears of affectionate regard rather than regret, for much as we loved, it would be cruel and selfish to wish to detain within our narrow circle, and under the weight of fourscore years, a spirit that so longed to be emancipated from weakness, weariness and sin, and to enter into the rest that awaited him. He has been distinguished from an early age for a most decided attachment to the truth, and for strenuously maintaining what he understood to be New Testament principles. He had the easiest and most agreeable way of introducing religious subjects; and at all times and in all places, 'in season and out of season.' In his walks he would address himself to strangers, accommodating his remarks to all ages and characters; and who shall say when will be the end of the gathering in of fruit

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produced from seed thus sown? In all his life he exemplified that 'wisdom's ways are ways of pleasantness, and all her paths are peace.' No one who had the happiness to know him, could associate anything gloomy with Christianity as exhibited in his character and practice. His moderation was known unto all, and his decline was the most natural progress of decay—a gentle crumbling away of the earthly house, while the spiritual, not made with hands, was being built up and prepared for him. And how did he long and pray that mortality might be swallowed up of life. 'Come, Lord Jesus, come quickly,' was an aspiration frequently on his lips. Almost his last words, 'Lord Jesus, receive my spirit,' scarcely audible through extreme weakness, were succeeded by more and more gentle sighs, till one more soft and low opened heaven to his redeemed and enraptured spirit, and closed its door on us poor mortals, weepiug round his cold clay."—*British Millennial Harbinger.*

While in England, in A. D. 1847, I had the pleasure of an acquaintance with Bro. Hine, the subject of the preceding memoir. He was truly an excellent spirit. A. C.

SARAH SELINA, only daughter of Bro. A. S. Hayden, of Collamer, Ohio, fell asleep in Jesus, April 7th, 1862, aged 22 years.

She has passed away beloved and mourned by a large circle of friends. In very early life she consecrated herself to her Savior, and she cherished throughout the remainder of her years a lively interest in the gospel of Christ. Of a temperament naturally cheerful, she shed animation in the social entertainment, and was equally the charm of the home circle. She was active, dutiful, amiable, a true friend and a sincere Christian. She saw her plans and hopes of future usefulness fade all away without a sigh or murmuring complaint.—She bore her long illness with the utmost patience and resignation. In the full possession of her reflective and retentive faculties, she awaited the approach of the expected moment which was to separate her from the family that loved and prized her as the jewel of their earthly joys. At last she was released without a struggle, and borne by angels to Abraham's bosom.

Many hearts will unite with us in affectionnte sympathy with Bro. Hayden. He has a large circle of friends, who will know how heavy this blow is to him, and whose warmest prayers will go up for his support. May the Lord sanctify this affliction to his still greater devotion to his service, and lift his heart more and more up to the things which are above. W. K. P.

POMPEY, N. Y., April 12, 1862.

BRO. CAMPBELL:—It is with a sad heart that I send you the death of our esteemed Bro. Russell Chase, who was born June 27th, 1777, and died April 12th, 1862, aged 84 years, 9 months and 15 days. Bro. Chase was once a Baptist, but when he heard the gospel in its simplicity, he abandoned his former position and united with the Disciples under the "perfect law of liberty." He possessed a sterling reputation for integrity, always maintaining the principles of Christianity with true Christian fortitude. He lived to a ripe old age, and was at last gathered home to augment the numbers who sleep in the silent mansions of the dead. Almost his last words were, "There is no defect in the gospel." He died in the full hope of gaining a blessed immortality in the realms of eternal bliss. "Peaceful be his silent slumbers." J. B. MARSHALL.

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THE

# MILLENNIAL HARBINGER.

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## EVANGELIST, EVANGELIZE, AND AN EVANGELICAL MINISTRY.

It is all-important, in preaching *the gospel* to purpose, and in teaching those who desire ro preach it with success, that the terms *gospel* and *evangelist* be scripturally defined and understood. We shall, therefore, define them. They are both Greek words. The term *evangelist* is composed of the Greek *eu*, which denotes *good*, and *angelos*, which denotes *messenger*—a messenger of good. An *evangelist* is, therefore, a messenger of good tidings, or good news. So much for the etymology of the word.

The Saxon word *gospel*, or *godspel*, is an abbreviation of *good spell* which, according to Webster, is unquestionably the true derivation and literal import of the word *gospel—good news, good tidings*. It is not a good theory, a good doctrine, a good philosophy, nor a good teaching.

Good *doctrine*, indeed, is merely good teaching. But *preaching* is simply declaring good tidings, or joyful news. It is *evangelically* and *legitimately* neither more nor less than declaring or proclaiming good news.

But the duties of the evangelist, or what is called the work of an evangelist, are not yet stated. Paul has fully done this in his letters to Timothy and Titus. To Timothy he says, "Preach the word," (the gospel, *word of life*,) "be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching. For the time will come when they will not endure sound teaching, but after



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their own lusts shall they accumulate teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned to fables. But watch thou in all things; do the work of an evangelist, make full proof of your ministry." Such is the work of a Christian missionary, or evangelist.

To Titus, chapter first, he says, vs. 4–16: "To Titus, mine own son as to the common faith, Grace, and peace from God the Father, and the Lord Jesus Christ, our Savior. For this cause I left thee in Crete, that thou shouldst set in order things that are wanting, and ordain Elders in every city, as I had appointed thee; if any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly. For a Bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre, but a lover of hospitality, a lover of good men; sober, just, holy, temperate; holding fast the faithful word, as he hath been taught, that he may be able, by sound doctrine, both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, *even* a prophet of their own, said: The Cretans are always liars, evil beasts, slow bellies. This witness is true: wherefore rebuke them sharply that they may be sound in the faith; not giving heed to Jewish fables, and commandments of men that turn from the truth. Unto the pure all things are pure, but unto them that are defiled and unbelieving, is nothing pure; but even their mind and conscience is defiled. They profess that they know God, but in works they deny him, being abominable and disobedient, and to every good work reprobate."

"To Titus, my own son as to the common faith: grace, mercy and peace from God the Father, and the Lord Jesus Christ our Savior.—For this cause I left thee in Crete, that thou mightst set right the things that are wanting, and appoint [or ordain] Elders in every city, as I directed thee." It is not necessarily inferable that he was to do this himself, in his own person, by his own hands, without the consent or concurrence of other Elders or of the church. Suppose a farmer, while absent from home, were to write a letter to one of his stewards, saying, "For this cause I left you on my home plantation, that you might set in order the things wanting on the whole premises, and appoint, as exigencies may require, such overseers and co-operants as may be necessary to secure a rich and plentiful harvest"; would it necessarily or logically follow that he himself was obliged to do all this in his own person? By no means.

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A farm or a plantation, too, may be so large and extensive as to require a duality or a plurality of overseers, as well as an increase of deacons or servants to provide for and supply the various wants of the whole tenantry thereof.

There cannot, therefere, be a fixed number, by law established, as essential to every church. Times and circumstances must suggest and decide the relative number and the standing and character of each and every officer in each and every community.

Preaching, teaching, admonition and exhortation comprehend the whole duties of the whole Christian ministry. Let us then consider, with all reference to the teachings of the inspired apostles, what is comprehended in each of these four distinct departments of official duties.

What, then, is the Christian *preacher's* work? Or what are the duties of his office? We sometimes call him an *evangelist*. It is, indeed, a consecrated name. In evangelical propriety, an evangelist is a proclaimer, either in word or writing, of the gospel of our Lord and Savior Jesus the Christ—or the glad tidings of great joy to all people.

We have four books in the Christian Scriptures, usually called "*the four gospels.*" But we might with as much propriety have had five gospels as four. The fifth book of the Christian Scriptures, written by Luke, is, in its contents, a fuller development of the gospel of the Lord Jesus Christ, than any one of those four, by Grecian and Roman authority called "*The Four Gospels.*"

There is, in all verity, but one gospel. And this one gospel is, in all its developments, more satisfactorily and completely developed by Luke, in his "Acts of Apostles," than in any one of the "*four Evangelists.*"

The day of the first Pentecost after the ascension and coronation of the Lord Christ, was the first day of the week, being the fiftieth day after the Passover feast, according to the law. The Jewish "feast of weeks" (so called because kept *seven weeks* after the Passover) being consummated, the next day was *the first day of the week*, and was called Pentecost, or the feast of the fiftieth day.

On this day, the dispersed Jews being assembled in the metropolis, convened from all the then known nations of the world, hearing a sound from the heavens resembling, we presume, one of our forest tornadoes, and concentering in a given place, crowded together, as by one impulse, to ascertain the cause of this appalling sound. And, then and there, what did they see? what did they hear? They saw twelve men standing before them, each one crowned with a flaming tongue; and they simultaneously heard each one, in his own language, uttering the same ideas, in one and the self-same oracle. Such a

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spectacle was never witnessed before, such a speech was never heard before or since.

And pray what was the burthen, or the message? It was,

1. That God had raised up his Son Jesus from the dead.

2. That he had exalted him to his own right hand.

3. That he had conferred upon him the Holy Spirit in all its fullness.

4. That God, his Father and our Father, had crowned or consituted him the Lord Christ, or the anointed Autocrat of the universe.

5. And then constituted him the final Judge of the living and the dead—of all angels and of all men. These are the five most grand facts inscribed in the annals of time. They constitute the sum total of all conceivable honor, dignity and glory. Beyond them there is no conceivable glory in the horizon of men or angels, of cherubim or seraphim.

These are the grandest materials of all faith, of all love, of all hope, of all glory, of all blessedness conceivable on the part of man or angel.

It is with such documents as these the well-informed Christian Evangelist presumes to address, with all power and pathos, his fellow man. By these he aims to allure him from the devious paths of sin and death.

"Where no vision is, the people perish." Where there is no light, there is no life. "In him was life, and the life was, and, is, the light of man." Hence the gospel is called the *light of life*. Hence, too, in the drama of creation light was the exordium. With Milton, we sing:—

> "Hail holy light! offspring of heaven, *first born*,
> Bright essence of bright effluence increate."

But we build not on poetry, nor on philosophy. We build on the living oracles of the living God. We have the full assurance of understanding only when we build or rest upon the express oracles of the Holy Spirit, addressing us in the Apostolic writings. We believe Paul when he says, "God, who commanded the light to shine out of darkness, is he who has shined into our hearts, in order to *the shining forth* of the knowledge of the glory of God in the person, or countenance, of Jesus Christ.

The apostles were, in Paul's conception, as indicated here, mere reflecting mirrors of the true mirror of Jehovah Elohim in the person of the Lord Jesus.

*In their office*, (not in their persons) they stood to Jesus Christ as Jesus Christ, in his office, stood to Jehovah Elohim, in the person of the Father. I speak thus with some degree of diffidence, because critics and commentators of considerable standing, in my judgment

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seem to have been perplexed and confused in their conceptions and, consequently, obscure in their interpretations of this passage.

Jesus Christ is called, by the apostle to the Hebrews, "*the Apostle*," as well as "*the High Priest*" of our profession. He is *the* Oracle, not *an* oracle of God. In him dwelt, and still dwells, all the fullness of the godhead bodily. The apostles were, severally, oracles of God, but not any one of them *the* oracle of God. This honor exclusively belonged, and still belongs, to the Lord Jesus Christ.

We have no revelation of God beyond what humanity in its present predicaments and conditions requires. Prophets and apostles knew and prophesied only in part. We could use no more light than we have, from the sun we have, and the eyes we have. So, in our present attitude and position to the spiritual and eternal universe, we can use no more light than we have vouchsafed to us in the oracles of God.

Could we learn and appreciate this fact, in all its bearings upon our destiny in this world and that which is to come, we would be much better satisfied with our condition in it, and live more in the future than in the present or in the past.

Promises, when replete with future and eternal good, fully guaranteed and in full harmony with the essential and immutable cravings of our nature, are fountains of perennial pleasure and happiness. We are once, at least, in Holy Writ, said to be "*saved by hope*"; and we often rejoice in hope of future good. The pleasures of hope have been sung by many a bard, but the revenues of the hope set before us, the best capital ever inherited by man, have never been realized or sung by any poet, nor comprehended by any philosopher. "Eye has never seen, ear has never heard, heart has never conceived" the honors, the glories, the riches, the blessedness of those who are the heirs of God—the joint heirs of eternal life.

There is in the spirit of the living age an insatiable appetency for theories on all subjects, and most of all for orthodox theories of religion—of regeneration—of justification—of sanctification—of adoption—of effectual calling—of final perseverance, &c., &c.

Theories being pure abstractions, never saved any man. The Devil's theory of the universe may be quite as orthodox as Gabriel's theory of it. So of regeneration, justification, sanctification, adoption, effectual calling, final perseverance, &c., &c.

*It is a living faith in a living Lord, reposing upon his obedience unto death, as our sin-offering; triumphing in his resurrection, ascension, exaltation, glorification, and second coming;* and *the full assurance of hope* of a joint inheritance with him of all the riches and glories of the purchased possession of the universe, which he has obtained, and ir-



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revocably secured to us, by and through his obedience unto "the accursed death of the cross";—such is our faith and such is our hope in him, founded upon the most truthful and reliable testimony ever subjected to the reason and faith and hope and love of mortal man.

We are, in view of this ineffably glorious destiny, ashamed to see any brother, young or old, learned or unlearned, gifted or not gifted, substituting any philosophy of faith for faith itself; any philosophy of hope for hope itself; any philosophy of love for love itself; and thus, unintentionally however it may be, substituting any *theory*, however specious and plausible in his own eyes, for the simple belief of the simple testimony of the Holy Spirit; whose whole primary mission was to glorify the Lord Jesus Christ with all visible, audible, sensible demonstrations of his personal and official glory, honor and dignity, as constituted both Lord and Christ of the universe—all angels, authorities, principalities and powers, in the area of creation, being subjected to him.

Perhaps, however, no more was intended than the presentation of a more correct theory of faith—or a more correct theory of spiritual influence in the implantation, creation, development and consummation of faith. Well, be it so! This is of course in the opinion, theory or philosophy of faith entertained by himself. There is no end of philosophy. We may expect a treatise, some of these days, on *the philosophy of philosophy!* In the rambling impulses of our more youthful years, we were fond of philosophies. We got so high as the third story of the philosophy of the philosophy of super-oxygenated Calvinism. We had read that "little draughts did intoxicate the brain," whereas "drinking largely would sober us again." We, therefore, drank freely and profoundly, even to the bottom of Edwards on the affections, and Edwards on the will, and I know not how many others, from St. Augustine to Tucker.

But we finally resorted exclusively to Paul, and memorized his Epistle to the Romans, and that to the Hebrews, with many passages in all his epistles. If Paul had not reprobated the *Paulites*, we would have adopted the honorable title of a Paulite. But this we dare not do without incurring his displeasure. We, however, had to abjure *sovereign* grace and *common* grace, because all grace is sovereign and free. And there is common grace, too, according to the Great Teacher; for God causes the sunshine, the balmy zephyrs, "the early and the latter rain" to fall upon and to bless the fields, the orchards and the gardens of saint and sinner; and thus his showers, his dews and his sunshine bless both the just and the unjust.

But there is *special* grace, as well as *common* grace. All the specialities of countries, climates, continents, islands, places of nativity,

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ancestry, language, &c., &c., attest and demonstrate that God is a sovereign, and that he distributes his plessings upon saints and sinners, according to the counsels of his own will.

There is an election according to grace, says Paul, and who dares to challenge him! And yet it is true as the Bible that whosoever comes to him he will in no wise cast out or reject.

There is, too, the mission of the Holy Spirit, as truthfully as there was a mission of the Lord Jesus Christ. He has his mission. It is the transcendental glory of the Christian institution that JEHOVAH ELOHIM is, in all his personalities and grandeur, fully revealed and developed in it. "My Father, said the glorious Lord of all "works *hitherto*," (an imperfect translation) works in this work that I do, so that I am not alone. He works in this universe with me, and I work in this universe with him. This is his full-orbed glory and unity.—

We have many little critics as well as many large critics on the text of Holy Writ. We fear nothing in asserting the eternal majesty of the Father, the Son, and the Holy Spirit. The everlasting Father was, and is, *the Creator* of the church. His only begotten Son is *the Head* of the church. His Holy Spirit is the Holy Guest (vulgarly and improperly called the Holy Ghost) of the church. So that Christ's church is now the Divine temple of the universe, and every true Christian is a living stone in this august temple of ransomed humanity.

Each of the Adorable Three personal manifestations of Jehovah Elohim is glorified by cherubim and seraphim, by the acclamations, hosannas and hallelujahs of all the principalities, estates and powers celestial; and by all the ransomed, beatified and glorified terrestrials now filling the entire area of the Christian priesthood and profession, wherever found in the earthly kingdoms and States of this material world.

We are, in the contemplation of this august temple, constrained to regret that we have in it myriads that do not realize and consequently cannot aggrandize its transcendent excellency, beauty and glory.—They have in their lean and lank theologies so many of the traditions, the philosophies, and the secular policies of the Roman and Pagan autocracies, that they cannot enjoy the freedom, the liberty, the dignity, and the Divinity, essentially the felicity and the glory of the spiritual empire of the Divine Sovereign and Head of all the principalities, potentates and powers in the grand area of God's boundless and everlasting universe. Here we see the minute philosopher speculating on his spiritual influences—abstract and concrete. Here the pert theologian, with his five points of Calvinian or Arminian theology. Here the shrewd political churchman, with his high churchism;

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and there the mechanical Methodist, with his classmates, narrating their monthly and semi-monthly experiences; and yonder the Baptist, with his mode of baptism and Christian experiences before he makes his confession of faith in the Lord who redeemed him. And superadded to all these, the mere speculator, who, wherever found, is ever springing curious questions touching regeneration, whether before faith or after it, and whether repentance precedes faith or succeeds it. Such is the motley face of disjointed Christendom. Many of these questions are as preposterous as whether youth precedes old age, or whether harvest precedes seed time or seed time harvest. To the Bible student, many of the theological questions, strifes and debates of the present day are just as much out of place and out of the precincts of propriety as those incongruities just noted. To the law and to the testimony of the Holy Spirit only can we with any safety make our appeal. A. C.

## BRO. FRANKLIN ON THE COMMUNION QUESTION.

We promised, in a former number, to publish Bro. Franklin's long article in review of the discussion on communion with the sects, provided he desired it. We are informed by the last utterance from him on the subject, that such is his wish, and accordingly we present in this number a part of his article. The remainder shall appear in our next. We would give it all at once, but it is too long for our space. *For the present, we let it pass for what it is worth.* We would very willingly transfer to the pages of the Harbinger all that has appeared in the Review on this subject, had we room for it, notwithstanding the burthen of so much of it is but repetition of the same circular sophism, by which alone the exclusive position of all close communionists is defended. In all questions of practical concern to the church, we claim and allow the largest liberty of discussion, and are as ready to hear as to be heard, when the writers confine themselves to a respectful and conscientious discussion of the subject. We have on hand several articles from valued correspondents, which, we regret to say, we cannot find room for. Two from Bro. Elley, we wish especially to acknowledge. He has special claims upon our pages, as being the first formally in the lists, and we would give his communications the preference, were it not that after several careful readings, we find not one thought or argument, bearing upon the discussion, which we have not already printed from his pen. We must claim the privilege of saving our readers from the annoyanee of vain repetition, either on our own part or that of our respondents. Bro. Elley has been fully and fairly heard, and we doubt not will be satisfied.—

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We so understood him, by the concession of the closing paragraph of his last published article.

We see from an article from Bro. Franklin in the last Review, that he is in a very bad humor about this matter; and discarding all the *headings* which have hitherto been used on this subject, adopts one of his own. It is, "*Brethren Pendleton and Errett.*" He should have had this from the first. After his sagacious criticisms on the subject of "*Headings*," we are surprised that he did not fall upon this very specific one sooner. It is plain that "*Brethren Pendleton and Errett*" have been his theme from the first, and now at last we discover their names are very appropriately arrayed as his "Heading." Surely we should not object to form a "*heading*" for our vigilant Bro. Franklin, since he himself chooses thus to honor us! W. K. P.

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From the Review.

REVIEW OF BRETHREN PENDLETON AND ERRETT.

We aim to give our readers a pretty full and fair exhibit of what is appearing of religious interest, especially among the brethren. To do this, we have spread ont in full in our columns of last week and this, the articles of brethren Pendleton and Errett in defense of their previous articles, under the head, "Communion with the Sects," with their definitions of their position, and explanations—all of which, we trust, has been carefully read. These are lengthy documents, and we are assured there is more yet to be said. Let us, then, be patient, take our time for it, and examine what has been said before we trouble ourselves about what is yet to come.

I. The first thing to be noticed is the original heading, "COMMUNION WITH THE SECTS." Bro. Pendleton has taken the responsibility of the heading. He remarks, "That the general heading, in this case, neither affirms nor denies—it only suggests, generally, the subject considered." That is certainly the case with a proper heading; but when brethren Pendleton and Errett come to define their position, they have nothing to do with the question of "communing with the sects," and consider no questions of that sort. They do not consider even the question of communing with *sectarians*, much less with the *sects*. When pressed to the wall, and their position explained, they do not even allow us to say, they *invite* or *urge* sects or sectarians to commune with us; but simply, that *Christians from among the sects, when they meet with us, may, on their own responsibility, the church neither inviting nor debarring them, commune with us.* And has not that been admitted among us from the beginning? Certainly it has, and we never doubted, nor do we now doubt, that *Christians* from among the sects, or from any place, may commune, or participate in

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any other blessing in the house of the Lord. But when these brethren start to find *their Christians* among the sects, they find them *unimmersed*, and their main defense is on the ground that *these are unbaptized Christians*, and *because they are Christians*, they should commune with the disciples. They do not defend open communion, or communion with the people of the world, or any who are not Christians. They perfectly agree with us that the communion is in the house of the Lord, an item of worship for Christians, the people of God, and nobody else; but they maintain that these are unbaptized Christians—people of God—saints—and that they may commune *because they are such.*

Now, a man may discuss any subject under a certain heading, whether indicated in the heading or not, but a proper heading indicates the subject treated. It does not necessarily affirm, or deny, or even ask a question; but, as we have seen, the former heading does not in any degree indicate the subject of the articles under it. It was, therefore, no "*fallacious* play upon an *accident*—what logicians call *fallacia accidentis*," but a complete *misnomer* in the heading.—This, however, is a matter of but little consequence—a mere oversight.

We desire no confusion of ideas in reference to the position of brethren Pendleton and Errett, and, therefore, state farther, that it is not in reference to there being a people of God among the sects—in Babylon—whom the Lord calls upon to come out of her. That there are Christians among the sects, a people of God in Babylon, we have believed, admitted, and committed to print many years ago, and we believe the same now. That these have a right to commune and enjoy, in common with all Christians, all the blessings of the house of the Lord, we presume is not doubted by any brother. The simple question is, *are there unbaptized Christians?* This is short and easy, and all the question there is in the case, so far as we are concerned.—We do not come forward and volunteer to prove that there are no unbaptized Christians, or to maintain or sustain any negative proposition of that kind. The brethren stand in the affirmative, and, as the matter in hand is one concerning which we must practice in some way, we have nothing to do but look for their proof that *there are unbaptized Christians.* If they will make this one matter clear—sustain this, their affirmative, to our satisfaction—show that the Lord has received unbaptized persons, pardoned them, and that they are children of God, we will not stop where they do, coolly refusing to *invite* or *debar* them, but will maintain *their right*, not only to commune, but to be received into the full fellowship of the church. If it can be clearly shown that the Lord receives persons without baptism, pardons them,

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and that they are his children—that they are Christians—we, too, will unite in maintaining that baptism "is not *unconditionally necessary* and *essential*" as a pre-requisite to a communicant, nor even membership in the church. We cannot believe that baptism can be an essential to membership or communion, and not to being a Christian.—Shall a church refuse those whom the Lord receives? Who are Christians?

II. Bro. Errett's new heading evidently indicates more than he defends, and it may be, as in the case of Bro. Pendleton, more than he meant. As the reader will observe, his twelve pages in the Harbinger are headed, "LIMITS OF RELIGIOUS FELLOWSHIP." If we understand him, he makes the communion and the limits of religious fellowship extend to all Christians. In this we agree with him. But when he undertakes to find his Christians, he finds the tallest, most exalted and praiseworthy of them unbaptized. This narrows the argument down to a single point, removes all obscurity from it, and leaves it a tangible question. Can these brethren show that the Lord receives or pardons persons without baptism, or before they are baptized? If they can, then they are Christians, disciples of Christ, and in the kingdom, and not only have a right to commune, but an equal right to enjoy any other privilege in the kingdom, or even to be received into the church itself. If it can not be shown that persons are in the kingdom, in Christ, received of the Lord, and pardoned before baptism, or without baptism, then it cannot be proved that they are Christians before, or without baptism, and persons who cannot be shown to be Christians, certainly cannot be shown to be communicants. This brings us out to their last resort—to prove that *there are Christians not baptized*, or that persons become Christians without baptism. This is no new position; nor have these brethren introduced any new arguments, or better than those we have encountered from many others, especially Dr. Rice and Mr. Merrill.

III. Grant the argument of the brethren and the position to which it tends—that there are Christians not baptized, pardoned, justified and accepted by the Lord, and the plan of salvation is unsettled, the terms of pardon thrown into confusion, and the question comes up, When were they pardoned? Yes, and other questions quickly follow, such as, Where were they pardoned? Where is the evidence that they were pardoned? How can it be shown that they were pardoned? If it can be shown that one man was pardoned without baptism, or before baptism, and made a Christian, why may it not be shown that another and another, and so on indefinitely, is also pardoned without baptism? And is not this opening the flood-gates for the old system of seeking, mourning and doubting—throwing the entire matter into uncertainty, confusion and mysticism, so that it cannot be determined

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who is in the kingdom of God and who is not? Is it not as certain as certainty can be that the result would be to set the public mind to watching inward impulses, dreams and voices, or anything and every thing but the *promise of God, for an assurance of pardon?* Unsettle the minds of the brethren in regard to the terms of pardon, thus making it uncertain where the penitent comes to remission of sins, and open the way for the people to look for pardon any place and every place, and one grand item of the labor of the brotherhood, during the past forty years, is sunk and discharged forever. The Lord promises the penitent pardon upon his confession and baptism. When, with his whole heart, he comes, in the spirit of obedience, obeys from the heart that form of doctrine delivered to him by the Lord, he comes to the promise of the Lord, rests his soul upon it, and through faith in the promise, he enjoys remission of sins. But he who tries to make it appear that men are Christians, or pardoned before they come to that promise, in the Lord's positive appointment, is, to the extent of his effort, throwing the question of pardon into the confusion of former times, and will immediately commence seeking, trying to produce, as well as inducing others to seek and try to produce, other evidences of pardon than the unfailing promise of God.

IV. The Lord has not set us to looking at "the spirit of obedience" and "the hearts" of men. He looks at these himself, and he can act upon them; but we cannot. Hence he has appointed *visible actions* for men to perform, in obedience to divine law; and not merely that men should have *the spirit of obedience*, in which we can be so easily mistaken, but in *obedience itself*. If the Lord sees the heart of any mistaken soul, possessing the spirit of obedience, receives and saves him, all right; but he has certainly given us no such rule to work by. His language to us is, not that "he is the author of eternal salvation to all them who *have the spirit of obedience*," but "to all *who obey him*." His language is not, that "they who have the spirit of obedience shall enter into the kingdom of God," but those "who *do the will* of my Father," says he. He does not say that "they who have the spirit of obedience shall enter by the gates into the city," but they who *do his commandments*. The commission does not read, "He who believes and has the spirit of obedience shall be saved," but "He who believes and is baptized shall be saved." The Lord did not say, "Except a man believe and have the spirit of obedience, he cannot enter into the kingdom of God," but "Except a man *be born of water and of the Spirit*, he cannot enter into the kingdom of God." It is evident that persons must have *the spirit of obedience*, but this is invisible to us, unless evinced by *obedience itself*. We cannot see the spirit of obedience, especially so long as a person continues in disobedience to the clearest requirements of heaven.

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V. The persons the brethren are trying to prove to be Christians, who have never been baptized, they excuse on the ground that they do not understand baptism. But we should think that a person who cannot be induced to understand the simplest and easiest requirement —a commandment understood by thousands of Jews sufficiently well to submit to it on the same day on which they heard the first gospel sermon, certainly would be but poorly prepared to understand the communion. It is surely, to say the least of it, as easy to understand baptism, so as rightly to submit to the command to be baptized, as it is to understand the communion so as rightly to observe it. If any person's intelligence is so limited, or if the understanding is so darkened by prejudice and modern mysticism that we cannot induce him to understand the most simple and frequently mentioned commandment of God in the N. Testament, such an one has but little use for the communion; and if the *spirit of obedience* is to be taken for *obedience itself*, in the case of baptism, we see no reason why we may not take the spirit of obedience for obedience itself in the case of the Lord's Supper, and do the same in reference to every commandment of God, and thus taking the spirit of obedience for obedience itself all the way through, we can have the land full of Christians, on the ground of their having the spirit of obedience, without any obedience. Inaugurate such a principle once, and we shall soon have them feeding the hungry and clothing the destitute on the spirit of obedience.

VI. Bro. Pendleton says, "If I am to say to the devoted Pedobaptist, 'Stand back, friend—the symbols of the Savior's suffering and sacrifice are not for you;' I confess that I feel the want of something more than the authority of my own poor judgment, to cover me from the charge of intellectual arrogance and self-righteous bigotry."— This is stated in the most prejudicial form possible, and when rid of this prejudicial form, nothing remains to make any impression. Suppose the devoted Pedobaptist should present himself in the congregation in Bethany for membership; would Bro. Pendleton say, "Stand back, friend—the church is not for you!" Certainly not.— Would he receive him without baptism? He surely would not.— Would he say, "I confess that I want something more than the authority of my poor judgment, to cover me from the charge of intellectual arrogance and self-righteous bigotry"? He certainly would not, nor would he use the prejudicial language he employs to prejudice the case. What would he do? He would do as Aquila and Priscilla did with Apollos—he would teach him the way of the Lord more perfectly. He would not abruptly, rudely and repulsively say, "Stand back, friend—the kingdom of God is not for you;" nor would he reject him on the authority of his own judgment, but kindly inform



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him that the Lord says, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God"—that "He who believes and is baptised shall be saved"—that Paul says, "By one Spirit we are all baptized into one body," or church—that "so many of us as have been baptized into Christ have put on Christ"—that this matter is not left to us, to our judgment, or the *authority* of our judgment, but to the authority of the Lord. But the true state of the case is, that where the gospel is properly preached, such a case never occurs with persons of ordinary intelligence. The people of any community will soon understand that the invitations of the gospel are to those possessing *the spirit of obedience*, and that the way to come to the Lord is to come *in obedience itself*. Brethren Pendleton and Errett find no trouble in refusing to receive persons into the church, or kingdom, without baptism, thus at once debarring them from the whole church, and if consistent, from all that is in it—no "intellectual arrogance and self-righteous bigotry" thought of in explaining their position. Why, then, should any be thought of in explaining what all in the kingdom ought to know—that the communion is in Christ, in the church, in the kingdom, and for those in the body, and not for those without. These brethren have added to the inconsistency of even the Old Landmark Baptists, for, while they agree with them that persons may be Christians without baptism, but may not be members of the church, they disagree with them, and are more inconsistent, in maintaining that they may commune. The Baptists make baptism a little more essential than the brethern, for they make it not essential to being a Christian, but essential to being a Baptist, a member of the church, or a communicant; while the brethren, after agreeing with the Baptists that it is not essential to being a Christian. made it *essential to admittance in the church, but not essential to the privilege of communion in the church.*

VII. Bro. Pendleton says, "The *true rule and test* are given us in the Scriptures." Certainly. Where does he find it? He quotes from Paul, as follows: "I myself received of the Lord that which I delivered unto you." Who does he mean by the word "you"?—The church, certainly—all immersed. "I delivered to you, the church, that which I received of the Lord, how that the Lord Jesus, in the same night on which he was betrayed, took bread, and when he had given thanks, he said, Take, eat." Whom did he command to eat? Any but those in the church—immersed persons? He proceeds, "This is my body, broken for you. In the same manner, also, he took the cup, after supper, saying, This cup is the New Testament in my blood; this do ye." Who does he mean by the word "ye"? Certainly the church, and none else. Whom, then, did the apostle

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deliver the communion to? That which he received of the Lord? he church, beyond dispute. Where, then, can authority be found r delivering it to others? We must have authority, and that not the authority of our poor judgments," but *divine authority*. Where an it be found?

VIII. We do not desire to examine the criticisms of Bro. Pendleton upon Bro. Elley, especially the one out of which he labors to manufacture the most capital—the criticism upon the expression, "*avowedly born again*." But there is a much more serious work for Bro. Pendleton than criticising Bro. Elley's use of terms, though it should be shown that he was a little unfortunate in some expressions. Criticising his language, if the criticisms were admitted to be correct, though he makes some show of argument, and may induce some to think he has handled his opponent with much adroitness, and shown a fair amount of finesse, *may not disprove the position* of Bro. Elley, or *prove any other*. If Bro. Pendleton would meet the matter fairly and squarely, let the word "avowedly" go for nothing, and attend to the main matter at once. Can he show that any man is a Christian who has not been born again? There need be no circumlocution here. The question is easy and proper. When that question is disposed of, if he please, let the following be answered: Can he show that any man is born of God unless born of water and of the Spirit? When he answers this, let the following be answered: Can he show that any man has been born of water and of the Spirit who has not been baptized? Again, Can he show that any man is in the kingdom and not born of water and of the Spirit? There can be but one answer to these questions. To be in the kingdom, is to be in a state of justification—to be pardoned—to be a Christian. Not to be in the kingdom is not to be in a state of justification—not to be pardoned—not to be Christians. The Lord says, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." The apostle says, "We are all baptized into one body"—"baptized into Christ"—"baptized into the name of the Father, and and of the Son, and of the Holy Spirit." Can he show that any man is in the kingdom, in the one body, in Christ, and in the name of the Father and of the Son and of the Holy Spirit, who has not been "born of water and of the Spirit"—"baptized into one body"—"baptized into Christ"—"baptized into the name of the Father and of the Son and of the Holy Spirit"? Can he show that any man is a Christian till he is in the kingdom—in the one body—in the name of the Father, and of the Son, and of the Holy Spirit? If he can, the sects will give him a premium, for they have tried to it forty years, and failed.

IX. After the comment of Bro. Pendleton on the language of Paul,

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1st Cor. xi., he adds, "How very minute and fearfully searching these awful announcements. They cover the whole ground, and go to the very root of the matter. Yet there is not one word about 'avowedly born again' in the whole passage. Neither is there any allusion to '*immersion!*'" Indeed! and why should there be, seeing that there were none there trying to show that persons not "born of water and of the Spirit" were Christians, and trying to introduce, encourage and maintain the wholly unauthorized, unscriptural and inconsistent practice of encouraging those who have never been baptized into Christ, to commune? Why should the apostle, in addressing those who had been immersed, were in the kingdom, in Christ, in the one body, have said anything about "avowedly born again," or about "immersion"? There was no question before his mind about persons not born again, not immersed, communing. His eye was upon evils existing among those in the kingdom—immersed—on account of which they did not discern the Lord's body, and thus ate and drank unworthily, and brought condemnation upon themselves. Instead of the apostle here lifting the flood-gates for persons not born of water and of the Spirit to commune—those not in the kingdom—he is showing that some in the kingdom—that had been immersed—by eating and drinking unworthily, had been eating and drinking damnation to themselves, and the judgments of heaven had been visited upon them.

X. Bro. Pendleton says, "It is remarkable in this, the most definite teaching on the subject which is delivered to us in the New Testament, the criterion and the caution are addressed not to the Elders, nor to those who minister at the table, but to the communicants themselves. It does not say, let the Elders see to it that none participate who have not been *immersed* in water upon a public avowal of his faith and repentance, but to all such as have *obeyed the form of doctrine*, (?) dispense it without scruple, for they, and they only, are citizen's of Christ's kingdom, and entitled to the ordinances of God's house." The allusion here is to 1st Cor. ix. chap. Who has contended for any thing such as here implied? Why this change of the issue? this effort to throw the burden of proof on the other side?—Why not come up to the work and maintain his affirmative ground—that persons not baptized may be Christians and communicants?—Why the prejudicial allusion to "*immersion* in water"? Were not all the first Christians *immersed*, yes, and in water, at that? Why this prejudicial allusion to the expression, "*obey the form of doctrine*," italicised and followed by a parenthetical interrogation point? Were not those to whom Paul wrote all immersed *in water?* Had they not all "obeyed from the heart" (why were the words "from the

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heart" left out?) "that form of doctrine" which was delivered to them? There is a very good reason why such instructions as Bro. Pendleton names were not given to the Elders. No one attempted to justify, or thought of such a thing, so far as we know, as for a person not baptized, not having obeyed from the heart that form of doctrine delivered to him, coming to the Lord's table; but many who had been "immersed in water," and had "obeyed from the heart that form of doctrine," came and partook unworthily, and it was these with whom the apostle was dealing, and not with persons not baptized.—The latter were not under his jurisdiction. Had he been dealing with them, he would not have troubled them with the communion; but the first requirement of the Lord, to which they had not submitted, in the way leading to the Father, he would have brought to their consideration. If he could not have induced them to submit to that, he would not have troubled them with the communion. Paul's instructions were to those baptized—Christians—and they must be careful and not partake unworthily, *not discerning the Lord's body*, and those not Christians have nothing to do with the directions of Paul.

(TO BE CONTINUED.)

## "THE PULPIT IS DYING OF THE PROPRIETIES."

Thus spake the President of one of our largest Eastern Colleges, and the author of a work on "Moral Science," not long since, in reference to our modern pulpit. I am no advocate for "charlatanry in the pulpit," nor anywhere else; but it is not much worse than "dignified dullness." I can see no impropriety in alluding to current events, or drawing illustrations from cotemporaneous history, or from the objects with which our hearers are all familiar. The Great Model Preacher did this, and we are told that "the common people heard him gladly." This was no doubt one reason of their attention. He spoke of the vine and the lily, the sower and the seed, the fisherman and his net, the poor man robbed and half killed on his way to Jericho; and when some one told him of those whose blood Pilate had mingled with their sacrifices, he did not regard it improper to be introduced into a discourse in the way of illustration, but added himself another incident, illustrative of the same principle, of the eighteen men upon whom the tower of Siloam fell and slew them. If he had lived in this day, and were preaching in this land, would he make no allusion to the all-absorbing war in which we are now engaged, or to the current events of history of thrilling interest? Would not some of his illustrations be deemed in bad taste, and beneath the dignity of the modern pulpit? Would not some of our professors of pulpit eloquence,



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or some of the finical and finished specimens which they turn out to enlighten the barbarians, deem it quite vulgar to introduce an old hen and chickens into the pulpit, or so vulgar a process as a woman with her sleeves rolled up kneading bread, and working it into the yeast? The truth is, we are *over* refined in this age, both people and preachers, on this subject. The grand end of a sermon is to convince and to convert men, and save souls. It is not to make a fine display of rhetoric or logic. A sermon is a *means* to an *end*—a mere tool to do God's work with. That is the best ax which cuts best, that the best scythe which mows best, that the best gun which shoots best—no matter whether it have gold mountings or silver mountings, or no mountings at all. And that ax is good for nothing, however bright and polished, which will not cut. That gun is good for nothing which will not shoot, no matter how highly ornamented; and that sermon is good for nothing which makes no impression, and does no good.

Let me close with an extract from the "Recreations of a Country Parson," a book that every country parson ought to read, and it would not hurt our city parsons either to read it:

"Let it be received as an axiom, that the very first aim of the preacher be to interest. He must interest before he can hope to instruct or improve. And no matter how filled with orthodox doctrine and good advice a sermon may be, if it put the congregation to sleep it is an abominably bad sermon."

Let our young men ponder over these truths. Study to interest your hearers, in order that you may instruct and improve them.—Draw your illustrations from everything around you, and let them *illustrate something*, and not be *merely* illustrations, and you will be attentively heard. Study your subject, but study rather for *great thoughts* than for *great words* or *fine illustrations*, far-fetched, classical, and polished with the file. Let your own ideas be *clear* on every subject, and you can make them clear to others. Be full of your subject. Let your head and heart be thoroughly permeated with it, and then pour it out hot and glowing, and it will set the hearts of your hearers on fire.—*Presb. Witness.*

E. P. P.

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A week well filled up with selfishness, and the Sabbath stuffed full of religious exercise, will make a good Pharisee, but a poor Christian. There are many persons who think that the Lord's day is a sponge with which to wipe out the sins of the whole week.

An ignorant minister having remarked in the presence of Dr. South, that "the Lord needed no man's learning," that preacher replied, "Still less has he need of man's ignorance."

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From the North British Review.

## MIRACLES.

["Two years ago a loud challenge was uttered" by some adventurous infidels of England, calling upon the champions of the Church of England to defend certain of the fundamental articles of their faith. The call has been readily responded to, and we are informed by the learned reviewer of the "Response," that "two or three of the pages of the Review would not contain the titles of the books and the pamphlets that have been heaped on the tables—quarterly and monthly. The article in the North British, from which we extract the paragraphs on Miracles, is titled "The Church of England Respondent," and presents us with a condensed view of the whole controversy. We may make other selections from it, for such of our readers as may not have an opportunity to read the whole article—but for the present we commend to their perusal the very lucid treatment of the much mooted question of miracles. The reader will readily distinguish the remarks of the Reviewer from the quotations, which he makes from the work of Prof. Mansel.—W. K. P.]

I. MIRACLES.—And on this ground, where a right belief carries, by inevitable inference, all other principal matters of our Catholic Christianity, it is a great satisfaction to find this vital argument in the hands of Prof. Mansel. It is he, in fact, who inaugurates the "Aids to Faith;" and he has so acquitted himself in this instance, as must carry with him all minds that have not become hopelessly fascinated by sophisms, or ensnared by the love of paradox.

With great force, with clearness, and in the fewest words, Professor Mansel first rids his theme of the sophisms recently advanced; and he removes also those confusions that have been resorted to by well-intentioned Christian writers, who, amid clouds of sentimental disquisition, have persuaded themselves, and the infirm among their readers, that we may take to ourselves a Christianity—or whatever suits us therein—disengaged from the supernatural, and eased of the evangelic miracles! Men, according to the constitution of their minds, or their training, may differ as to the comparative importance of miracles as evidences; but if the question relates to their *reality as facts*, and as facts of a supernatural kind, then the argument at once assumes a very different character:—

"For, if this is denied, the denial does not merely remove one of the supports of a faith which may yet rest securely on other grounds. On the contrary, the whole system of Christian belief, with its evidences, the moral no less than the intellectual influences, the precept and example for the future, no less than the history of the past; all Christianity, in short, so far as it has any title to that name, so far as it has any special relation to the person or the teaching of Christ, is overthrown at the same time."—"Aids," p. 3.

We are not called upon to consider a hypothetical case, or to ask

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how—otherwise than by the attestation of miracles—a religion might have been introduced into the world, if so it had pleased God. What we have to do, is to take up the fact, in the only records in which we can learn anything about Christ and His apostles; they are portrayed as working miracles, and as appealing to them in attestation of their commission.

"If our Lord not only did works apparently surpassing human power, but likewise expressly declared that he did those works by the power of God, and in witness that the Father had sent him; if the apostles not only wrought works of a similar kind to those of their Master, but also expressly declared that they did so in his name, the miracles, as thus interpreted by those who wrought them, become part of the moral as well as the sensible evidences of the religion which they taught, and cannot be denied without destroying both kinds of evidence alike."

Words such such as those uttered by Christ when he healed the sick or dismissed demons, "If I by the finger of God do these things, then no doubt the kingdom of God is come upon you," could not have been uttered by a wonder-worker in performing *relative* miracles before an ignorant populace, without a consciousness of his own untruthfulness. And so it is, that "even the most plausible of the natural explanations of miraculous phenomena deals the death-blow to the moral character of the teacher, no less than to the sensible evidence of His mission." The RESURRECTION OF CHRIST is pre-eminently entitled to the designation, A MIRACLE; and here is an instance in which the entire Christian faith must stand or fall with our belief in the supernatural. Here, at least, is a test by which all the evidences of Christianity alike, internal as well as external, moral as well as intellectual, may be tried; for if Christ did not truly die, and truly rise from the dead, then all is *unreal*, and all is *false*.

"It is necessary to state the case in this manner, in order to point out the real importance of the interests at stake. Nothing can be more erroneous than the view sometimes taken, which represents the question of the possibility of miracles as one which merely affects the *external accessories* of Christianity, leaving the *essential doctrines* untouched."

This cannot be so; for if, on presumed scientific grounds, the possibility of miracles is denied, then

"Christianity, as a religion, must necessarily be denied along with it. Some moral precepts may indeed remain, which may, or may not, have been first enunciated by Christ, but which in themselves have no essential connection with one person more than with another; but all belief in Christ as the great example, as the teacher sent from God, as the crucified and risen Savior, is gone, never to return. The perfect sinlessness of His life and conduct can no longer be held before us as our type and pattern, if the works which he professed to perform by Divine power were either not performed at all, or were performed by human

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science and skill. No mystery impenetrable by human reason, no doctrine incapable of natural proof, can be believed on His authority; for if He professed to work miracles and wrought them not, what warrant have we for the trustworthiness of other parts of his teaching?"

Clearly none at all; all is "a delusion and a mockery, if miracles are impossible." There are those, as we well know, and there will always be such among educated persons, and among those whose general intelligence gives them influence in their circles, who will be found easing themselves off from the pressure of these inevitable conclusions. Intellectual malformation, or, more often, an inveterate habit of fencing with whatever comes to them in peremptory style, and along with this habit, the dangerous practice of holding *moral convictions* apart from reason, enable such persons to listen in one hour to the strictest demonstrations, and in the next to walk forward, whistling as they go, all things held loose and at hazard as before.

The plea that "no testimony can avail to establish the truth of a miracle," can be applicable only to a case that is hypothetic; but it is singularly inapplicable to the works actually recorded as having been done by Christ and His apostles, and to the testimony by which they are actually supported; for these "mighty works' were of a sort in respect of which not only is the testimony of the spectators clearly available, but they were such that he who performed them could not deceive himself when he declared that they were wrought "by the finger of God;" or—for this is the dilemma—if you still think he might have acted and spoken under a delusion, then what sort of teacher of mankind, what sort of "light of the world," what sort of authority for ridding the nations of their lying superstitions, was this Christ? Either he appealed to miracles which were none at all, or he was a thaumaturge, like many who have seemed to be bewildered among their own delusions. Was the Christ of the Gospels such a Christ as this? You dare not read the Gospels, and then say that you think so!

"Surely those who, even in this enlightened age, choose to adopt (a supposition of this sort) rather than admit the Teacher's own testimony concerning Himself, would be the legitimate successors of those who, under like circumstances, declared, 'He casteth out devils through Beelzebub, the chief of the devils.'" P. 7.

This, then, is the first step in the demonstration concerning the evangelic narratives, or, say, the supernatural attestations of the revelations recorded in the Scriptures. If miracles are impossible, then the sooner we rid ourselves of the falseness of a Christian profession the better. But how is it that any such impossibility has been affirmed as an inference from the advances of physical science? Our answer to

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this question leads on toward another step in the same demonstration; and on this line all is granted if only one instance of the kind be admitted.

* * * "If a single true miracle be admitted as established by sufficient evidence, the entire history to which it belongs is at once removed from the ordinary calculations of more or less probability. One miracle is enough to show that the series of events with which it is connected is one which the Almighty has seen fit to mark by exceptions to the ordinary course of His providence; and if this be once granted, we have no *a priori* grounds on which we can determine how many of such exceptions are to be expected. * * * * The real question at issue between the believer and the unbeliever in the Scripture miracles, is not whether they are established by sufficient testimony, but whether they can be established by any testimony at all. If it be once granted that testimony is admissible in the case, it is scarcely possible to conceive a stronger testimony than that which the Christian miracles can claim. It is the testimony, if ever such testimony was, not of man merely, but of God."

Those—and there may be many such—who, while they disallow the evangelic miracles, yet believe that in some sort of way Christ may be thought of as the Savior of the world, and that in some sense He was a teacher sent from God, might convince themselves that a Divine intervention, beneficial in any such manner, and which in its nature is peculiar and exceptional, should have the accompaniment of attestations that are also exceptional. "The antecedent probability in this case is *for* the miracles, not *against* them. It is to be expected that an event (a series of events) unique in the world's history, should be marked by accompaniments partaking of its own character." All this is probable; but can reasons of this order avail us if, in fact, the progress of science physical or science metaphysical has shown, beyond the possibility of reasonable doubt, that miracles are *impossible?* Is it so then?

Two questions are involved in finding a reply to this comprehensive question. An answer to the first of these turns upon the relation of miracles to what we know (or assume that we know) of the order of nature, or the laws of the material world. An answer to the second question has reference to the philosophical conceptions of God's nature and attributes. For a clear apprehension of the subject, it is necessary that these two questions should be kept apart, and should be replied to separately. In replying to the first of them, we must assume certain positions which will afterwards have to be established in finding our answer to the second; as thus: For the present we must assume that "we are justified in conceiving of God as a Person, and in speaking of His nature and operations in the language which we should employ in describing the analogous qualities and actions of men." We must speak as theists of the *will*, and the *purpose*, and

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the *design* of God, and of His *government* of the world, and *control* over its laws.

At this point the caution must be given, that the progress of the physical sciences has narrowed the ground of argument in relation to the evangelic miracles. For these are of a sort (or most of them are so) which our now enlarged knowledge of natural laws absolutely forbids us to attribute to some yet undiscovered influences in nature, of which Christ and His apostles might have availed themselves.—Physical science at this time excludes the supposition to which the less exact philosophy of past ages might have allowed room. No one *now* thinks it possible to give sight to the blind *at a word*, or to restore the actually dead to life also *at a word*, or by any means whatever; and if not, then "the mighty works of Christ and his ministers stand out in their solitary grandeur, as wrought by the finger of God, unapproached and unapproachable by all the knowledge and all the power of man. Science at this time vouches for these wonders as miracles indeed. Events that were once regarded as supernatural—the appearance of comets or the fall of aerolites—are now reduced to their place in the order of the material universe, and such will be the course hereafter pursued in relation to any physical events of a similar character. But it is not so as to supernatural events brought about by *personal agency, at a word.* The progress of science is continually diminishing the probability that such could have been effected by undiscovered natural means.

"There remains only the choice between a deeper faith and a bolder unbelief; between accepting the sacred narrative as a true account of miracles actually performed, and rejecting it as wholly fictitious and incredible."

The phrase, "a violation of nature," artfully put forward by infidels, and most inconsiderately adopted or repeated by Christian writers, mystifies what is very clear. Miracles are always attributed to a sufficient cause—not to no cause—not to a cause that is foreign to the universe: they are not a breaking in upon order in any sense other than that in which the will of man in every moment of every man's conscious existence is a breaking in upon the order of nature. In this sense all the world is a scene of perpetual confusion—it is a chaos of "violences;" for wherever man comes in upon the material world, he comes in to turn aside its course, or to interrupt, or to give a new direction to, its order. The order of nature allows the bird to wing itself from east to west, or from tree to tree; but the shaft of the savage, or the gun of the sportsman, brings its plumage to the dust. How obvious is this; and yet we hear it affirmed that the smallest imaginable intervention, disturbing the fated order of nature—linked as are its parts irrevocably from eternity—must issue, if it were possible, in breaking

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up the vast framework of the material universe! If only the free will of man be acknowledged, then this entire sophism comes down in worthless fragments. So long as we allow ourselves to speak *as theists*, then miracles, which we attribute to the *will*, the *purpose*, the *power* of God, are not in any sense violations of nature; or they are so in the same sense in which the entireness of our human existence —our active converse with the material world from morning to night of every day—is also a violation of nature.

We here reach what is, in fact, the hinge of this argument concerning miracles as possible or not; and it is at this point that the futility of the sophism which has enchained some strong minds becomes apparent. Professor Mansel well says:

"Deny the existence of a free will in man, and neither the possibility of miracles, nor any other question of religion and morality, is worth contending about. Admit the existence of a free will in man, and we have the experience of a power, analogous, however inferior, to that which is supposed to operate in the production of a miracle, and forming the basis of a legitimate argument from the less to the greater. In the will of man we have the solitary instance of an efficient cause, in the highest sense of the term, acting among and along with the physical causes of the material world, and producing results which would not have been brought about by any invariable sequence of physical causes left to their own action. We have evidence, also, of an *elasticity*, so to speak, in the constitution of nature, which permits the influence of human power on the phenomena of the world to be exercised or suspended at will, without affecting the stability of the whole. We have thus a precedent for allowing the possibility of a similar interference of a higher will, on a grander scale, provided for by a similar elasticity of the matter subjected to its influence."

Briefly, then, miracles are the work of an agent who is independent of the laws of the material world, and who, in his interposition in any instance, neither obeys or disobeys those laws. Substitute the will of God for the will of man, and then an instance of human agency in giving a new direction to the course of nature, or in originating changes which otherwise would never have taken place, becomes strictly available in illustration of a principle embracing the whole extent of creation, and all the phenomena which it includes.— Thus it is that the question concerning the evangelic miracles resolves itself into a form only of the ancient problem; and it will be determined according to the solution which we have accepted: Is the universe a vast machine of mindless sequences—eternally fated, and therefore exclusive of whatever gives room for conceptions of moral and religious relations? Miracles can have no place in a universe thus ruled by fate. Pantheism, atheism, has no room for the supernatural; for it has no room in the world either for man or God. It has no room for man—such as he feels himself to be—free, responsible, and rela-

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ted to a moral government; it has no room for God, thought of as we must think of Him, or not think at all.

"Reduced to its simplest terms, the question (concerning miracles) really stands thus: Is matter or mind the truer image of God? * * * It is from the little world of its own consciousness, with its many objects, marshaled in their array under the rule of the one conscious Mind, that we are led to the thought of the great universe beyond—that we conceive this also as a world of order, and of its being such by virtue of its relation to an ordering and presiding Mind. Design, purpose, relation of parts to a whole, of means to an end,—these conceptions, borrowed from the world of mind, can alone give order and unity to the world of matter, by representing it as moulded and governed by a ruling and purposing Mind, the center and the source of that relation which mind does not take from matter, but confers upon it. Through this alone can Chaos be conceived as Cosmos; throughthis alone can the Many point to the One." P. 26.

Thus do we return to the real question in debate. It is not the incidental question, Are miracles possible? but this—Is there a world of Mind, and is God to be conceived of as a Person; for, "without this conception, no religion and no theology, no feeling of a spiritual relation between God and man, and no conception of a mind superior to nature, can have any existence." But, if we thus believe concerning God—if we stand on the *terra firma* of a genuine Theism, then the belief in miracles has no difficulty; miracles are proper to a revelation of God, and they are its indispensable attestation.

A word now we will venture to address to any reader who may have fallen into the snare of this sophism concerning miracles as impossible, or as incapable of proof if they were possible. Such a victim, if he will seriously question himself, will find—we say it confidently—either this—that, whether consciously or unconsciously, his religious condition had *previously* become pantheistic, in which case a sophism of this kind would collapse upon him with irresistible force; or if not so, and if the sophism did not find him a pantheist, that it has made him one. What is the underspoken meaning—what is the implied ulterior doctrine of the writers—one and all (or, grant it, with one or two exceptions)—who have lately obtained so much unenviable notoriety? What is the inner meaning of their rejection of miracles, and of their denial of an external revelation, and of their rejection of prophecy, *as prediction?* What is this work of destruction in religious belief? It is nothing else than a fresh upcoming of that pantheistic delusion which, in every age through five thousand years, has bewildered the human mind, and has fascinated and overthrown it.

Professor Mansel's Essay will be read, and it will be read again, by those who in seriousness wish to escape from the entanglement of a specious argument; and such readers will owe to him their deliverance. He will not convince or convert pantheists; but then, as to



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these, he will accelerate a course of things which is now actually in progress—namely, the dispersion of those intervening, or call them—*saving subterfuges*, which occupy the ground between a full scriptural religious belief and materialistic atheism. At no time within the history of Thought has any midway hypothesis been able to sustain itself longer than for about a lifetime; it disappears, and it rises anew as a mist, and again it vanishes. At this time thorough thought will be —either Bible Belief, or it will be undisguised Material Atheism; it will not be sentimental Pantheism.

It is fair to say that this same argument concerning miracles, which, as we think, Professor Mansel has treated with conspicuous and *conclusive* ability, is also taken in hand, among the writers of the "Replies," by Canon Heurtley, Margaret Professor of Divinity, Oxford. If we give a preference to the Essay above spoken of, it is not merely because we think the main argument—which must be nearly the same in any case among competent writers—is presented in a more conclusive manner therein, but because Dr. Huertley's Essay takes the form of a step-by-step reply to Baden Powell; and to follow him in *this* tract would involve an implication anew in a controversy which it is a comfort to believe one has done with. What we are now looking to is the επερωτημα of the Church of England concerning principal matters in her prefessed doctrine.

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STUDY OF THE SCRIPTURES.—Constant perusal and re-perusal of Scripture, is the great preparation for preachiug. You get good even when you know it not. This is one of the most observable differences between old and young theologians. "Give attendance to reading."

Go to the Bible as a fund, not so much of premises as of conclusions.

Cut off superfluous studies. Come back to the Bible. This rings in my ears as years go on. Consider all past studies as so much discipline, to fit you for this great study. Make Scripture the interpreter of Scripture.

The very best preparation for *extempore* discourse, is textual knowleedge. Luther says truly: *Bonus textuarius est bonus theologus.*

The Scriptures furnish the best materials for thought. They stimulate the soul. They give positive conclusions. They promote holy states, which are favorable to truth. They prevent trifling reasonings, by keeping the mind constantly in the presence of the greatest subjects.

My greatest acquisitions in Scripture come from no commentaries or expositors. The perusals of many former years, turned over in the meditations, left to brew in the mind, yield their ripe results in new

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readings, and often make that clear which was formerly dark, and that fruitful which was once dry.

The commentary, like fire, is a good servant, but a bad master.

More knowledge of Scripture is generally derived from direct study of the text, in the original, with grammar and lexicon, than from examining and comparing all the opposite opinions in Pool's Synopsis, De Wette, or Bloomfield.

Commentaries must be used, and thankfully; but just as we use ladders, crutches, and spectacles; the exceptions, not the rule; the aid in emergency, not the habit of every moment.

Of all preparations for preaching, the best is the study of the original Scripture text.—*Thoughts by Dr. Alexander.*

## THE RIVER NILE.

We wish to present our readers with a notice of the river whose name is at the caption of our article. We have before noticed the seven wonders of the world, built by men, and now we present one of nature's wonders, which bears no comparison with the former.—Men with all their noblest works, must sink into utter insignificance when compared with the works of God.

The more we learn of the creations of the Almighty, the more we see His infinite wisdom and power, and he who would puff himself for some little deed he has accomplished, only shows his ignorance of God and his "handy works." The great philosopher Newton, by a study of nature, was so impressed with the power of the Creator, that he never used the name of the Deity without a sign of profound reverence. He had wandered with the telescope amid the thousands of created worlds and universes, and could only feel the deepest humility. The argument is sometimes brought forward, that when the mind is given to the study of science, religion becomes a secondary matter, and infidelity is the result. Strange that searching into the mysteries of nature, where the hand of God is so visibly seen, could create a doubt in reference to the existence of God!

'Tis true that men have been found, in all ages, who have run away into speculative philosophy, and from incorrect reasoning have arrived at such conclusions, yet to the true student of Nature the evidence of Revelation is only greatly strengthened. The river Nile is one of the great arguments of the wisdom and power of God, afforded by his works, as we shall see.

It rises in about the twelfth degree of north latitude, at the foot of a great mountain, in the kingdom of Gojam, in Abyssinia. Two springs form its head, which are about as large as a wagon wheel, and

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not more than fifty feet from each other. The course of the river is meandering; wandering through Ethiopia, it finally enters, after passing through Egypt, the Mediterranean Sea.

The length of the river is said to be 1,800 miles. This, however, is only the length from the mouth to the place where the two branches unite, and hence the whole length must be much greater. Though some have given what they supposed to be the true source of the river, yet others consider, that like the ancient history of Egypt, its origin is unknown. It has never been explored, and hence the matter is somewhat in doubt. It has many names, according to the districts. In Nubia it has many different names. In Sennaar, the central branch, or Blue river, is called Adit, and in Abyssinnia, Abawi.

Though the source of the Nile was a matter of great conjecture and discussion in the age of the Ptolemies, it has never been settled, and although two thousand years have passed since Eratosthenes published his conjectures as to the origin of the principal branch, still it remains a matter of doubt. Many attempts have been made in modern times to explore this river, and every one has failed in the attempt.

The Greeks and Romans, after repeated attempts, gave up the idea, believing that it was the will of the gods to conceal from all generations this great secret of nature.

The Cataracts of the Nile.—This name is given to some parts of the river where it falls down the steep rocks. It at first glides smoothly along its channel through the vast deserts of Ethiopia, but before it enters Egypt, it passes over several falls, and the easy flowing stream suddenly leaps over chasms, with a thunder voice and tremble that is heard for miles. "The inhabitants of the country, accustomed by long practice to this sport, exhibited here a spectacle, says Rollin, to travelers, that is more terrifying than diverting. Two of them go into a little boat, the one to guide it, the other to throw out the water. After having long sustained the violence of the raging waves, by managing their boat very dexterously, they suffer themselves to be carried away with the impetuous torrent, as swift as an arrow. The affrighted spectator imagines they are going to be swallowed up in the precipice down which they fall; when the Nile, restored to its natural course, discovers them again at a considerable distance on its smooth and calm waters."

The Inundations of the Nile.—Another peculiarity of this river is its inundations. As our readers well know, there does not fall rain enough throughout Egypt and the lower countries to give the ground proper moisture, and yet at certain seasons the river overflows the whole country, and assumes the appearance of a vast ocean.

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It was long a matter of conjecture as to the cause of its overflowing. The cause is supposed to be known now, and arises from the fact that very heavy rains fall in Ethiopia, and the streams coming together and forming the river, are at certain seasons swelled into large bodies of water. Thus we see the wisdom of God. Without these inundations the soil would not be fertile, and those tilling the ground wait for this overflowing of the river to plant their crops. The river begins to rise about the end of June, and continues to increase until the end of September, and then returns to its channel.

The method that the inhabitants adopted in order to restrain the overflow of the water, will be found in our article on "Lake Moeris."

The river at its entrance into the sea forms, by its various branches, a delta. This delta, as well as the valley of the Nile, presents a most beautiful appearance; beautiful verdure lines the river, dotted with the most beautiful flowers and the foliage of green, with beautiful songsters cheering the lonely traveler as he traverses those regions.

Egypt is said to be the gift of the Nile, and has been so called from the day of the Greek Historian Herodotus. Herodotus imagined that all the lower division of the country was formerly a deep bay, or arm of the sea, and that it had been gradually filled up by depositions from the river. He illustrates his reasoning on this subject by supposing that the present appearance of the Red Sea resembles exactly the aspect which Egypt must have exhibited in its original state; and if the Nile were by any means permitted to flow into the Arabian Gulf, it would, in the course of 20,000 years, convey into it such a quanttiy of earth as would raise its bed to the level of the surrounding coast.

The Nile is said, by Herodotus, to have flowed, previously to the time of Menes, on the side of Lybia. Menes, by constructing a mound at the distance of 100 stadia from Memphis, towards the south, diverted its course, and the old channel can still be traced. In the sand with which its channel is everywhere covered, are found large trees completely petrified; bones of fishes, &c., &c., are also found in the same condition. But our article is already lengthy, and hence we must close, without giving as much information as we desired.—We therefore advise our readers, if they can obtain a copy of Anthon's Classical Dictionary, to do so, and read the account of the river Nilus. It is a thorough and minute history.

A. D. G.

—*Weekly Christian Record.*

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He who hates his neighbor is miserable himself, and makes all around him miserable.



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## THE PENTATEUCH,

Is so called from *pente*, five, and *teuchos*; a volume, or an instrument. We give this article from the *Encyclopedia of Religious Knowledge*. It is a work which every student of Sacred Literature and Ecclesiastic History should have in his library:

"PENTATEUCH, (from *pente*, and *teuchos*, an instrument or volume,) signifies the collection of the five instruments or books of Moses, which are Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

"Some modern writers, among whom is Gesenius, have asserted that Moses did not compose the Pentateuch, because the author always speaks in the third person; abridges his narration, like a writer who collected from ancient memoirs; sometimes interrupts the thread of his discourse; (for example, Gen. 4: 23,) and gives an account of the death of Moses at the end, &c. It is alleged, also, of the text of the Pentateuch, that there are some places that are defective; (for example, Exod. 12: 8.) Lastly, they think they observe certain strokes in the Pentateuch which can hardly agree with Moses, who was born and bred in Egypt; as what he says of the earthly paradise, of the rivers that watered it and ran through it; of the cities of Babylon, Erech, Resen, and Calneh; of the gold of Pison; of the bdellium, of the stone of Sohem, or onyx stone, which was to be found in that country. Add to these what he says concerning the ark of Noah, of its construction, of the place where it rested, of the wood wherewith it was built, of the bitumen of Babylon, &c. These particulars, observed with such curiosity, seem to them to prove that the author of the Pentateuch lived beyond the Euphrates.—They therefore would allow it no higher date than about the time of the Babylonian captivity; thus denying not only its divine inspiration, but even its authority. On these, and similar grounds, Dr. Cooper, of South Carolina, assails it, in his letter to Professor Silliman.

"But in answer to these objections, it is justly observed, that these books are, by the most ancient writers, ascribed to Moses, and it is confirmed by the authority of heathen writers themselves, that they are his writing; besides this, we have the unanimous testimony of the whole Jewish nation ever since Moses' time. Innumerable texts of the Pentateuch imply that it was written by him; the book of Joshua, and the other succeeding parts of Scripture, furnish the fullest corroboration, especially the positive testimony of our Lord. It is probable, however, that Ezra published a new edition of the books of Moses, in which he added those passages that Moses did not write. (See BIBLE; MOSES, BOOKS OF; INSPIRATION.) The reader will find this whole question discussed with ample learning and ability in the North American Review for April, 1826, and the Biblical Repository for October, 1832. Also, an admirable article in the American Baptist Magazine for 1832.

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"The legislator of the Jews, then, was the author of the Pentateuch, an immortal work, wherein he paints the marvels of his reign, with the majestic picture of the government and religion which he established! Who, before our modern infidels, ever ventured to obscuse this incontestable fact? Who ever sprang a doubt about this among the Hebrews? What greater reasons have there ever been to attribute to Mohammed his Alcoran, to Plato his Republic, to Zenophon his Anabasis, or to Herodotus his History? Rather let us say, What work in any age ever appeared more truly to bear the name of its real author? It is not an ordinary book, which, like many others, may be easily hazarded under a a fictitious name. It is a sacred book, which the Jews have always read with a veneration that remains after seventeen hundred years' exile, calamities, and reproach. In this book the Hebrews included all their science; it was their civil, political and sacred code; their only treasure, their calendar, their annals; the only title of their sovereigns and pontiffs; the alone rule of their polity and worship; by consequence it must be formed with their monarchy, and necessarily have the same epoch as their governmant and religion, &c. Moses speaks only truth, though infidels charge him with imposture. But what an impostor must he be who first spoke of the Divinity in a manner so sublime that no one since, during almost four thousand years, has been able to surpass him! What an impostor must he be whose writings breathe only virtue; whose style, equally simple, affecting and sublime, in spite of the rudeness of those first ages, openly displays an inspiration altogether divine! See Ainsworth and Kidder on the Pentateuch; Prideaux's Con., Vol. i. pp. 342, 345, 573, 575; Marsh's Authenticity of the Five Books of Moses considered; Warburton's Divine Legation; Dr. Graves' Lectures on the Pentateuch, and on the last Four Books in the Old Testament; Jenkins' Reasonableness of Christianity; Watson's Apology, let. 2 and 3; Faber's Horæ Mosaicæ, or a View of the Mosaical Records; Horne's Introduction; Warne's Critical do. to the Polyglott Bible; and Blunt on the Veracity of the Scriptures.—HEND. BUCK."

The Five Books of Moses constitute the oldest volume in the wide world. They were written fourteen hundred and fifty-one years before Christ was born. They were finished in the year of the world two thousand five hundred and fifty-three.

This period is based on the conceded fact that the Lord Jesus, the Christ, was born in December, in the year of the world four thousand and four. Adding to this our Anno Domini, 1862 years, the human family is now *five thousand eight hundred and sixty-six* years old.—From the close of this year, Anno Domini one thousand eight hundred sixty-two, there are only *one hundred and thirty-four years* to the close of the six days, or the six thousandth year of the present world. Then comes the millennium, or the one thousand years' triumph and

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repose of the kingdom of the Lord Messiah. At the close of the seven thousandth year of the present world, He that sits upon the Throne of the universe will, according to his promise, *create all things new*, or regenerate the heavens and the earth, in which new creation there shall never be a sigh, an agony, a sickness or a death felt or feared.

These are conclusions from large premises, and from the inspired contributors of the materials of all that we call a revelation from God, concerning the origin, progress, and termination of the Adamic family of families, and also of fallen and apostate spirits, who are now under sentence of eternal exile or banishment, confined in Tartarus to the judgment of the great day.

Then will be consummated that glorious promise made and recorded in these words:

"Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done: I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst, of the fountain of the water of life freely. He that overcometh, shall inherit all things, and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

"And there came to me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the Bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve Angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: on the east three gates, on the north three gates, on the south three gates, and on the west three gates.

"And the wall of the city had twelve foundations, and in them the names of the twelve Apostles of the Lamb. And he that talked with me had a reed to measure the city, and the gates thereof, and the wall thereof. And the city lyeth four square, and the length thereof is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length and the breadth and the height of it are equal. And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of the Angel.—And the building of the wall of it was of jasper, and the city was pure gold, like unto clear class. And the foundations of the wall of the city were garnished with all manner of precious stones. The first founda-

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tion was jasper, the second sapphire, the third a chalcedony, the fourth an emerald, the fifth sardonyx, the sixth sardius, the seventh Chrysolite, the eighth beryl, the ninth a topaz, the tenth a chysoprasus, the eleventh a jacinth, the twelfth an amethyst. And the twelve gates were twelve pearls, every several gate was of one pearl, and the street of the city was pure gold, as it were transparent glass.

"And I saw no temple therein: for the Lord God Almighty, and the Lamb, are the temple of it. And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."—Rev. xxi. 5–27.

There is no need of comment on these words. They cannot be made more definite, more perspicuous, more intelligible, more acceptable, or more beatifying than they are.

But we must, in order to enjoy these all supereminent, surpassing, transcendental glories and beatitudes, appropriate them and ponder upon them, though we never in this life can comprehend them; for it is written by Paul, who had a glimpse of them, "Eye has not seen, nor ear heard, nor has entered the heart of man, what God has prepared for those who love him. Or, to quote it from Isaiah, as Paul himself substantially did: From all antiquity—"from all eternity, men have not heard, nor perceived by the ear, neither has the eye seen, O God, besides thee, what thou hast prepared for him who waiteth for thee." Isa. 64: 4.

It is a joy, a blessedness, a glory, which shall never wane, never diminish; on the contrary, there will be an everlasting ascension from glory to glory, world without end. Who would not be an heir of God and glory everlasting!! A. C.

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Education.—What sculpture is to a block of marble, education is to a human soul; the philosopher, the saint, and the hero, the wise, the good, or the great man, very often lies hid and concealed in a plebeian, which a proper education might have disinterred, and have brought to light.—*Spectator.*

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It is no flattery to give a friend a due character, for commendation is as much the duty of a friend as reprehension.

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## SHORT SERMONS.

[II Pet. ii. 12-22,—[12] "But these, as natural brute beasts, born for capture and destruction, railing in things that they understand not, shall utterly perish in their own corruption, [13] and so receive the wages of unrighteousness.—Accounting *it* pleasure to revel in the day-time, spots and blemishes, reveling in their own deceits, while feasting with you, [14] having eyes full of an adulteress and ceasing not from sin, alluring unstable souls, having a heart exercised with covetous practices, children of a curse, [15] having forsaken the right way, they went astray, having followed the way of Balaam, the *son* of Bosor, who loved the wages of unrighteousness, [16] but had a reproof of his transgression; a dumb ass, having spoken with man's voice, restrained the madness of the prophet. [17] These are wells without water, clouds driven by a tempest; for whom the blackness of darkness forever hath been reserved. [18] For, speaking great swelling *words* of vanity, they allure in the lusts of the flesh, by lascivious ways, those who were really escaped from those who live in error; [19] promising them liberty, while they themselves are slaves of corruption; for by what any one hath been overcome, by that hath he also been enslaved. [20] For if, having escaped from the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are yet entangled again therein, and overcome, the last state is become worse with them than the first. [21] For it were better for them not to have known the way of righteousness, than, having known it, to turn back from the holy commandment delivered unto them. [22] But there hath happened unto them that of the true proverb: A dog that turned back to his own vomit; and, A sow that was washed, into the wallowing place of mire."*]

The Apostle seems, in this 12th verse, to labor for power of language to express his sense of the utter degradation of those whom, in the 10th verse, he has characterized as men "walking after the flesh in the lust of uncleanness, and despising government." Our translator, following the common version, renders *aloga zoa*, (αλογα ζωα) "*brute beasts*," but this does not bring out the full force of *aloga*, as designed by the apostle. Its true meaning is, *without reason*, *reasonless*. The contrast and difference between such and angels, are thus set forth in the strongest light. They fall even below the true order of *rational man*, and sink into that of *animals without reason*. Their conduct shows them to be destitute of the noble and godlike distinction of man, which is the power and faculty of *reason*, and degrades them to the sphere of *brutes*. The passage is a beautiful illustration of the manner in which the Scriptures, frequently in a merely incidental way, decide some of the most mooted questions of human philosophy. The difference between a *man* and a *beast* is still unset-

* Our readers will remember that we quote, as our text, in these short sermons, from the Preliminary Version published by the Am. Bible Union.

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tled in the schools of philosophy. It is yet a doctrine with some that the *one* is only a higher development of the *other*—a monkey without the tail;—and there are not a few, even, among the students and commentators of the Bible, who, seeing the evidences of a certain *kind* of intelligence in many animals, claim for them the true and only essential distinctive attribute of man, viz., *reason.* But Peter declares them to be *aloga, without reason,—aloga zoa phusica, natural animals without reason.* The word *phusis* (φυσις) *nature*, is, in the style of Scripture, philosophically distinguished from *pneuma*, (πνευμα) *spirit.* The one has reference to the *sensuous* universe, and its impressions of pleasure and pain—the other to the rational and unseen. The one is common to all animals, man, as such, with the rest, —the other is peculiar to *man*, among the mundane creations, and allies him to a spiritual universe—fills him with ideas and aspirations of the unseen and eternal—and lifts him up into the celestial spheres of contemplation and worship, where he may feel after and find his Creator. The *senses* are the organ of the *phusis*; the spirit is the medium of the *pneuma.* The *one* is conversant with the things of sense, the *other* with the things of the spirit;—the *one* learns by *observation* and *experiment*, the other by *revelation*;—the motives of the *one* are *prudential*, of the other, *moral* and *religious*;—the *one* makes the *natural man, psuchikos anthropos*, which receiveth not the things of the Spirit of God, neither can he know them—the other makes the *spiritual* man, *pneumatikos*, who discerneth all things. (1st Cor. 2: 14, 15.)

Without the perpetual sovereignty and control of the Spirit, acting upon and through reason, man becomes as a mere *natural animal without reason*; or, as Jude expressses it, *earthly, sensual, devilish,—mockers, who walk after their own ungodly lusts, separating themselves, sensual. Having not the Spirit*, he loses all sight of his high destiny, as an immcrtal being; and as a mere animal, *born for capture and destruction*, he consults only the light of his senses, and, through this limitation of his powers to know, goes on, ignorant of the spiritual and unseen, in the blind indulgence of his animal appetites and desires, till he shall *utterly perish in his own destruction.* This is the sad end of spiritual blindness—the fatal goal of a life of sensual iniquity—the promptly paid and speedily received wages of unrighteousness.

The abandonment of reason, and the rejection of its higher guidance under the teachings of revelation, lead to all that brutalizes our souls. The most sacred rights of our humanity are desecrated in the places of feasting, and in the open light of day; passion usurps the throne of justice, and in an absorbing selfishness, *reveling in their*

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*deceivings*, the votaries of pleasure stop not at any crime that may bring indulgence to their unbridled desires; for when reason and revelation are discarded, what shall chasten the eye of lust, or control the heart exercised in covetous practices! Children of cursing, "they are *spots* in themselves, and *disgraces*, which provoke others to blame the church." They stand in the love feasts of the saints, *sporting themselves*, in indulgence and mockings, and marring the beauty of holiness by the sin of revelry.

The fiery spirit of Peter bursts forth in burning invective against the false professors who corrupt the church, and this whole passage is but an expression of his righteous indignation at the spectacle which their foul behavior presented to the world. Never was a darker or a truer picture drawn of the miserable and mean life of the deceiving hypocrite, who glides with serpent treachery into the peaceful walks of the people of God, only to fasten his basilisk eye upon unstable souls, and lure them to ruin. Their hissing breath and their gloating eye are alike charged with corruption. Their souls are set upon the wages of unrighteousness, and purity itself is but the sweeter prey to their lusts. It is a crime so monstrous that the voice of God thunders against it even through the dumb ass of the prophet; for the apostle would have us to know that he who forsakes the right road, and turns aside to follow the lower leadings of his sensuous appetites, is in the way of Balaam, the son of Bosor. His heart is set upon the *wages of unrighteousness*, no matter in what form they may be offered to allure him, and there is for him in reserve nothing but the *blackness of darkness forever*. The sin of Balaam was a deliberate one, and with full knowledge of the Divine disapprobation. It was peculiar, too, but yet springing from a great general principle, which the apostle recognizes in these very different *forms* of sinning, which he is here reproving. The guilt, therefore, is the same, and the folly and madness equally worthy to provoke reproof, even from the very beasts, which can plead, as did Balaam's ass, greater fidelity in the discharge of their duties, within their spheres of knowledge and ability, than is exhibited in the conduct of their master, man.—What is the depth of our degradation, the enormity of our guilt, when even a "dumb ass" can justly reprove us!

We should not overlook that the apostle not only describes the character of these false teachers, but details to us their very methods of deception. Pretenders and impostors, they are wells without water, having the show and promise of truth, to tempt the thirsty traveler to turn aside and draw, but returning him only empty buckets of disappointment and despair. Full of wiles in their deceits, they are as tempest-driven clouds, without fixedness or permanence, and shift-

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ing with every wind of doctrine that may promise the greater reward to their unrighteousness. Still they are arrogant through it all, and speak with great swelling words; but they are words of vanity, empty of any good,—fair to the ear, but false to the heart—alluring, not those, perhaps, who are rooted and grounded in the faith, but such as had for a *little time only* escaped from those who live in error. The victims of their false and delusive teachings are those who have scarcely escaped from their snares till they are again lured back into their meshes. And such is ever the danger of a new convert from any error. His former companions make especial efforts to regain him, and in his weakness and childlike helplessness he becomes an easy victim to the great swelling words of the artful impostors who beset him. How powerfully does this fact appeal to the strong in the faith, to look watchfully after the souls of such, and guard them against these subtle wiles of the adversary! We must not forget that even in the strongest, the spiritual has still to war with the carnal—the law of the mind with the law in the members—and that it is only through the greatest vigilance that *they* are not overcome. But how much greater is this peril in him in whom the lusts of our most polluted flesh have been only for a little while subdued! They start again into eagerness and energy upon the slightest lure, and carry the scarcely escaped subject back into the fascinations and perils of sin.

Neither are these false teachers wanting in promises. They promise their victims *liberty;* not, indeed, the liberty of the gospel, but licentious liberty; as Bengel hath it, "So as neither to be afraid of the devil, nor to loathe the flesh." This is the ever-repeated lure of the false teacher, not only then, but since, and to-day. The fear of hell is ridiculed as only "the hangman's whip, to *haud* the wretch in order"—the belief in the personal character and seductive influence of Satan treated as a myth, or resolved by philosophy into metaphor—and the habit of restraint upon the desires of the flesh ridiculed as an unreasonable and superstitious perversion of the law of our being, which teaches that every natural impulse is a rule unto itself, and in its longing furnishes legal warrant for its indulgence. With them, nature, *the phusis*, is the great teacher; her impulses are light, and her desires are law. Revelation is the tyranny of priestcraft, and her restraints but artfully contrived manacles, to fetter our natural freedom. Their rallying cry is, "Let us break their bands asunder, and cast away their cords from us." But "He that sitteth in the heavens shall laugh; the Lord shall have them in derision. He shall speak unto them in his wrath, and vex them in his sore displeasure;" for their words are vanity, and their promises lies. Themselves overcome by the law of sin and death working in their members, they



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know not, that whilst they promise liberty to others, they are themselves the veriest slaves of corruption; "for he by whom any one has permitted himself to be overcome, and has yielded himself vanquished, by him also is he held in bondage."

It is worse than vain that we have, for a little while, escaped from the pollutions of the world, through the knowledge of the Lord and Savior Jesus Christ, if soon again we suffer ourselves to become entangled therein, and again overcome. Better had it been never to have known the way of righteousness, than when we have known it, to turn back from the holy commandment delivered unto us, to tread again the tangled mazes of sin and corruption. "The last state is become worse with them than the first."

The Apostle closes this exhaustive expression of his disgust for the character of the false teachers, and that of those who are lured by them back from the *Spirit* to *nature*—from purity to pollution—by quoting a true proverb in part from Solomon: "The dog *is* turned to his own vomit again; and the washed sow to her wallowing in the mire." He quotes several proverbs from the same author in his first epistle, and they seem to be well suited to the energy and point of his soul and disposition. His feelings naturally strong and impulsive, he appears to be moved almost to rage while he contemplates the low and groveling life of such as had not only turned back to the beggarly elements of the world themselves, but who were devoting their lives to the ignoble and base work of seducing others back again into the pollutions from which they had only for a little while escaped. What can be more loathesome than the objects to which such are compared in this closing parable! Yet such do the false teachers seem to the Holy Spirit, through whose inspiration the apostle speaks. We may conclude in the language of one of the greatest expounders of the Sacred Oracles, "Who would not loathe the *vomit* of sin?" W. K. P.

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SADNESS.—There is a mysterious feeling that frequently passes like a cloud over the spirits. It comes upon the soul in the busy bustle of life, in the social circle, in the calm and silent retreats of solitude. Its powers are alike supreme over the weak and the iron-hearted. At one time it is caused by the flitting of a single thought across the mind; again, a sound will come booming across the ocean of memory, gloomy and solemn as the death-knell, overshadowing all the bright hopes and sunny feelings of the heart. Who can describe, and yet who has not felt its bewildering influence? Still, it is a delicious sorrow; and like a cloud dimming the sunshine of the river, although causing a momentary shade of gloom, it enhances the beauty of returning brightness.

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## OHIO MISSIONARY CONVENTION.

We had the pleasure of attending the annual Missionary Convention of the Disciples, at Wooster, Ohio, in May last. Having been present, ten years ago, at the inauguration of this movement, and being familiar with the struggles and trials of the first four years of its existence, we were much gratified to learn of its increasing efficiency and prosperity. The meeting of the present year is said to have been the largest yet held, and to have had a more extended representation from the different portions of the State, than ever before. The business sessions, under the wise Presidency of Bro. R. M. BISHOP, were all delightfully harmonious; the devotional meetings, solemn and joyful; and the addresses which, twice a day, relieved the tedium of business, were eminently practical in aim and catholic in spirit.—

The receipts of the year were over $4000, and the expenditures about equal to the receipts. We do not distinctly remember the number of conversions reported, but it was large. The address of Dr. J. P. Robison, furnishing a history of this Society, ought to be carefully written out, somewhat enlarged in its statistical details, and published for general distribution. It would do much good, not only in Ohio, but in many other States.

Much of the present efficiency of the Society we feel assured is due to Bro. R. R. SLOAN, the Corresponding Secretary. He is indefatigable, systematic, and carries with him everywhere a meek and quiet spirit. It is no disparagement to others to say that he is one of the best *workers*—among the most correct in his businsss habits of our public brethren in Ohio.

It is needless to say to those who know our excellent Bro. CONSTANT LAKE, or the character of the people of Wooster, that the wants of all were carefully met, and as cheerful a hospitality exercised as could be desired. The kindness—not only of the brethren—but of the members of other churches, and of outsiders, too, will not soon be forgotten.

We were pleased to see many young preachers, of rising power and fame—among whom we counted several Bethany graduates. But we wanted to see ten times as many, to whose growing energy, knowledge and devotion, the cause could, under God, be committed for advocacy for another generation.

We were led into some very serious and anxious reflections, by the statements made at the meetings, of the number of *feeble churches* in the State. Much of the missionary effort is necessarily limited to the territory occupied by "weak churches."

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The absence of efficient organization in the churches, the almost utter destitution of pastoral care and labor, and the paucity of efficient evangelists—these are standing lamentations. The desolation that reigns over many fields once fair and fruitful, admonishes the managers of the Society to "hold fast what they have," and fortify as they go. We apprehend that this state of things is not peculiar to Ohio. We feel that much of the rejoicing that we have over new conquests will be succeeded by sad and even doleful utterances of discouragement and despair, if more regard is not had to the care of the churches. It is a great work to turn sinners to the Lord. It is a greater work to educate the converts in the piety and humanity of the religion of Jesus. Family Culture—Sunday School Instruction—Prayer Meetings—Public Teaching—the development and training of the latent gifts and energies of the churches—and the education of young men for the ministry of the word: these are items, to us, just now, of more than ordinary moment; and we commend them to the prayerful attention of the brotherhood. I. E.

## AMERICAN BIBLE UNION.

The Bible Union Quarterly for February and May, 1862, presents us with very interesting matter, in connection with the work of revision. We subjoin a statement with respect to the progress of this work, furnished by Dr. Conant, one of the members of the Final Committee. It but alludes incidentally to the financial wants of the Union, but these are more fully set forth in a "Communication from the Treasury Department," made by Brethren Eleazar Parmly, Treasurer, and C. A. Buckbee, Assistant Treasurer. We would be pleased to present this document also, but have not room for it. We commend, however, to the many liberal friends of this enterprise, the following emphatic sentences, in which we have the gist of the whole article. They say: "*We must have aid, prompt and liberal.* Without it we shall be in perplexity." Such a statement, from such officers, is of itself enough to excite the generous assistance of the many thousands who already know and fully understand the history and purposes of this enterprise. W. K. P.

### "STATEMENT BY DR. CONANT.

The work on the revision of the New Testament has been prosecuted at these Rooms without interruption. The four Gospels and the Acts of the Apostles will be ready for distribution, so far as depends on my labors, before the next anniversary in October.

"But, owing to the financial embarrassments of the country, and

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the consequent reduction in the receipts of the Union, it has been impossible to secure, in the past year, all the aid that was anticipated from other members of the Final Committee of revision. Still, it is believed that the revision of the above mentioned books, with the authority of the Final Committee, will be ready for distribution at the next anniversary, if the necessary means are promptly furnished.

"Nearly the whole of the Epistle to the Galatians has been revised by another member of the Final Committee, Dr. Hackett, of Newton Theological Institution, with the well known ability of this distinguished scholar, and is now in type, ready to be printed. The work contains the Greek text, King James' version, and the revised version, in parallel columns; and to these are subjoined copious critical and philological notes, showing the grounds of the changes made in the revised version, and presenting in themselves a treasury of sacred learning. Those who are familiar with Dr. Hackett's scholarship need not be assured that he has left little to be done by the other members of the committee, in preparing his revised version for circulation.

"In the Old Testament, the Book of Proverbs, revised by the present writer, is in type as far as the twenty-seventh chapter (only four chapters remaining), and is ready to be printed. The work is in two parts, on the same plan as the work on the Book of Job, already issued by the Union; the first part containing the Hebrew text, the common version, and the revised version, in parallel columns, with full critical and philological notes for the use of scholars, giving the grounds for the revised version of this difficult and interesting book; the second part containing the revised version, with explanatory notes for the English reader. The revised version, in large and small duodecimo, is also in type, and is ready to be printed, either by itself, or with the Hebrew text on the opposite page.

"The expensive process of putting this work in type was necessarily suspended for the time, as was also the case with Dr. Hackett's work on Galatians, in consequence of the diminished receipts of the Union; and both works so nearly completed, are now lying useless in type, for want of the means to make them available to the Union.

"As an important aid in the revision of the Psalms, on which much labor has already been expended, an Arabic translation of that Book, of great antiquity and value, has been edited for the Union by another member of the Final Committee, Dr. Rodiger, now of the Royal University of Berlin, from ancient manuscripts found within a few years past in different libraries on the Continent of Europe and in England.

"This work, which ought now to be in the hands of the reviser of



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the Old Testament, was already completed and ready for the press, when the political and financial disturbances of the country commenced, and made it necessary to defer the printing to a more favorable time.

"The revised version of Genesis, and that of most of the Minor Prophets, are in preparation for the press by the reviser of the Old Testament; and the Book of Joshua is in process of revision, by Dr. G. R. Bliss, of the University at Lewisburg, who has been associated with him for the joint revision of the historical books succeeding the Pentateuch.

"The revision of the New Testament has been prosecuted as rapidly as the nature of the work, and the hindrances peculiar to such an undertaking, have permitted. A large and valuable library has been accumulated, with great labor and expense, for this specific purpose. But, when I removed to the city for the more convenient prosecution of the work, near the close of the year 1858, the greater part of the necessary critical apparatus for the revision of the New Testament was still wanting, and much of it was not to be found in other libraries, and could not be obtained through the usual channels of trade. By a favoring Providence, early in the year 1859, two large libraries of rare and valuable books in sacred learning were exposed for sale in Europe, and from these were obtained nearly all that was still required of the critical apparatus necessary for the most thorough prosecution of this work.

"It will be seen from the above statement, that every necessary preparation has been made for the successful and rapid prosecution of the work; and that nothing is now wanting but the pecuniary means to secure the full employment of the Final Committee, and the publication of their revisions. "T. J. CONANT.

"BIBLE REVISION ROOMS, May, 1862."

## LETTER FROM BRO. THOMAS BUTLER.

CUYAHOGA FALLS, SUMMIT CO., OHIO, June 14, 1862.

BELOVED BRO. CAMPBELL:—As I have just returned from England, I conceive that you will be pleased to hear from me concerning places which you visited 15 years ago, and brethren among whom you sojourned so pleasantly in Britain. Within 13 days I stepped from New York to Liverpool, per steamer "City of Washington." I enjoyed my first meal of the second series with Brother and Sister Tickle; both well, and interested in yourself personally and the church generally. At my home in Shrewsbury, where I arrived the same evening, I found all well, and similarly interested.

The places which delighted you in Shrewsbury have not suffered much by the passage of time; although many of your friends have no longer a habitation among the living.

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In Birmingham I found Brethren King and Greenwell, who, as all Christians should be, were anxious for the unity and prosperity of our brethren amidst the manifold temptations to anarchy and division which beset the church in these perilous times. These brethren are doing a great work in Birmingham and surrounding places. I found many who remember with much pleasure your visit and discourses to the churches.

I had designed visiting Nottingham during my stay in England, and had received a letter of invitation from Bro. Wallis to do so, but while at Birmingham my health would not permit me to travel fnrther from home. I visited the church in Wrexham twice. Our brethren have a very commodious house, and are progressing. Bro. Bayley, the Elder, and many others, inquired affectionately regarding you. I many times sauntered along the Chester road, which, coupled with the parting from many brethren and sisters, gave you a happy estimate of its beauty. I also visited Coxelane, 5 miles from Wrexham, where I found many old friends, who cherished their brief acquaintance with Alexander Campbell. The house in which our brethren have assembled for more than 100 years, (Bro. John Davies, of Nottingham, was born there 70 years ago) was, on the occasion of my visit, to afford for the last time a temple for the people of God. My father frequently visited here 40 or 45 years ago. I visited Chester on Lord's day, May 4th, in company with Bro. John Davies, and returned to Mollington for the evening meeting. The church in Chester is very peaceable and happy, though not rapidly progressing. You will recollect the peculiarly antiquated character of Chester—its redstone wall raised by the Romans around the city in Britain's darkest age, and the countless relics, in perfect preservation, "of ancient times."

I spent several days at Mollington with Bro. Davies, whose hospitable mansion you doubtless appreciated after your long ocean voyage. Bro Davies, although 70 years old, is remarkably fresh and vigorous, and still continues his appointments at Chester and Mollington every Lord's day, and at Coxelane once a month.

I visited Manchester and London, but as other engagements recalled me ere the Lord's day arrived, I did not renew my acquaintance with the brethren in those places. In Birkenhead I visited Sister Samuel Davies, familiarly known at Bethany as Sister Sarah Whalley. She is well, and inquired anxiously concerning you, Sister Campbell and family. She desired to be remembered very affectionately. I also saw Bro. Wm. Whalley, who was your "*host*" during your visit to Ellesmere.

My last Lord's day (May 11th, 1862,) was spent by appointment in Liverpool, where I found the church greatly improved since my visit three years previously. This church, from present prospects, will now grow steadily.

Before leaving America I had collectad about 20 photographs of our brethren known to the churches in England. Among these was one of yourself, which Bro. Johnston, a photographer in Birmingham, was pleased to copy for the patronage of the brethren. I have no doubt that the brethren there, as they were here, will be gratified to obtain a photograph of a brother so generally known and esteemed for pre-eminent usefulness and worth. Many brethren and sisters narrated to me the details of their acquaintance with you, and pleasantly cherish it as an epoch in their lives. They were very anxious to ascertain whether or not they were to see you again in Britain.

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I was gratified to find the churches everywhere in a condition so healthy and prosperous, while so much of spiritual miasma and disease had for some time arrested the victorious march and triumphs of the truth in localities peculiarly unfortunate in their proximity to the war. I was gratified in discerning the steadfastness and vigor manifested by our Elders and Evangelists in their adherance to the ancient order of the church, and in rebutting such human theories and observances as might appear among the professed disciples of Christ; —though, from the manner, if not the matter of some, I apprehended the danger of an extremity equally deleterious to their present and future welfare.— Still, the stewards of the vineyard are required, under penalty of condemnation, to watch and guard the souls of the church, as they who must give account to their Lord.

I did not meet with Bro. Earle, during my stay in England, whom I met at Bethany during the summer of 1859. He had visited many of the churches, which highly commend him for his usefulness.

There are many improvements remarkable in the religious world of England. The oppressing spirit of the Episcopalian Hierarchy is fast declining, not so much by reason of its growing righteousness and charity, as per force of advancing nonconformity. The power—so long under sanction of law—exercised upon dissenters, without mercy and with much "lording over God's heritage," is being gradually yet irretrievably wrested from them. Laws of religious monopoly are being agitated for repeal, and customs of social distinctions are even now virtually annulled. Freedom is ascending in the horizon of Britain.

I left Liverpool on Wednesday, May 14th, and Queenstown, Ireland, on the 15th, in the steamer Kangaroo. Through storm and calm, and through large fields of ice, I finally reached New York on the 29th of the same month. My health, for the benefit of which I had gone to England, is now considerably improved, and I trust that I shall be spared many years to continue a citizen of Christ's kingdom in this part of the world. I would kindly be remembered to Sister Campbell, and to your family. With every desire for the continuation of your health and consistent activity, I am, with Christian regard and consideration, Your brother in Christ, THOMAS BUTLER.

## BETHANY COLLEGE.

### CIRCULAR.

We take pleasure in announcing to the Public, that the regular course of instruction in Bethany College, for the 22nd Session, will commence, as usual, on the first Monday of October, 1862. The Faculty, for the present, will consist of A. Campbell, Pres't., W. K. Pendleton, C. L. Loos and P. W. Mosblech, with tried and competent Tutors. During the past session, under these experienced and competent instructors, the full course of the College was conducted with great success and satisfaction, and we feel warranted in giving the fullest assurance that the amplest assistance and facilities in every department, will be furnished to the student, to push him forward in the studdies necessary to graduation.

The whole of the magnificent College Edifice, except the great Hall, is now under roof and inclosed. The amplest accommodations are pro-

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vided for Class Rooms, Society Halls, Museums, Libraries, &c., and but few Colleges in our country can offer greater inducements and aids of apparatus and cabinets, than are offered at Bethany.

We have enjoyed, throughout the sad and distressing agitations and perils of the country, the fullest exemption from disturbance or annoyance of any kind, and the prospect for the future presents no fear of any interruption to our present peace and social harmony. No location can promise circumstances more favorable for all the ends and aims of a Literary Institution, than at present favor the fortunes of Bethany College. Easy of access, healthy, and free from civil and military strife, as this Institution now is, the student can here give his head and heart to the labors and delights of Literature and Science, without distraction, and with every advantage and aid which he can need The students who have been with us, are full of hope and good will for the future, and our correspondence from abroad warrants us in expecting a goodly number of matriculates for 1862–3.

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|---|---|
| CHARGES.—Per Session of Nine Months—for Boarding | $110.00 |
| " " " Tuition, | 50.00 |
| For each new Student, Matriculation Fee, | 10.00 |

Washing and Lights Extra.

The charge for boarding, as stated above, is the charge at the regular Boarding Houses; but students who may wish to economize in this item of expense, can procure, on very reasonable terms, furnished rooms, and make arrangements for their meals that will greatly reduce the cost. It will be optional with each one to adopt his own course in this matter.

We greatly desire to maintain and extend the usefulness of Bethany College, and earnestly solicit the continued co-operation and sympathy of our friends. The times are such as to excite the true lovers of order and religion to renewed energy and zeal, and we trust that we will not be disappointed in our expectations of finding many such, ready and willing to hold up the cause of education in Bethany College.

Further information will, upon inquiry, be cheerfully given by Prof. C. L. Loos, Sec'y., or any other member of the Faculty.

A. CAMPBELL, Pres't.

## QUERIES ON DISCIPLINE.

QUE. 1st. "Has an Evangelist membership in any particular congregation in the kingdom of Christ?"

ANS. Certainly. His membership must precede his appointment, and remains with the congregation of which he was a member when appointed to be an Evangelist, till regularly transferred, by letter of dismission, to some other church.

QUE. 2d. "What is the proper body to try an Evangelist?"

ANS. The congregation in which he holds his membership, so far as his connection with the church is concerned. But any congregation in which he proposes to labor as an Evangelist, can sit in judgment upon his acceptability and fitness, *as such*, so far as they are concerned.—Should his deportment be such as to deserve, in their judgment, exclusion from the church, they can declare *non-fellowship with him for themselves*, and report his conduct to the church in which he holds his membership, for their action in *excluding him from the church.*

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QUE. 3d. "Have the Elders of a congregation a right to cut off a member without first having a specific accusation, and then citing the accused to appear and answer said charge, with the privilege of offering rebutting evidence to prove his innocence?"

ANS. Certainly not. There should be specific charges, and a fair and full opportunity for vindicating one's self from the accusation.

QUE. 4th. "What must be a sufficient charge in order to cut off an Evangelist?"

ANS. This question is too general for a specific reply. The *sufficiency* of the charge must be left to the judgment of the tribunal before which the Evangelist is accused, and the standard by which they must be governed is the Scriptures, in each and every case. It is proper to remember this distinction, however:—A man may be rejected as an Evangelist, who might yet be worthy of membership, as a private disciple.

W. K. P.

## A FRAGMENT.

There is a land of which we are told,
Where youth is immortal, where none grow old,
Where the pinions of Hope never languish or tire,
Where the soul mounts the eyrie of its desire,
Where the faintest visions of Love and Bliss
Are too bright to be thought of in worlds like this:
There joy is ecstatic, perennial, and pure,
With no grief to annoy and no sin to allure;
There the holiest earthly friendships meet;
There friends re-unite in communion complete;
There the soul in endless beatitude dwells,
And lips never whisper to lips Farewells.

B.

## YEARLY MEETINGS IN NORTH-EASTERN OHIO, FOR THE YEAR 1862.

| | | | |
|---|---|---|---|
| Painesville, Lake county, | 5th | Lord's day | in June. |
| Marlboro', Stark county, | 2nd | " | August. |
| Hopedale, Harrison county, | 3d | " | " |
| Clinton Station, Wayne & Holmes, | 3d | " | " |
| Hanover, Columbiana county, | 4th | " | " |
| Canfield, Mahoning and Trumbull, | 5th | " | " |
| Bedford, Cuyahoga county, | 1st | " | September. |
| Ghent, Medina and Summit, | 2nd | " | " |

New London, (near Rochester Station) Lorain co., 3d Lord's day in Sept.

All these meetings commence regularly on Friday, 2 o'clock P. M., preceding the Lord's day mentioned, and close on Monday after it.

COLLAMER, OHIO, May 24th, 1862. A. S. HAYDEN.

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## THE GEM.

"This is a little semi-monthly; and a beautiful *gem* for children it is. It is well received, and it is worthy of five-fold the patronage it is receiving. Children often appreciate a little paper for themselves more than their parents do larger ones. Brethren do not feel disposed to take a religious journal outside the church for themselves; but they are often very careless about the kind of papers which fall into the hands of children. The brethren should give the GEM to their children. Price—One copy, one year 30 cents; four copies, $1; ten copies, $2; twenty-five copies, $4—or post paid $5; fifty copies, $7—post paid $9; one hundred copies $12—post paid $16. Philadelphia, Pa., conducted by James Challen and Son."

## PROGRESS OF REFORM.

KANSAS.—Bro. J. T. Cox, Ollunnoa, May 17th, '62, writes: "Our worthy Brethren G. W. Hutchinson and J. Bauseman have just closed a protracted effort here, Which has resulted in some 40 confessions and baptisms, and the organization of a church, after the apostolic order, of 53 members;—Dr. Tucker and J. T. Cox, Elders, and James Harris and George Stump, Deacons. L. M. Harris, Clerk. Pray the Lord to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy."

MISSOURI.—Bro. T. N. Gaines, Howard co., June 12, '62, writes "Bro. Willmot closed a meeting in Fayette, recently, with 30 additions; Mt. Pleasant, 5; Mt. Gilead, 5."

## OBITUARY NOTICES.

DIED, In Murreesboro', Tenn., Dec. 14, 1861, Mrs. CECILIA M. SMITH, in the 72d year of her age.

As one of the tried and faithful followers of Jesus, Sister S. deserves an affectionate tribute in the obituary column of the Harbinger. Her maiden name was MORTON. She was born in Prince Edward county, Va., May 5th, 1790; was married to Joseph Morton, April 5th, 1805, and removed with him the same year to Rutherford co., Tenn., when Nashville was a fort, and the surrounding country was in its primitive state. After the death of her first husband, she was baptized by Elder Dobbs, in 1823, and joined the Primitive Baptist Church. In 1830, under the preaching of P. S. FALL, she, with her second husband, (Capt. WM. SMITH,) accepted the principles of the Reformation, of which she continued to be a zealous advocate until her death. She was largely instrumental in the erection of the large and handsome church edifice of the Disciples in Murfreesboro'. Her house was ever a cheerful home for the evangelist, and her purse was ever open to supply his wants. Her zeal in the cause of her Master seemed to increase as difficulties and troubles augmented—her remarkable energy of character being largely consecrated to the furtherance of the work of Lord. She was a regular subscriber to and reader of the Harbinger, until her eyesight failed; and then it became the regular duty of her daughter-in-law to read to her the contents of every number, as it arrived. It was her desire that her departure should be recorded on its pages, that her numerous friends might know that she rejoiced in her Savior to the last, and departed in peace, in full hope of the just.

During a brief visit to Murfreesboro', in 1860, we enjoyed the hospitalities of this devoted mother in Israel, and formed a very pleasant acquaintance with the family of her son, Dr. T. S. Smith, now of Lexington, Mo. We hope,

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through grace, to renew in heaven the sacred friendships of earth. The memory of every departed saint is a tender voice to the living—calling them from carnal excitements to a life of holiness—from a world of strife and toil to a heaven of peace and rest.

The church in Fayette, Howard co., Mo. has recently met with a loss which will not soon be repaired. Our dear Brother FRANK. E. WILLIAMS is no more; he departed this life on the 29th of May last. For several days before he died, his mind was wandering; but before this took place, he conversed freely and joyfully of his departure, waiting patiently the Lord's will. During his illness he wrote several very interesting letters upon the subject of death, the Christian's hope, &c., to an old friend, Capt. Swinney, who also had given up all hopes of life, and, like Bro. Williams, was waiting till his change should come.

When I say he lived and died a Christian, I have said enough; no specifications of benevolent, charitable and philanthropic acts would be half such a eulogy, and we make reference only to a few, as showing the direction in which his Christian heart carried him. The church and the cause of the Lord stood foremost, and received his cordial support. Besides aiding in building up Bethany College, he took a deep interest in the institutions nearer home, whether conducted by our faith or not. To the Methodist colleges in Fayette, he is a large contributor. His motto was, "carry the work forward," whether the cause of Christ or the cause of education. But to enumerate his labors of love and work of faith would make this obituary notice too long for the Harbinger. His large acquaintance esteem him a pattern for them as a Christian gentleman, and so do his brethren.

He leaves behind him the wife of his youth, and seven children, the youngest nearly grown, to mourn the loss of so good a husband and father. He has left us the example of living the Christian, and so dying one. Bro. Williams was born in Campbell co., Va., Oct. 2, 1801—had been a member of the Christian church in Fayette for about 27 years—was immersed by Elder F. R. Palmer.

T. N. GAINES.

Died, on Tuesday evening, March 18th, 1862, in the 60th year of his age, Elder JAMES BUCHANAN, at his residence, near Millersburg, Ohio.

Bro. Buchanan was for thirty years a member of the church of Christ, and for about twenty-five years, a prompt, earnest, and faithful Elder of Monroe congregation, Holmes co., O, He lived beloved, and died lamented by an extensive circle of friends and relatives.

He was one "whom to know was to love." The elements that constitute Christian character were exhibited in his whole life, and were admirably exemplified in a daily walk and conversation. Elder B. was intelligent yet unassuming, zealous but not enthusiastic, gentle, yet firm.

"He has gone to the mansions of rest,
From a region of sorrow and pain;
To the glorious land of the blest,
Where he never can suffer again:
The pangs of affliction are o'er,
The cloud on his pathway will darken no more.

He has gone like the life-waking sun,
Descending the radiant sky,
Ere the stars have their shining begun,
And are hid by the day beams on high;
The night could not rest on the wings of his soul,
Nor the shadows of earth their uprising control.

He walks in the smiles of his God,
And looks o'er the realms of the sky,
Where mortality's foot never trod—
Unseen by mortality's eye;
Where calm, by green pastures and dwellings of gold,
The waters of life all their splendor unfold."

H. W.

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THE

# MILLENNIAL HARBINGER.

FIFTH SERIES.

VOL. V.] BETHANY, VA., *AUGUST*, 1862. [No. VIII.

## BACCLAUREATE ADDRESS.

The last scene of the last act of the drama of collegiate education is a Baccalaureate address. And our last lesson is the interpretation of the word Baccalaureate, in its collegiate acceptation. It is, indeed, in its tap-root, neither more nor less than a bachelor; not an old bachelor nor a young bachelor, but simply a bachelor. Not one in quest of a maid, old or young; but one who has so courted literature, science and art, as to have fallen in love with them; and who is intent on mastering literature, science and the arts, useful and ornamental—with full purpose of making himself more useful to himself, to his cotemporaries, and to his and their posterity in succeeding generations.

But what is *science*, and what is *art*, in their current acceptation and value in this our day and generation? These are questions more easily propounded than answered in their broad area and significance. The mere definition of a word is not always the development of its significance, or of the realities which it represents. Science and knowledge are but two representatives of the same idea. Science is knowledge, and knowledge is science. Some virtuosos, however, say that science is classified knowledge. This may be its acceptation in certain schools. We have private and local definitions of words; but if we speak of the most general currency or value of words, we must appeal to that currency and abide the issue. Science, then, is the classified knowledge of things, according to their genera



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and species; not the mere knowledge of individualities, accidents, or predicaments of any sort.

The era of four sciences, of seven sciences, has passed away. We have enlarged, if not enriched, our vocabularies by almost innumerable sciences and arts. Classified knowledge on any subject is as much a science as any other science in the world.

But, young gentlemen; there is one science of paramount value to you, individually and socially. The author of this science is, too, the greatest authority in the universe. In the architecture of the universe, we have a revelation of wisdom, power and goodness—on which sages and philosophers of gigantic stature have been speculating, meditating and experimenting for thousands of years; and yet they have not mastered the preface to the first volume of the creation drama.

"The earth," we are told, "was, for a time, desolate and waste; darkness also was upon the face of the deep, and the Spirit of God agitated the surface of the waters." Gen. 1, 2, Boothroyd's version.* How long this our planet was void of its present tenantries, or how long this mighty wind moved upon the surface of the waters, we are not informed by Moses, or by any other inspired authority. Still, it was on the part of Moses obligatory, as the amanuensis of the Holy Spirit, by which he spake, or through which he received the records

*"The Spirit or wind of God," "the mountains of God," "the cedars of of God," &c. The ancient Hebrews were wont to affix the term *God* to certain words, indicative of what we call the superlative degree, by adding it to any object of superlative grandeur. Hence the mountains of God were lofty mountains; the cedars of God were lofty cedars. Hence the spirit or wind of God indicated a mighty wind, which moved upon the face or surface of the waters, and, as a consequence, the dry land appeared. This wind antedates the creation of our present earth. "The earth was without form, and void" of any of the creatures that now inhabit it, some of whose remains are from generation to generation being discovered in various latitudes. Hence the perplexing problems propounded by certain geologists—especially by unbelieving geologists—can with all propriety be referred back to them with this response: —that Moses states most definitely an antecedent condition of our planet in these words: "*The earth was without form, and void*" of all its present tenantries, and "a mighty wind moved upon the surface of the waters." How long this state of things continued before the creation of any living creature, no man can affirm or deny. But had there been a thousand years between any two days of the creation drama, not a single living thing, animal or vegetable, could have suffered! There cannot, therefore, be found one historic, scientific or rational argument against the Mosaic narrative of the creation drama, by the most ingenious skeptic or caviler now living. We can truthfully affirm that we have never, in our recollection, seen or heard one such. The antecedents of the present material universe are no where written before Moses.

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of the creation drama, to state every fact of the creation drama, and every act of the Creator, so far as made known to him, either by plenary inspiration, or from the Divine records, whether oral or written, transmitted to him by Noah, Shem, Ham, or Japheth.

There being neither the materials, nor the science or art of writing in the antedeluvian world, oral tradition was the only means of transferring information from generation to generation down to Moses; who was learned in all the literature and science of Egypt, the most learned and educated nation in the then living world. But yet there was a still more reliable source of information than all the traditions or records of Egypt. There was a positive Divine inspiration given to this most monumental man in all ancient history—a positive record of every prominent fact or event in the then drama of humanity. Indeed the holy men of old, we are told, "spake as they were moved by the Holy Spirit," whose omniscience is affirmed and developed, and most prominently demonstrated in all the Diviinely inspired oracles of the Patriarchal, the Jewish and the Christian Scriptures, and most satisfactorily developed in the past fulfilled, and in the still ever fulfilling prophecies concerning judaism, Gentileism, and Christianism, in all their moods and tenses, in all their forms and categories, even down to Aristotle's ten, viz: substance, quantity, quality, relation, action, passion, time, place, situation, and habit.

The present living religious world is rather a perplexing problem to a certain class of free thinkers, free speakers and free writers. Spectators and auditors are in a sort of mesmeric quandary. This word is, however, going out of use. The mass of outsiders say, we do not know whom to *believe*, or what to believe.

Let us, then formally propound the question, *What is the* OBJECT *of belief, or of faith?* Or, if some should prefer another form of the question, *What* do men *believe?* A theory, a doctrine, an opinion, a philosophy, a science? No; not one of these is a subject or an object of faith or belief. Nothing but testimony, oral or written, is a subject or an object of faith or belief. Such is the verdict given in the supreme court of Lexicography, and also in the supreme court of Lexicology. See Webster, &c.

It is, inded, most philosophically decided that men cannot believe opinions, theories, speculative science, or reasonings of any kind.—We simply assent to, or dissent from, opinions, theories, doctrines, philosophies, speculations, and all abstractions.

But the present solar system is not yet one week of millennial days old. It is only five thousand eight hundred and sixty-six years old. It lacks one hundred and thirty-four years of being one week of

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working days old. Then comes the first and the last week—the millennial Sabbath, at the end of which the new heavens and the new earth commence—and then creation, and labor, and care, and sin and sorrow shall cease forever.

So far and no farther the Book of books extends its empire; and the new heavens and the new earth, with all their ransomed citizens, shall occupy the entire area of the whole creation of God. No more sin, no more sorrow, no more sickness, no more death, no more alienation, no more fear, no more desire, no more separation; but fullness of joy, and pleasures for ever more.

Beyond the area of this glory, honor and immortality; imagination cannot reach, nor human capacity extend. Beyond this no eye can ever see, no ear can ever hear, no heart can ever conceive; and, consequently, there is a fullness of joy and pleasures everlasting, commensurate with every desire, with every capacity, and with every aspiration of ransomed and glorified humanity.

So reveals the telescope of Christian faith, hope and love. These, then, are the themes upon which every man of sound mind, of discriminating judgment, of good taste and a rational self-respect, should and will enthrone in his own affections, and commend and recommend to every one within the circle of his special friendship and esteem.

There is a false taste and mannerism, sometimes called politeness and good taste, which ensnare many a thoughtless youth into the snares of Satan, the adversary of God and man. It indicates and intimates that religion is a private and personal matter, and that it is rather impolite and discourteous to broach the subject, or to seem earnest in pressing its claims and charms upon those whose theory, or hereditary dogmas, are of a type and character somewhat different from those we canonize and approve. This is called, or regarded as, an impertinent interference, or, perhaps, charged to the account of a discourteous, proselyting spirit, assuming ourselves to be, or to think ourselves to be, more orthodox, more enlightened, and more scriptural in our views and practices, than those around us. It is true that there is a presumption, or an assumption, in some such cases, which may be neither consonant to good manners, good taste, or to a good evangelic spirit. But why not as freely and as courteously discuss this most interesting theme, as any of the literary, scientific, or political themes or questions of the times we live in? Is not this, indeed, the most interesting theme that can be discussed by human reason? Is not my eternal destiny in this sublime and glorious and everlasting universe, the most soul-stirring, the most soul-interesting, the most soul-absorbing, and the most soul-beatifying theme ever introduced into the supreme court of the highest reason and the highest aspira-

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tion of the loftiest intellect that ever honored or glorified humanity! Common sense, common reason, common sympathy, common aspiration echo, verily, amen.

Any philosophy, any theory of humanity, any religion, any system of education, any school or college that does not practically realize and institute, or inaugurate, this as an essential element of its system of education, is unworthy of the patronage and support of a civilized and Christian people.

Then, says the superficial sectary, you would make your school a sectarian concern! No, sir. Is the New Testament a sectarian affair? If so, then, indeed, we are sectarian. Do you really think that the Christian Scriptures are a sectarian affair? Then of course you should either repudiate them or unite with us! They do not sustain or support your ecclesiastic institution.

The gospel of our Lord Jesus the Christ is a *positive institution.*—Every enlightened reader and student of the Bible, the whole Bible—Patriarchal, Jewish and Christian—must know and affirm that every institution called *religious* is a *positive institution*, and is, therefore, founded upon an explicit—"*Thus saith the Lord.*"

The altar, the offering and the priest, are the skeleton of every dispensation of religion, from the lamb of Abel to the sacrifice of the Lamb of God. All Patriarchal, Jewish and Christian institutions *respecting worship*, and *a sinner's acceptance with his God*, were *positive* institutions. *The altar, the offering, and the priest, permeate, have permeated, and must permeate every acceptable act of worship, from the death of Abel to his and our resurrection from the dead!*

I have just as much faith in a carpenter building a ladder to reach to heaven, and then ascending upon it from this earth, step by step, to the gates of the celestial city, and there entering and placing himself upon a throne next to that of Michael or Gabriel, as I have of any man to whom the Lord has presented the Gospel of Luke and his Acts of the Apostles, without his believing and obeying from the heart the gospel which Peter and Paul preached, as therein reported.

But, young gentlemen, we have yet a few more last words before we take the parting hand. We do not think that the preaching of the gospel is the only calling which a graduate of our, or any other institution in which a liberal education is acquired, should deem essential to his usefulness to himself or his cotemporaries in the present or in the future world. Educated mind is profitable and serviceable to its possessor in the field, in the workshop, behind the counter, in the legislative hall, on the bench, in the pulpit, or in any position that places him in frequent intercommunication with his brother man—whether he be a white man, a red man or a black man. A genteel man



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is not necessarily a gentleman, nor a gentleman necessarily a genteel man. Man is man, whether red, white or black. He may, too, be what we call an educated or an uneducated man. But so long as he has a body, soul and spirit, *he is a man.* Some men are but the creatures of circumstances; other men are the creators of circumstances. But they are equally men "for a' that." Still they are neither less nor more than men. We sometimes exclaim, with the sweet bard of Israel, "Lord, what is man," fallen and alienated man, "that thou art mindful of him, and the son of man, that thou shouldst visit him? Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands. Thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord, our Lord! how excellent is thy name in all the earth!" This is true poetry, and true piety. There is no transcendentalism in all this. The loftiest note of praise, in cherubic or seraphic style and pathos, falls infinitely short of the riches of his glorious grace vouchsafed to a rebel world, in elevating us to an angelic peerage amongst the adoring circles around his ineffably sublime and glorious throne! Was ever love, or grace, or glory like to this!!—Every tongue is silent in ineffable rapture and in adoring joy.

Who, possessed of understanding and of discriminating reason, would not endeavor to be an heir, if by any possibility, *an heir* of such an estate as the heaven of all heavens, and all the multitudinous ranks of all spiritual dignitaries, whether angelic, cherubic, or seraphic; as co-heirs with him and he with them, of all the riches, honors, glories and felicities directly and indirectly presented and most graciously tendered to each and every one who desires to be honorably a participant, a joint participant, with all the ransomed of all nations and of all ages, past, present and future, when they strike the first note of glory to God in the highest, peace on earth, and good will towards all mankind?

But, young gentlemen, it is not enough that you assent to these views and sentiments, and approve them in their legitimate import and comprehension. How many are there in your own horizon,

> "Who see the better way, and approve it, too,
> Detest the worse, and yet the worse pursue."

The hill of science is not of easy ascent. It is rather a steep and rugged hill. But, says a poet—a very sensible poet, who had successfully clambered to its loftiest apex—

> "The steep ascent must be with toil subdued,
> Watchings and cares must win the lofty prize.

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Proposed by heaven,—true bliss and real good.
Honor rewards the brave and bold alone;
It spurns the timorous, indolent, and base;
Dangers and toils stand stern before its throne,
And guard, so God commands, the sacred place.
Who seek it must the mighty cost sustain,
And pay the price of labor, care and pain."

I am sorry that I cannot name the author of these beautiful and truthful lines. A wise and an eminently good father constrained m to memorize thousands of lines of the best poetry and prose in our vernacular, in my juvenile years. I then regarded him as a severe and strict master, and rather envied those of my compeers whose fathers I supposed more indulgent, because they exacted no such literary labors from their sons. But when I arrived at majority, so far from envying them that indulgence, I rather pitied them, and less esteemed what I had supposed their more generous, less exacting, and more yielding fathers.

The best capital in this world, and the best fortune, too, which a young man or woman can possess, is a good literary, scientific, moral and religious education. Like true religion, it is not to be purchased by money. Money may purchase the books and the apparatus, and pay the teachers; but every individual must study for himself, must task and tax his own faculties, and thus become more or less his own teacher and his own pupil. True, as faith comes by hearing and by reading, so science and literature come by hearing and by reading.

Modern philosophers and modern theologians have consecrated the number *five*. They have five points of Calvinism, or their five points of Arminianism. They must have *five* essential points to each hand and foot. They cannot perceive, conceive, or receive any orthodoxy as perfect or complete, as adapted to man as he now is, that has not five essential points of doctrine or of teaching. Had they substituted facts or events for theories or philosophies, in what a different attitude and position would Christendom have stood at this day!

With the true and the real Christian, there are but three transcendental spiritual powers, or as some prefer to call them, evangelical powers; and these are, Faith, Hope and Love.

They are, indeed, but three monosyllables. But so are God, Lord, and Christ.

Faith has testimony, Hope has promise, Love has beauty for its object. And each of these is, in its full area, perfectly transcendental. Hence the moral heroism of Paul's cloud of witnesses, reported in his letter to the Hebrews, than which more heroic, valiant and triumphant warriors are not inscribed on all the records of time.

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We fearlessly challenge the living world and all its gentile antecedents to furnish such a cloud of witnesses, of such true moral and religious heroism, as Paul furnishes in his letter to the Hebrew Christians. He concludes in these words: "And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephtha; of David also, and Samuel, and of the prophets; who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens; women received their dead children raised to life again; but others were tortured, not accepting of deliverance, that they might obtain a better resurrection: and others had trial of cruel scoffs and scourgings; yea, moreover, of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they went about in sheep skins and goat skins, destitute, afflicted, cruelly treated, (of whom the world was not worthy) wandering in deserts, and in mountains, and in dens and caves of the earth. Now all these having received an honorable testimony through faith, yet received not the promised blessing; God having prepared some better things for us, that they apart from us might not be made perfect." (Heb. 11, 32-40.)

Men of true faith are men of true honor. This is as true as any other of our proverbs. Wicked men are faithless men. They suspicion that other men are like themselves, and, therefore, they confide not in them. They assume that every man has his price, because they have theirs. Hence they are as infidel in men as they are in God. Indeed, a real skeptical man neither believes in God nor in man. Credulity is one of the frailties of the best of men. And incredulity is generally the fruit of disappointed faith. Extremes beget extremes, and finally kill one another. But the sound and well educated mind is necessarily cautious of all extremes. The best practical system of ethics on which the sun ever shone, is the Proverbs of King Solomon. He is not the author of any philosophy, in the present currency of that word. But in all respect for the God of David and his son Solomon, we must give to the first the honor of the sweetest bard that ever sang; and to the latter the honor of the best system of Moral Science ever vouchsafed to fallen and alienated man. They had no Platonic or Baconian system of science, physical, intellectual or moral. But they had a plenary inspiration paramount to all human science, and gave not the deductions of human reason or of human experience, but the ever living oracles of the ev-

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er living God, on every theme involving in it the true, the real, and the everlasting glory, honor, dignity and happiness of man.

It is nevertheless true and apposite that every student in every college who desires to be useful to himself, to his cotemporaries, and to posterity, should master, thoroughly master, every science and every art in our programme, in order to his own personal satisfaction, and to his influence and usefulness to himself, to his own generation and to posterity.

Indeed, it is the paramount duty of every educated man to use the gifts, the education, and the opportunity of knowing, and doing good to others, which God, his Creator, and Christ, his Redeemer, have bestowed upon him, or placed within his reach; and never to forget that he is Divinely held responsible for the use he makes of himself, his talents, his education, and of every available instrumentality which his Creator has vouchsafed to him.

This new world of ours, as it is familiarly called, is yet in its boyhood, if not in its infancy. Its resources, its immense resources, are as yet but partially and imperfectly developed. Its live stock of humanity is the best in the world. The best blood of the best nations in the old world are the seedlings of our continually increasing population. Physically and intellectually they were and are the cream of the old world. I cannot, in my horizon, as now advised, say that morally and religiously they are above par; but intellectually and physically I am, from my premises and horizon, justified in placing them at par, with an upward tendency.

Young gentlemen, in a population like ours, and in a country like ours, with your education and opportunities, there is every inducement to stimulate and energize every faculty of your mind, and every moral and religious attribute of your nature, to aspire to eminent usefulness in the rich and grand vineyard of humanity, in the area of which you are most felicitously located, with every inducement and instrumentality requisite to call forth and enlist your heart an its energies with a well grounded hope of reasonable success.

While the patriot limits his zeal and his eneagies to his native or adopted country, the Christian philanthropist embraces in the wide area of his humanity the frozen Icelander and the sun-burnt Moor.

Not a man, a city, a country, an empire, but a world challenges and commands his sympathies, his energies, and his most efficient efforts to ameliorate, to exalt, and to beatify his fellow man, whether his skin be red, or black, or white—a native of Asia, of Africa, of Europe, or of America.

These are all embraced in that most eloquent and heart stirring word, Philanthropy. Piety is the tap-root of humanity, and philan-

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thropy its first fruit. The cultivation of these superlative excellencies goes hand in hand. Their growth is equal, and their fruit is glory, honor and immortality, beyond which there is no aspiration known to mortal man. This is the climax of all human and of all angelic aspirations.

Young gentlemen, you have learned that true eloquence is not mere verbiage. It consists not in the *sesquepedalia verba*, the six-feet words condemned by the Roman Horace. It consists rather in sublime conceptions, in rich imagery, and spirit stirring, elevating expressions of sentiment and feeling.

We must bid you adieu; hoping that you will not bury your talents in the earth, but that you will consecrate and employ them to the glory and the honor of the Giver of every good and perfect gift—to the best interests of our common humanity, and to your own individual honor and happiness now, henceforth and forever. A. C.

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From the Sunday School Times.

## GENERAL RESOLUTIONS OF THE PENNA. SABBATH SCHOOL CONVETION.

[The following general resolutions, adopted by the Pennsylvania Sabbath School Convention recently held at Philadelphia, will be interesting to the friends of Sabbath Schools. We call especial attention to the 14th, as embodying a principle which, if properly carried out, will be productive of immense results, ecclesiastically and religiously.—W. K. P.]

I. *On the Moral, Religious, and Ecclesiastical Relations of Sabbath Schools.*

1. That Sabbath Schools deserve the support of every good citizen, because experience has fully established the fact that they greatly improve the personal character of children, parents and teachers, thus promoting general morality, saving taxes, and preserving the peace of the community.

2. That as the consecration of all Christians to God requires them to be ready to every good work, they are therefore under obligation either to engage personally in the religious instruction of children, or to encourage and support those who are thus actively engaged.

3. That it is the uniform testimony of Christian pastors, and of others having the oversight of souls, and it is the testimony of the members of this Convention, as confirmed by their own experience, that active service in the work of the Sabbath School is one of the most direct and efficient means of promoting the personal piety of the teacher himself.

4. That it is the special duty of Christian pastors to give constant

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attention to Sabbath Schools, because statistics show that a large proportion of church members come directly from this one source; thereby proving that there is a natural relation between them and the labors of the Christian ministry.

5. That as the children of families belonging to different denominations are so frequently found in the same Sabbath School, particularly on missionary ground, they must of necessity promote Christian union, by removing prejudice, and creating a common bond of interest.

6. That children are the same the world over, in heathen as well as in Christian lands, and the work of laboring for their conversion is essentially the same, and is besides a work which so calls forth the best affections of the Christian heart, that fellow laborers in the blessed cause, when brought together in Sabbath School festivals, celebrations, anniversaries and conventions, as they frequently are, and as we have been here, are led to love each other as brethren, and to feel with special force how blessed a thing it is for brethren to dwell together in unity.

7. That it is not the design of the Sabbath-school to supercede parental training and instruction, to weaken the bonds of parental authority, or to deaden the sense of parental obligation; but, on the contrary, to stimulate parents to increased fidelity, and children to a higher standard of filial duty; and that, in fact, according to the observation of the members of this Convention, in those congregations and communities in which the Sabbath-school is in most vigorous and healthful operation, family religion is likewise in most healthy and vigorous condition.

II. *On the Establishment of Sabbath Schools.*

8. That, as "two or three" are a Scriptural quorum for a prayer-meeting, so any number beyond one is sufficient to constitute a Sabbath-school; and wherever there is even one neglected child, it is the duty of Christ's people to look after it and bring it under the influence of religious instruction.

9. That there are no difficulties of an insuperable kind, moral, financial or denominational, in the way of establishing Sabbath-schools adequate to the wants of the entire youthful population of this Commonwealth; and that we, as Sabbath-school workers and as members of this Convention, acknowledge and admit no lower aim than this.

10. That in order to the universal spread and diffusion of the Sabbath-school cause through any community, the individual workers in it should feel bound, not only to do their own work diligently and well, in the teaching of their particular class and school, but to extend a helping hand to others by friendly co-operation and counsel in

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State, county and township conventions, by collecting and diffusing Sabbath-school intelligence, by going themselves or sending others into destitute neighborhoods for the purpose of collecting the children who are out of school, and of conversing freely and kindly with their parents on the subject.

11. That in propagating this cause, Sabbath-school workers should avail themselves much more than they have hitherto done of the facilities of the newspaper press, not merely of that which is devoted to this particular subject, and of the general religious press, but continually and largely of the secular press.

12. That this Convention recognize with gratitude the fact that pastors preach on this subject more frequently than formerly, and we earnestly entreat them to abound more and more in this good work, until their flocks are fully aroused to its importance.

III. *On the Management of Sabbath Schools.*

13. That the practice of closing schools, in the cities in summer, and in the country in winter, is highly objectionable and injurious.

14. That the Sabbath school is distinctively the BIBLE-school, the Word of God being our great and main text-book; and whatever other books are used, they are best fitted to their purpose when they lead most to the diligent study of the holy Scriptures; and we cordially commend, to such as have the gifts to succeed in it, the example of those teachers who, while before their classes, teach directly from the sacred text, without reference to notes, commentaries or question books.

15. That the great aim of the Sabbath school teacher is to bring children to the saving knowledge of Christ; that he should not merely recognize this aim in the general, but should keep it constantly before him; and that he should let no Sabbath pass, as the pastor lets no sermon pass, without making those under his care feel that he is aiming at their conversion.

16. That Sabbath-school teachers should aim to secure the stated attendance of their children upon the services of the sanctuary; to this end, it is important that the pastor, in conducting the services, have something in every service suited to the wants and capacities of the young, and also that the authorities of the church have such arrangements for the seating of the little folks while in the house of God, as to make it comfortable and pleasant to them.

17. That the Sabbath school is that one institution from which there is and there should be no diploma of *graduation*, unless it be that of Simeon, "now lettest thou thy servant depart in peace"; that, with the exception of those prevented by sickness or unavoidable duties elsewhere, the school properly and legitimately consists of

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the entire congregation, from the infants to the grandfathers and the grandmothers; that as we are never too young to begin to learn, so we are never too old or too wise to continue the study of God's word; and that when we shall have generally in our schools more frequent examples of the old people's classes, or "spectacle classes," to be found in some schools, we shall hear less of the difficulty of retaining the older boys and girls.

18. That a separation of the school into different departments, to suit different ages—such as an infant school, an intermediate school, and higher or Bible classes—is generally found to make the exercises more interesting and acceptable to all.

19. That in teaching infant schools, it is very important to find out those teachers, of whom there are some in almost every congregation, who have a special aptitude to this work; that the exercises in such schools should be much varied in their character, and should consist largely of singing and of answering in concert, and should be accompanied with frequent bodily motions and changes; and that the children should always be accommodated, if possible, with seats upon a rising platform.

20. That by suitable care, much good may be done by means of a well selected infant-school library, consisting of books suited to the capacity of very young children, and intended to be read to them by their parents or their elder brothers and sisters.

21. That good music is one of the most important means of bringing children into the Sabbath school and of keeping them there; that while great care should be taken not to employ music in the school which is irreverent, or undevotional, or which has unworthy and degrading associations, care is still more needed, on the other hand, that it should be of that living and attractive sort which the children love, and in which they can join; that any tune or any hymn which, after fair trial, it is found the children do not take to, had better be dropped for something which they will take to.

22. That we recognise the position of a Sabbath school superintendent as next in importance and responsibility to that of the minister of the gospel; and that we therefore regard sincere piety, earnest zeal, unremitting effort, sound discretion, steadfast patience, courteous demeanor, and aptness to teach, as qualifications needful for the proper performance of the duties of this office.

23. That the Sabbath school teacher's *love of his work* is an indispensable requisite to his labor; without which it will degenerate into a mere formality, destitute alike of life, assiduity and success.

24. That the Sabbath school teacher's thorough *preparatory study*



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*of his weekly lesson* is demanded both by his own wants and those of his class: as without such preparation he can rarely, if ever, rise to the proper fitness for teaching, or secure the respect, attention, and profitable instruction of those whom he teaches.

25. That the Sabbath school teacher's rigid *punctuality in his attendance* is essential to the good order of his school, and the formation of the same habit in his scholars; while the want of it is an example of truancy to them; a disturbance of the arrangements of the school, and a vexation of spirit to those who are appointed to rule over it.

26. That there is a continual obligation resting on every teacher *to preserve order in his own class;* as a matter needful to the quiet of the whole school, and for the best action of his own mind on the lesson during teaching, and especially for the reception of instruction on the part of his scholars; the want of which is demoralizing to the class, destructive to the influence of teaching, and detrimental to the order of the school.

27. That every teacher should feel under strong obligations *fully to occupy the time* of every session that is devoted to instruction; employing it, if possible, in the topics of the lesson under examination, or in such ways as will interest fully and instruct wisely those committed to his charge—remembering that the waste minutes of Sabbath school hours are the seeds of time which Satan sows for a speedy harvest of mischief and sin.

28. That the success of every teacher will depend much on his frequent friendly and Christian *visitation of his scholars;* thus availing himself of the sympathy of parents and children, begetting a reciprocal kindness, exciting his own interest in duty, and preparing the soil of the heart for the proper culture of Sabbath school instruction.

29. That we regard the Sabbath school teacher's *example in all the walks of life*, as an influence for good or evil which should admonish him to continual well-doing, that his light may so shine before men that they, seeing his good works, may glorify our Father which is in heaven.

30. That while it is eminently desirable to have teachers who are professing Christians and members of the church, yet where such cannot be obtained in sufficient numbers, and there are persons of good moral character, and religiously inclined, who are willing to engage in the service, they should be encouraged to do so, as there are very numerous examples of such persons being themselves converted while so engaged, and of becoming afterwards most active and useful Christians.

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## A REVIVAL OF RELIGION.

We have heard of many "revivals of religion" in by-gone years, and of many in our own day and generation. But we have never read of the death of religion. A *revival* of religion intimates a preceding *death* of religion. Besides, we have always had not merely one religion, but a plurality of religions. We had from times immemorial, Patriarchal religion, Pagan religion, Jewish religion, Mahometan religion, Papal religion, and Protestant religions of diverse categories. But we have never read of the death of any one of them.—Of course there could not have been a revival of any one of them until it had died. But we may be asked, do not some professors of religion, and some parties of religionists, die out and pass away?—That may be admitted, but that does not prove that their religion has forever died out with them.

But a *death* of religion must always imply an antecedent *life* of religion; *for nothing that never died has ever revived.* Therefore a revival of religion of any sort, Jewish, Pagan, Mahometan or Christian, is simply absurd; for not one of them has died. Is it not an axiomatic truth that nothing can *revive* that has never *died?* Therefore a revival of religion in any person that has never possessed it, is simply and obviously absurd. "The getting of religion" is scarcely less absurd. Religion is never once, in sacred Scripture, said to be gotten or lost. Religion is not a commodity, nor a property that may be gotten or lost, bought or sold, as a house or a suit of apparel.

The word *religion* is found only five times in the New Testament—not once in the Old Testament. No man, from Adam to Paul the Apostle, ever pronounced the word *religion*, or its representative, so far as reported in the Patriarchal, Jewish or Christian Scriptures.

The Apostles Paul and James are the only sacred writers that use the word at all. And neither of them ever used it in reference to what is called the Patriarchal, Jewish, or Christian dispensations of the grace of God.

Paul three times, in all his writings, uses the word religion; and only in antithesis to the gospel dispensation. He thrice alludes to the Jews' religion; and James once named "*vain* religion" and pure religion. This is its whole currency in the volumes of Holy Writ, from Genesis to the end of the Apocalypse!

*Religious* is once used by Paul, when speaking of proselytes, and once by James, of a seeming religious. This is its whole currency in the inspired Scriptures. It is, therefore, emphatically a pagan word, and neither Jewish nor Christian.

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*Piety*, too, a very popular word in our day, is found only once in all the inspired oracles of both Testaments. It is then used to indicate gratitude to parents.

"*Christianity*" is not once found in Holy Scripture, nor any word indicative of its currency. It is an abstract term, such as piety, humanity, all of which are idealities. The realities of the gospel of the grace of God are all positive facts and realities, which have in them a significance of momentous value and interest, a soul stirring, heart cheering, life animating efficacy and pathos, energizing, enlivening, regenerating, exhilarating and transporting the spirit beyond the materialities and sensualities of earth and time.

Faith, hope and love are, indeed, the three grand, soul animating, soul regenerating, soul transforming, soul exhilarating spiritual powers, culminating in the renewed and purified heart and life of man.—Faith (that is, *Christian* faith,) is the fruit of Divinely authenticated testimony; hope is the fruit of Divinely attested promises; and love is the offspring of the beauty of holiness, in all its transcendent charms and attractions. Such are the gracious provisions of the Evangelical Dispensation.

What more could be added, within the circles of human reason, or of human imagination, to beautify and beatify man while dwelling in this house of clay and on this sin-polluted earth, doomed as it is, because of the apostasy and rebellion of fallen man, to a perfect and complete disintegration and destruction!

God our Father has most wonderfully and most benignantly made the sin and the rebellion of fallen and alienated man to praise him, occasioning a new and most glorious development of his ineffable attributes.

The grandeur of the material universe demonstrates his ineffable wisdom, power and goodness. The grandeur of his legislation develops his justice, truth and holiness. The riches and grandeur of his gospel develop his mercy, condescension and love.

*Creation*, *Legislation*, *Redemption*, and *Judgment to come*, are THE FOUR CARDINAL THEMES OF ALL THE REVELATIONS God has ever given to mortal man. And these four are now, and ever will be, the rudimental contents of all the Christian libraries of all the ages of all time.

We have once and again, at considerable intervals, if not in the same terms, in terms of the same significance, endeavored to grasp in our own comprehension, and to commend to the consideration and protracted study of our inquisitive readers, the special contents of these *four Divine volumes*, which, indeed, reveal God to man and man to himself.

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We have been, for years past, contented with the following synopsis of three of these volumes. These are: 1st, the wisdom, power and goodness of God, revealed in creation; 2nd, the justice, truth and holiness of God, exhibited in legislation; 3d, the mercy, condescension and love of God, demonstrated in the gospel facts and events; and 4th, the infinity, the immutability, and the eternity of each and every one of these glorious and adorable attributes of JEHOVAH ELOHIM, *the Lord our God.* And these are all exhibited in the person, the offices, the work, and the sacrifice of the Lord Jesus Christ—"the *Alpha* and the *Omega*, the *Beginning* and the *End*, the *First* and the *Last.*" This is, without a rational doubt, the true and real Christology, and we might add, the true *Christography*, of the gospel.

We regret that this word has not been introduced into our language. We use it as equivalent to a perfect and complete representation of his person and offices, as EMMANUEL, fully represented in the Four Gospels and the Acts of his Apostles.

We commend this very summary synopsis to the concentrated attention of our readers, and will be thankful for objections. A. C.

## CALVIN OF GENEVA.

In two years, three centuries will have passed since the death of John Calvin. It is proposed, as a fitting memorial of the great reformer, to erect, in some central situation in Geneva, a building, to be dedicated on the anniversary of his death, and used for preaching the gospel to the working classes of that city. The project was recommended by the late Evangelical Alliance Conference, and will meet, we trust, with a hearty response in the United States, as well as in other countries.

At the beginning of the Lutheran Reformation, (1517) John Calvin was eight years of age, and was therefore twenty-six years younger than Luther. He was born at Noyon, a small village 50 or 60 miles north-east of Paris, on the 10th of July, 1509. First destined for church, he afterwards, at the direction of his father, devoted himself to the study of the law. His ordinary custom was to study from 5 o'clock A. M. till midnight, beginning each day with a review of what he had learned the day before. By these exhausting studies he acquired vast stores of knowledge, and a high degree of mental discipline, but at the same time laid the foundation for impaired health and a premature death, at the age of 55. Suddenly converted, after a season of severe mental distress, he now devoted himself to the diligent study of the Gospel, though without entirely abandoning the study of the law. On the death of his father, he repaired to Par-



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is, and confining himself entirely to preaching and theological studies, soon became the acknowledged head of the reformed party in France. Obliged to fly from the persecution which broke out against the Reformers, (1534) he took refuge in Basle, where he became acquainted with Capito, who had already begun the work of reform in that city, and under whose guidance he devoted himself with ardor to the study of Hebrew. Here, at the early age of 26, he published the first edition of his immortal work, the "Institutes of the Christian religion," (1535.) It was called forth by the pretense of Francis I., that the bloody persecution in France was directed only against fanatics, who were opposed to all order, human and divine. "My chief object," he says, "was to rescue my brethren, whose death is precious in the sight of God, from unjust reproach; and when I saw the scaffold again set up, I desired at least to move other nations to compassion." Prefixed to the Institutes, which at first made a comparatively small book, was a noble dedication to Francis, which is justly regarded as a model of Christian boldness and fidelity.

Calvin, now determined to leave forever his native country, and to devote himself to authorship, either at Basle or Strasburg; but while passing through Geneva, and hoping to excite no attention, his arrival was made known to Farel, who, against strong opposition, was endeavoring to carry foward the Reformation in that city. He instantly resolved to secure the distinguished young man as an associate. Repairing to the inn at which Calvin lodged, he urged his request, and would take no refusal. Calvin pleaded his apprehension that his usefulness would be diminished by confining his labors to a single church, his inclination to a life of study, and his natural timidity and love of retirement. The bold and ardent Frenchman, as if inspired with a sense of the consequences depending on the decision, firmly and impressively replied: "I declare to you, in the name of Almighty God, that you only make your studies a pretense, and if you do not help me to carry forward the holy work to which I am called, God will visit it upon you, for preferring your own honor to the honor of the Lord. The terrible adjuration of Farel subdued him. He yielded, as if the hand of God had been laid upon him, and commenced his labors in Geneva as teacher of theology. This was in 1536, when Calvin was 27 years of age.

The Genevan Reformation was closely connected with political interests. Many, who cared little for religion, were willing to favor Protestantism for the sake of gaining the alliance of Berne against the Duke of Savoy, who claimed jurisdiction over the city. Luxury, immorality and licentiousness prevailed to a fearful extent. Such were the unfavorable circumstances under which Calvin, in conjunc-

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tion with Farel and Viret, whose mutual friendship was of the strongest character, began his labors in Geneva.

The high morality and strict discipline on which the reformers insisted, soon awakened a violent opposition. The Libertine party, as it was styled, endeavored to overthrow the *new popedom*, as they called it. Calvin and Farel, on their side, refused to administer the Lord's Supper unless the people would submit to church discipline. For this they were banished from the city, (April 23, 1538.) Calvin retired to Strasburg, where, during his residence of between two and three years, he labored as minister of the French congregation, gave lectures on Divinity, and published his first exegetical works.

After the expulsion of Calvin, the immorality of the city increased. Disorder reigned. The Papists endeavored to regain their lost power. Several of Calvin's most bitter enemies met with a violent death; others were banished for crime. Under these circumstances there was a general desire for Calvin's return. On the first of May, 1541, the decree of banishment was annulled, and a deputation was sent to invite him to Geneva. With much reluctance he consented. On his arrival (in Sept.) he was joyfully received by the Council and the people. His temporary exile, in the Providence of God, was made the means of greatly strengthening his influence and increasing his usefulness. A decree had been passed in the assembly of the people, acknowledging the great injury they had done him, and imploring forgiveness of Almighty God. A consistory, composed of ministers and laymen, was appointed to exercise the discipline of the church. Exiles, on account of religion, flocked to Geneva from all parts of Europe, especially from France. To thes Calvin was a father, and it was by their aid, finally, that he was able to triumph over the opposition against him. With the Libertine party he was obliged again and again to struggle. Their hatred towards him was intense. Some called their dogs Calvin, just as the French, after the battle of Waterloo, it is said, often called their dogs Blucher. It was this party which made common cause with Servetus, by which a purely theological question was converted into a politico-ecclesiastical one. They finally formed a conspiracy to murder Calvin and the French refugees who supported him. The conspiracy was discovered, the insurrection which broke out suppressed, and its authors either beheaded, banished, or otherwise punished. This was in 1555. The power of Calvin in Geneva was now fully established.

During all these struggles Calvin labored with unwearied activity in the work of instruction. To the close of his life he delivered theological lectures three times a week, and sometimes every day.—In consequence of the increasing number of young men who flocke

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to Geneva from different parts of Europe, he persuaded the Council, in the year 1559, to establish a regular academy, of which Beza was chosen the first rector. By their united efforts it soon became prominent, so that frequently a thousand hearers were present at Calvin's lectures. These lectures were exegetical, and were afterwards published as his commentaries on the Scriptures. They cover all the books of the New Testament, with the exception of the Apocalypse; and the whole of the old Testament, except the books of Judges, Ruth, Samuel, the Kings, Esther, Nehemiah, Ezra, Proverbs, Ecclesiastes and Solomon's Song. Calvin's chief excellence as an interpreter consists in his constant endeavor to ascertain the *connection* and train of thought, to his success in which, his hearty sympathy with the writers and with the truths they declared eminently contributed.

Geneva now became the recognized capital of the reformed churches. Among the many exiles who fled thither was the celebrated Scotch Reformer, John Knox, who attended the lectures of Calvin, and introduced into Scotland the Calvinistic theology and the Presbyterian form of church government, with which he had become acquainted in Geneva. Notwithstanding his many diseases, of which he numbered not less than seven, Calvin maintained a laborious and extensive correspondence with all the principal reformers throughout Europe, preached every other Sabbath, and was very attentive to pastoral visitation. The morals of the city became thoroughly reformed. Farel and Knox were filled with admiration at the order, seriousness and piety which everywhere appeared.

Worn out by complicated diseases, to which for years he had offered the energy of a powerful will, and the strength derived from deep religious feeling, he felt at last that his end was near. Before this, to those who begged him to give himself some rest, he had always replied, "Would you have the Lord find me idle?" He now bade an affecting farewell to the Council, who assembled in his sick room, gave them his last exhortation, commended them and the State to God in prayer, and presented to each one of them his hand. They departed in tears, and after his death publicly testified of the wonderful majesty of his character. In the same way he took his leave of his associates in the ministry. He died in the arms of Beza, his friend and colleague, in great peace, on the 27th of May, 1564. The whole property he left amounted to only $158. By his will, no stone was to be erected over his grave, and the spot in which he was buried is now unknown.—*Herald and Recorder.*

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**"Sin is like a river, which begins in a quiet spring, but ends in a tumultuous sea."**

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From the A. C. Review.

## REVIEW OF BRETHREN PENDLETON AND ERRETT.

[CONCLUDED FROM PAGE 305.]

XI. We now turn to the piercing questions of Bro. Errett. He comes at us with a terrific parade of questions, seven in Catechism part first, and a like sacred number in part second. The whole logic of these questions, if we understand the matter, is to demonstrate that we do some things not authorized by Scripture precept or example, and, therefore, we may commune with unbaptized persons—pious ones—without Scripture authority. But let us look at this formidable array of questions:

"1. Can any person be a Christian who is not in Christ?" We do not know that such person can be a Christian. Can he show that any not "in Christ" are Christians?

"2. Can any one put him on who has not been baptized into him?" Certainly he can, if a proper subject, by being "baptized into him." But, in fairness to Bro. Errett, we shall take it that he was so enraptured, overwhelmed and absorbed in the contemplation of his stupendous, transcendently sublime and all glorious galaxy of unbaptized worthies, in their immortal splendor, as he gazed after them ascending "on chariots of fire to the heavens," that, like Peter in the mountain of transfiguration, he uttered this question, "not knowing what he said." We suppose he simply meant, "Has any one put him on who has not been baptized into him?" If this is is what he meant, we know of no evidence that any one has put him on who has not been baptized "into him?" Can he produce any evidence to this point?

"3. Can any one be freed from sin who has not obeyed the form of doctrine delivered to him by the Holy Spirit?" The question is not whether any one *can be* made free from sin without obeying from the heart the form of doctrine; but can Bro. Errett *show that any person is made free from sin* without obeying from the heart the form of doctrine? If he can, let him *do so*, as thousands of sectarians will regard it as a great work, and *assume* and keep stating that *there are Christians* who have never obeyed from the heart that form of doctrine. He adds, "If not, can he be rightfully allowed to *sing*, *pray*, and give money, by the action of the church?" If a man is not made free from sin, or pardoned, which is the same thing, the action of the church has no jurisdiction over him, and what he does is on his own responsibility, unless he can be induced to take the proper steps to become a Christian. What he does is an outside matter entirely, and

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the church has no action in his case, unless brethren Pendleton and Errett can show that the church should open the way for such to worship with the people of God.

"4. Can an unsaved and unpardoned person be allowed to *sing* and *pray*, and contribute money, by church consent?" The church has nothing to do with any such matters. The church does not control or govern "unsaved and unpardoned men."

"5. Is baptism demanded of penitents in order to pardon or sonship? Do not the praises, and prayers, and contributions, and the Christian *sympathies* and *friendships* of God's house, belong to the children? And shall we take the children's bread and give it to the dogs?"—We answer the first two of these questions affirmatively, but that does not prove that we shall not extend Christian *sympathies* and *friendships* to mankind everywhere, or that in doing so, we give the children's bread to dogs.

"6. Did the first Christians show *Christian* love to unimmersed persons? And shall we deliberately do what we admit they did not do?" In reference to the first question, we answer, that they did, and to everybody else; but this does not prove that they extended to them the worship of the house of God. The second question we answer in the negative.

"7. Did the first Christians receive money from unimmersed persons?" We do not know. "Did they ask unimmersed persons to sing, or pray, or give thanks?" Not that we know of, nor have we any authority for doing so now. Can Bro. Errett produce an authority for asking an unimmersed person to sing, pray, etc.?

We are now through part first of our catechism, and shall proceed to part second:

"1. Do the Scriptures recognize any as Christians, or accept any to baptism, *on the narration of a religious experience?*" They do not.

"2. Do they admit any to baptism who come with an avowal that *their sins have already been pardoned?*" No one came to them with any such avowal, that we know of.

"3. Do they recognize admission to church membership by *subscription to human articles of faith?*" Certainly not; neither do we.

"4. Does the gospel recognize any baptism but that *for remission of sins?*" Certainly not; neither do we. We have received some who, at the time of their baptism, were mistaken about it, not knowing that it was for the remission of sins.

"5. Did any come to the Lord's table in primitive times who had not been baptized *for the remission of sins?*" Certainly not; but that they all *understood* all about the design, at the time of their baptism, we cannot say. They believed on Christ and *did what he com-*

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*manded*, and were not received on *the spirit of obedience*, without the *obedience itself*.

"6. Did the apostles or first Christians invite to the Lord's table 'all immersed persons who have piety'?" They had nothing to do with *inviting*. Paul says, "That which I received of the Lord Jesus, I delivered to *you*." The communion was delivered to the church, whose members were all immersed. "Did they have fellowship with immersed persons *not members of the Christian church*?" There were no immersed persons not members of the church of Christ, unless they had forfeited their membership by transgression. We speak not of a *single congregation*, but of the *church*, or *kingdom of Christ*, the body of Christ, containing all everywhere who are *in Christ*. "Did they receive persons to membership *who had been immersed by unimmersed persons?*" We know of no account of any such. In many instances we are not informed who baptized.

"7. And shall we deliberately do what we admit they did not?" Certainly not: and if it can be shown that we do this, in one case, let no man think that a proof that we may in another.

XII. The main argument of Bro. Errett is to maintain that we have a condition of things—such a state of case—as did not exist in New Testament times, and consequently not provided for in Scripture, and it requires a procedure for which we have no clear precept nor example—that we have to depart from primitive practice to meet this new condition of things. This he undertakes to justify in several ways. One expedient to which he has resorted for this purpose, was to show that Bro. Elley and myself, with the brethren generally, have made similar departures. This, however, proves nothing, if true. Two *wrongs* do not make one right. He then tortures the Bible for precedents in departing from the *letter* of the law of God, and finds a relief in circumcision, as others of *his* long list of worthies and predecessors have done before him; the passover being kept "otherwise than it was written;" and the claim that the "Savior overstepped the limits of the *letter* of his commission." This, we confess, is a specimen of argumentation that we did not expect to be called upon to meet, in this case. In extenuation of the same principle, it is urged that "*in millions of instances* the letter of this law (the law of circumcision) was violated without the visitation of the penalty." And, pray, what is reference to these special cases, some of them cases of necessity, and all peculiar, for? Why, to satisfy the people of this generation, that an item in the commission, the apostolic commission, the general commission, for all the world, given by the Lord after all authority was given to him, the concluding item in turning to God, the initiatory rite, or to express it in the Lord's own words, "being

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born of water, and without which, he says, a man "cannot enter into the kingdom of God;" in this country, where the gospel is preached and all who have the *spirit of obedience* may *obey*—the command to BE BAPTIZED, *may be omitted*, and no penalty be visited on the transgressors! Nay, more, that "where the spirit of obedience is found, a person is accepted of God even when failing to obey positive commands, because it was not *in his heart to disobey*." Yet he would not "weaken the hands of those who are laboring to induce all to enter into the kingdom of God according to the Scriptures." And what is this all to prove? Why, that there are Christians among the popular sects who have never obeyed the command to be baptized! On what ground is it to be made out that they are Christians, while they have not obeyed the command to be baptized? Why, on the ground that they have *the spirit of obedience!* Why, then, is it that they will not *obey?*

Bro. Pendleton joins in the same strain, and says, "There is no such connection between Christian baptism and the Lord's Supper as to make one an *unconditionally necessary* and *essential* antecedent to the other." Again, he remarks, "*Faith in Christ*, and the *spirit of obedience* to him—these are *unconditionally necessary* and *essential* prerequisites in the participants." This is not *new*, but is another gospel, which is not another, but certainly a perversion of the gospel.—The Lord does not say, "He who hears the sayings of mine and has *the spirit of obedience* shall be likened to a wise man," but "He who hears these sayings of mine and *does them*," &c.—not, "He who has the spirit of obedience shall enter into the kingdom of God," but "He *who does the will* of my Father." "He who shall *break one of these least commandments* and *teach men so*, shall be called least in the kingdom of heaven." This latter expression was uttered in reference to the law, but does not the same principle hold good in reference to the gospel also? If persons who did not submit to the baptism of John, "rejected the counsel of God against themselves, not being baptized by John," what shall we say of those who refuse to submit to the greater appointment of our Lord? When Paul says, "The Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on those who know not God and *obey not the gospel* of our Lord Jesus Christ," he makes no discrimination between the two classes of disobedient—those who have the *spirit of obedience*, and those who have not. If the Lord intends to make any such discriminations, he certainly has not revealed that intention, much less authorized any man to preach it. If he has any such intention, it is certainly in his "secret will," and Moses says, "Secret things belong to God, but revealed things to us and to our children forever." It would be well for us

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to attend to the *revealed* will, and not presume upon the *secret*, for fear that we should find the revealed and secret will both amount to the same.

XIII. Bro. Pendleton says, "Mere human *judgments*—themselves *inferences*—we do not feel under any obligation to submit to as divine law, nor to take any part in its enforcement against others." We perfectly agree to all that. But is it a mere "human judgment—itself inference," that the communion is in Christ, in the body, in the kingdom?—that Paul delivered that which he received of the Lord—the communion—to the church? And is it a mere human inference that "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God"? But why this shuffling round to the negative? The argument is not about *excluding* from the communion, nor from the church, but *communing with unimmersed persons*.—Brethren Pendleton and Errett are in the affirmative. Their proposition, if they have any, is, that *we may commune with unimmersed persons*, or when shifted round a little, that *unimmersep persons having the spirit of obedience, may commune with us*. Now, brethren, "mere human *judgments*—themselves *inferences*—we do not feel under any obligation to submit to as divine law, nor to take any part in its enforcement." Would you, brethren, "make a mere opinion—a logical inference of your own—a rule of faith or practice to others?" Come to the point, brethren, and let us hear from you? Have you anything to offer, in proof of your affirmative position, but "mere human *judgments*—themselves *inferences?*" Where is your *Scripture authority* for the practice you set out to justify? Are you not as conscious as that you live that you have none—that you are trying to induce the brethren to acknowledge a practice wholly unknown to Scripture, and that, too, upon "mere human *judgments*—themselves *inferences*," and nothing but inferences? Are you not trying to show that we may "overstep the *letter* of the law?" practice "otherwise than it was written?" and offering in proof that "in millions of instances," under a former dispensation, the law had been violated, without the penalty being visited upon the violators? What have you offered but "mere human judgments—themselves inferences," in support of the practice you maintain? Your argument in favor of Pedobaptists is like their argument for infant baptism—it is inference without anything to infer it from. You, then, like them, turn round, with an air of triumph, and demand Scripture for excluding Pedobaptists! We have nothing to do with *excluding* them, but demand of you, where is your Scripture for *receiving* them? Come up to the work; take the burden of proof and show your authority—yes, *divine* authority—not the authority of your own judgments—themselves inferences—mere "lo-



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gical inferences of your own—which you would make "a rule of faith and practice for others?"

XIV. We come now to the hard place—probably to the main trouble—that which is most trying to the spirits of these brethren. Bro. E. says, "We trust our brethren are not about to plant themselves on the position of ineffable diminutiveness occupied by the regular Baptists—that baptism is a mere prerequisite to church membership and communion, while every other Christian rite and act of fellowship may be shared with the unbaptized." We are inclined to the opinion that this is a pretty bad misrepresentation of the regular Baptists. We do not think they ever have maintained that "every other Christian rite (aside from baptism) and act of fellowship may be freely shared with the unbaptized," nor do we think anything can be produced justifying the statement; and we know that we have assumed no such inconsistent ground, and would no more undertake to maintain and defend such a position, than we would the utterly defenceless position of Bro. Errett. What ground has he for intimating that we make baptism a mere prerequisite to membership and communion? It is a prerequisite to pardon, to admission into Christ, into the kingdom; not "*merely* a prerequisite to fellowship and communion," but a prerequisite to *everything else in Christ*. To deny this, is to set aside the entire force of the gospel plea to induce men to come *into Christ*, into his kingdom, unsettle the terms of pardon, encourage disorder, by supporting the idea that men may enjoy church fellowship without church responsibility—that men can serve God in the kingdom or out of it—that "whatever a man thinks right, that is right to him."

Bro. Errett has a terrible dread of Old Landmark Baptists. He says, "Whether we shall not outvie the Old Landmark Baptists themselves in exclusiveness, and make ourselves ridiculous before the whole religious world by the monstrous extravagance of our assumptions." What this sentence would have been had it been completed, we cannot tell. Still, there is enough of it to show that our worthy brother has a great horror of being rendered "ridiculous before the whole religious world." This is a little humiliating to human pride and worldly feeling, we admit. It does not suit his taste to belong to a church "everywhere spoken against." Again, having exhausted his fine descriptive powers and exercised his most vivid and splendid imagination in extolling, lauding and glorifyihg his triumphal hosts of Pedobaptists, as he beheld them on chariots of fire ascending to the heavens, in contrast with poor Baptists and ourselves—mere dwarfs and pigmies—who should ask the question whether we might commune *with them*—he says, "To ignore their faith and obedience, and to deal with them as heathen men and publicans, will be indeed to weaken

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the hands of the pleaders for reformation, and expose ourselves, by a judgment of extreme narrowness and harshness, to the pity, if not the scorn of good men everywhere." But who, we ask, with painful regret, proposes to "ignore their faith and obedience," or to detract aught from all the good they have ever done, or said anything of the kind? Who has said one word about treating them "as heathen men and publicans," or even intimated anything of the kind, where fairly construed? Surely no one. Why, then, this *harsh* and unfair representation? Do we not give them full credit for all their faith? and all their obedience too? Certainly we do. Why, then, by implication, this misrepresentation? Because, *where they did not obey*, we do not receive the unsupported assumption that they had *the spirit of obedience*; and then receive the additional unsupported assumption that the Lord accepted *the spirit of obedience* for *obedience itself*, and then join him in associating them with Paul's ancient worthies, of whom the world was not worthy, being wafted on chariots of fire to the heavens; and still further, conclude with the assumption that Pedobaptists, who cannot be induced to understand and obey the clearest commandment the Lord ever gave, have *the spirit of obedience*, which is to be taken for *obedience itself*, and are therefore *Christians*, and per consequence *may commune*, but not be received into the church—that the Lord has received them, and will waft them on chariots of fire to the heavens, but they may not be received into the church—thus making the entrance into the church more close and narrow than the entrance into heaven itself! This is not and would not be "rendering ourselves ridiculous before the whole religious world!"

The truth is, there is nothing ridiculous about the position we maintain, and we have nothing to do in making the law stringent or not stringent. The Lord established his kingdom and placed the communion in it, and declared that "Except a man be born of water and of the Spirit, he cannot enter into the kingdom." If a man desires to enjoy the peculiar blessings in the kingdom, let him take the proper steps of induction into it. If any man does not take these steps, he does not enter; nor is he to be treated as a heathen and publican, but according to his character, as a man not in the kingdom. There is nothing harsh about this, nor exclusive. We cannot change the law of the kingdom, nor practice "otherwise than it was written." If a man is an honorable gentleman of the world, treat him as such; if he is a jew, treat him as such; if a sectarian, treat him as such; but not as a heathen man and publican. Give him due credit for all his good qualities as far as they go; but do not deceive him by any assumption, supported only by the authority of "mere human *judgments*—themselves *inferences*," such as that *the spirit of obedience* will be ta-

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ken for *obedience itself*. If I take not the initiatory steps to become a Mason, they do not treat me narrowly, or harshly, or say, "Stand off; I am holier than thou, or treat me as a heathen or publican, when they maintain that I am not a participant of the immunities of that order. There is nothing harsh, narrow or rude in the case. The kingdom of God is for all, and all are invited to come, and the way is laid down in which for them to come, and if persons are not willing to come, or will not agree to the way pointed out and come in it, the fault is not ours.

What do all the fears of Bro. Errett, of being "rendered ridiculous before the whole religious world, amount to? Nothing under the under the shining sun, only that he has been looking at his mighty phalanx of Pedobaptists, at a distance, till they have wonderfully magnified in his vision, and obscured important facts. Have we not risen up and, in thirty five years, achieved more than any of them ever did in the same time? In the most enlightened country in the world, and in the brightest spots of that country, in defiance of the combined influence of Pedobaptists, and Baptists too, have we not carried the reformation triumphantly forward? Are not its prospects brighter now than ever before? Have not the whole Pedobaptists demonstrated themselves to be perfect weakness before us? Shall we, then, cringe and bow to them? No, never; they have nothing for us to fear. If we desire to do good, and be honored of the Lord, let us maintain the divine and holy principles we have espoused, and the Lord, who has brought us safely thus far, will be with us to the end.

XV. When a Pedobaptist preacher comes to unite with us, what are the steps to be taken? He keeps all the faith he has—all the penitence and the obedience—all he has authorized of heaven—all the good; but that in which he was wrong—wherein he had failed to do as commanded, he is required to set right, evincing the spirit of obedience itself. Like our gifted Bro. Walk, a few weeks since, they confess Christ, and are buried with him in baptism, and then teach others to begin according to the Scriptures—follow the example of the first Christians, not only in the initiatory steps, but all the other steps through the whole journey of life.

XVI. Bro. Errett exalts Pedobaptists to the heavens, and makes ourselves mere dwarfs—pigmies—by the side of them, and thinks we should esteem it a great honor for *us* to be permitted to commune with *them*, and then says, "*Our reformation movement is the legitimate offspring of theirs.*" If our reformation is as much inferior to theirs as he represents us inferior to them, the tracing up of ancestry, in this case, will be like that of some wretched, diminutive and almost use-

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less creature, trying to show that he had a great father, or grandfather. In the case in hand, Bro. Errett gives much more credit and shows much more affection to the parent than to the offspring.

XVII. Bro. Errett, in arraying his Pedobaptist ranks before us, and calling for our "immersed believers" in Babylon, comes to the conclusion that there were but few immersed. We simply state that for the first thirteen hundred years, all except *clinics*, who were but a small proportion of the whole number, were immersed, and certainly, since then, there have been many immersionists all the time. It may be farther stated, that in thousands of instances, among his Pedobaptist heroes, when they were professedly baptized, there was as little of the spirit of obedience as there was of obedience itself. The ceremony was performed before they knew their right hand from their left—in their infancy.

XVIII. It will be seen that our trouble is not so much with the *position* of brethren Pendleton and Errett, when defined as we have done it, as with the *arguments* introduced to prove it. We do not anticipate any serious difficulty in our practice, or any particular change, in reference to the communion; but we do anticipate difficulty with such arguments as they have resorted to in its defense. If they can explain all they have said to mean about what we have defined their position to be, or what Bro. Richardson has defined it to be, there need be but little more said. Mercy and peace upon the Israel of God.

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VASTNESS OF CHINA.—Said a former missionary to China: "It is impossible fully to realize its vastness, and the number of its people. It is larger by one third than the whole of the continent of Europe—France, Spain, Portugal, Germany, Italy, all the smaller kingdoms, Denmark, Sweden, Norway, Turkey and Russia. Add a third to each of these nations, and then the empire of China is larger than the whole of them combined. And the population of China! It is usually estimated at 360,000,000, but he believed it actually exceeded 400,000,000. The census is taken every year with great care, for purposes of government, and if there is any temptation to make false returns, it is not upon the side of excess; and severe corporeal punishments are inflicted upon any who should be discovered putting down an untrue statement. He believed, therefore, that the census might be fairly relied upon. Now, it appeared from the returns in 1812, that the population was 360,000,000, and that in 1852, it was 396,000,000. That showed an annual increase of 900,000, and leads to the conclusion that the people of China at the present time exceed



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400,000,000. But who could conceive of that number? Suppose 400,000,000 were placed rank and file, ten abreast; the column would almost surround the globe at the equator, or if they marched thirty miles a day, it would take two years and thirty-eight days for the whole to pass any given spot. But the 1200 converts, if there were so many in China, could pass in three minutes and a third. These few are passing heavenward, but where are the others going? Suppose four hundred missionaries were sent to China now, and began their work at once, even then 12,000,000 of those now living would change time for eternity before they could hear the glad tidings of salvation."

## "THE COMMUNION QUESTION."

### BRO. ELLEY'S "OMEGA."

ELDER W. K. PENDLETON:—*Dear Brother.*—When I sent you my last article, which is yet unpublished, I thought it would be my *finale*, but your remarks appended to my article in the May number seem to demand a brief notice. I have written nothing *designedly* to reflect personally upon any one of the brethren in opposition. My object was not to question either their *veracity* or their *motives*. I only aimed to show the untenableness of their positions. Yet you charge that your *motives* have been assailed. Not by me assuredly.—I never doubted your sincerity, whilst pleading for what I regarded as utterly untenable.

You say, that "some of our readers, whose minds have, perhaps, been long settled on this whole question, will not only be surprised at the excitement it has created, but conclude, also, that we are giving it more space and attention than it deserves. I somewhat agree with them, and would gladly abbreviate the discussion, if it could be done without seeming to neglect some arguments, which, though irrelevant or false, are nevertheless the favorite *bantlings* of their authors. When a man has discovnred that *two* and *two* make *four*, and has logically inferred that four cannot be made in any other way, it will offend him if you do not at least give his article a respectful notice." To this I reply, that Bro. P. charges that the position assumed by me, that "a birth of water and of the Spirit" is essentially necessary to citizenship and privileges in the kingdom and church of Christ, is *my* favorite *bantling*, or hobby; and that a disciple of Christ cannot be made without baptism, according to the law of Christ, is to deny that four can be made without adding immersion to the number of scriptural demands, or rather, that a disciple can be made without adding faith, repentance and immersion. Is not this the necessary and logical deduction from your reasoning? And if so, whose *bant-*

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*king*, or *child*, is it? It has no *daddy* in the heavens, and in my *ignorance*, I know of no other parent than the Scarlet Mother. Dare any man, in our ranks, to claim a heavenly origin for such a child? Did it never occur to Bro. P. that "*bantlings*" could be born at Bethany, and in the rich soil of Michigan, as well as in our *blue grass* region?

You have labored hard to prove that men can be made disciples without immersion, although you plead that immersion is the only act enjoined upon the believer in the great commission—that immermersion is in order to pardon and citizenship. Yet men are pardoned without it, by "faith and the spirit of obedience," since baptism is only a "formal," and not an "essentially necessary" ordinance! Is not this a new position among us? Is it not virtually an apology for the faith only system? Is it not palpably in opposition to all our pleadings upon the subject of pardon? I so understand it, and so do others. You were evidently greatly excited when you penned your reply, else you would not, nay could not, from your known cleverness and politeness, have so freely violated the law of Christian courtesy.

You say you "will not stand by and look on at those who, by the miserable scrap-criterion of a few chosen texts of Scripture, culled by quack doctors from the stores of the Great Physician," labor to condemn as heretics any good brother. That is truly brotherly in you. Yet it strikes me that Bro. Pendleton felt that in thus defending such pious and good brethren, he was strongly pleading his own defense; and if so, he is not entitled to much credit for disinterestedness.

Admitting that my pleadings against your advocacy of a mixed or "open communion" plea have emanated from a "*Quack Doctor*," it must also be granted that his quack-pills have given you considerable trouble to dispose of them. Again, you say, "Some persons seem to think that it is their special mission, in this reformation, to go about with a sort of sectarian cat-o-nine-tails, and flail away at any body who happens to say 'heart logic,' 'inner man,' 'essential and formal,' 'the spirit of obedience,' or any such articles of contraband stamp in the labels of their theology." Did you intend this for me, or Bro. Franklin? If for me, I can say that I own no cat of even *one tail*. Yet I fear that it will be more than a *cat* of *sixteen* tails can do to keep out all heresy.

You and Bro. Errett claim to have shown from Bro. Campbell's writings, or *opinions*, long since expressed,

1. That there are Christians among the sects, and that our custom has been to spread the table, and "let all come, each upon his own responsibility."

2. That he admits that men are made such by "*faith* and the *spirit* of obedience."

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My reply is, that I have not denied that Christians may be among the sects. I have constantly admitted it, and that thousands among the parties may be given a place in heaven, since there are myriads who may be admitted there who cannot be admitted either as church members, or entitled to the privileges of disciples; such as infants, idiots, or the pious heathen. Fitness for heaven, and a divine right to church ordinances, are not therefore absolutely, in all cases, connected. Do you deny this? I have known for thirty years that Bro. Campbell has expressed the following opinions: 1. That the pious, God loving and fearing among the Pedobaptists would be accepted in heaven. Why? Because they had been sprinkled, conscientiously thinking that God had so directed, thereby only *mistaking* the true meaning of the word "*baptize*." But did he ever plead that such persons were *entitled*, by the *law of Christ*, to the ordinances of his house? If he has so plead, I do not know when. Admit all; of how much more value are his *opinions*, when in conflict with the word of God, than those of other persons? In order to a thorough understanding of your plea, as made in the December Harbinger, I asked that you answer the following inquiries:

1. Can any person be a Christian who is not "in Christ," or who has not put him on?

2. If not, can any put him on who has not been "baptized into him?"

3. Can any one be freed from sin who has not, from his heart, "obeyed the form of doctrine delivered" to him by the Holy Spirit? If not, can he *rightfully* be allowed to break the loaf by the action of God's church?

4. Can an unsaved or unpardoned person be allowed to eat and drink the Lord's body and blood, by church consent?

5. Is baptism demanded of penitents in order to pardon, or sonship? These questions are scriptural, since the word of God gives a reply to each. A reply was promised, but none ever given. You made the attempt in the May Harbinger, but could not go through. Whatever may be your true reasons for avoiding them, you leave me and others to suspect that their answer would sorely damage your plea for communion with the sects.

Suppose I grant that our churches have generally admitted the unimmersed to eat with us, what have you gained more than the error of my understanding of the contrary practice? And how, or in what way can this admission answer my questions, and show their fallacy? My mind is not capacious enough to see the fitness of such admission. If we have have been for thirty years practising against the

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word of God, it is high time that we open our eyes; and if the practice is in accordance with God's word, let all know it.

You have said that I am an "*upright* and a *sensible* writer," and in proof of your admission, you now say that I am a "*quack doctor*," "ignorant of our history," a "*miserable scrap-terion*," &c. This looks like feeding me with *sugar* with one hand, and then giving *gall* with the other. I fear that Bro. P. was sorely afflicted with a *sour stomach* when he wrote the above contradiction. A good cause never demands such weapons. From Bro. Errett I had the right to expect a reply full of *modesty*, a *refined taste*, and free from all *egotism* and *swaggering!* But alas! what disappointment. Bro. Franklin and myself are mere *tyros*, *ignoramuses*, *tomtits*, compared to him. He is indignant, and will not allow his *opinions* to be questioned by us.—Well, when a *big bug* is gored by "*small critics*," and *ants*, it is natural to look for some *swelling*.

The question has not been frankly and fully met. Cape Horn has been passed several times, but there has been no port made, as demanded by the compass. A great effort has been made in order to show that the sprinkled are both good and pious, which has neither been questioned nor is it involved in our inquiries. We have asked for Bible teaching, not what Bro. Campbell or any one else *thought* about them. I leave the issue with the brotherhood.

You did not publish my letter in reply to your article demanding a retraction of "*new things*" alleged against you. You may omit that, if you wish, and publish this, or insert both, but especially this.

May the Lord guide us into all truth, is my prayer. Yours, in the hope of the crown. G. W. Elley.

Lexington, Ky., June 5th, 1863.

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REMARKS.

The foregoing "*omega*" of Bro. Elley we give simply in the spirit of generosity towards a respected respondent. We have no desire to reply to it *again*. It may be characterized as apologetic, explanatory, replicative, recriminative, reiterative, and, towards the close, a little funny. We submit its merits in all these particulars to an appreciative public. If they feel interest enough in the subject, they will recall the full and satisfactory replies which we have already more than once given to Bro. Elley's positions; but if not, we will not trouble them nor ourselves by their repetition. We repeat it, we only publish this article from a spirit of the largest generosity to Bro. Elley. We think that when he reads it in cooler moments, he will regret that he wrote it. He cannot but have misgivings that it is a little out of the style of polite literature, and somewhat under the tone in which he and others are wont to speak when in company with the editors and

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contributors of the Harbinger. We wish our critics to be fully and fairly heard, and on this account we publish some things which, otherwise, we should deem wholly unworthy of a place in our pages.—Bro. Franklin's long article is concluded in this number. We trust that no one will be so inconsiderate as to expect us, in our monthly, to publish everything that is volunteered in this discussion in Bro. Franklin's weekly. If brethren will be censorious, we trust that they will not be also so unreasonable as to demand that which is utterly impracticable. W. K. P.

## THE PATH OF THE JUST.

Christian! behold the path of the just, of those who, all guilty in themselves, are justified in Christ. It is as a "*shining* light." Yes, the believer was "sometimes darkness," but now he is light in the Lord. Once he was ignorant of God in Christ, but now he can say, "Abba, Father." Once he dwelt in the darkness of sin, but now he has been called into God's marvelous light. Once he trod the path of obscurity and gloom, now he follows "the Light of the world."—No longer blinded by the god of this world—no longer governed by that spirit which hides all that is invisible, real and eternal, he "lets his light shine before men"—he "holds forth the word of life."—Christian! have you ground to believe that such is *your* path?

If so, it is also as a *progressive* light. Even as the dawn of morn creeps gradually on the earth—grey streaks of light brightening the eastern horizon, revealing the dark and distant outline of the lofty hills, gradually illuminating glen and valley, and sweeping away the lingering mists of night—so, from the first dawn of spiritual light upon the soul—even amid gloom and shadow, there is an onward progress—faith and hope and love are invigorated—the spiritual understanding is matured—richer consolations are enjoyed, and the heart expands to the warm rays of the "Sun of Righteousness."

And this path is most surely to conduct to the "*perfect* day."—What certain harbingers of the rising sun are the first streaks of dawn! Thick mists may hover over the earth, dark clouds may shroud her, wild storms may sweep along the plains; still, in silent and undeviating progress, the sun will rise, and as surely as he rises, so will he attain his meridian splendor. Equally certain may we be that the first dawn of spiritual light is the undeviating precursor of a perfect day of glory. The day of grace once begun, must advance. There may be many hindrances, clouds of dark and mysterious providences, but nothing shall impede its course; nothing shall arrest its progress. The Sun risen on the soul, with healing in his wings,

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shall never stand still; onwards it will roll in its glorious orbit, penetrating with its beams every dark recess, until all mental shadows are merged and lost in its unclouded and eternal splendor. See the Christian, after he has descended into the gloomy valley, and crossed the billows of Jordan! He stands upon Immanuel's shore, amid the splendors of that everlasting day whose sun shall set no more.—Grace, the day-dawn, has now yielded to glory, the "perfect day." The weary pilgrim has emerged from the shadows of his pilgrimage, and has entered the world of which it is said, "There shall be no night there." Dwells he on the perils and dangers through which he has passed; the pains and sufferings and privations of his journey; the toils and trials and anxieties of his life, as if they had been too numerous, painful and agonizing? Ah, no! Methinks, as he enters within the portals of the eternal city, with its wall of sapphire and its gate of pearl, as he gazes upon the eternal throne, and Him who sits upon it, and takes up his golden harp, this will form the burden of his song: "Bless the Lord, O my soul, for his *converting* grace, his providential dealings, his unceasing care and love. Savior God, thou hast led me by the right way; I now see by what thy dispensations towards me were regulated, and in what happiness they have ended. I was chastened of the Lord, that I might not be condemned with the world. Though I then did sow in tears, yet now I reap in joy. Often didst thou turn my gloomy night into sunny day. Many a dark cloud of my pilgrimage hast thou fringed with thy golden beams. By thy light I have walked through darkness many a long and lonely stage of my journey. Blessed Savior! I praise thee for thy *sustaining* grace, for thy cheering presence, for thine unwavering faithfulness, for thy tender love; I praise thee for the pains and sorrows, the afflictions and bereavements of my earthly lot. All were needed. With not one stormy cloud, not one night of suffering, with not one ingredient in my cup of sorrow could I safely have dispensed. Now I can see with what infinite wisdom and tender love thou wast appointing all, and guiding all, and overruling all the various turnings and windings of my earthly journey. Now I find, by blessed experience, the truth of those words which I so often heard in the days of my flesh, that my 'labor has not been in vain in the Lord.'" Reader, be this your prayer: "Vouchsafe, O God, to lead and guide me by thy counsel here, and afterward receive me into glory."—*The Pathway of Promise.*

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"Divine knowledge is not as the light of the moon, to sleep by; but as the light of the sun, to work by."

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## BIBLE GEOGRAPHY.

President Durbin, writing from the summit of Mt. Sinai, says: "I wish I could sit here in this solitude an hour longer; but my companions and one guide are gone, and the other, a young Arab, is crouched at my feet in astonishment at my writing and apparent earnestness; and seems to say, as he casts a glance at the setting sun, *The way down is long and dangerous.* So I must say, *Farewell to thee, Sinai!* I have stood upon the Alps in the middle of July, and looked around upon the snowy empire—I have stood upon the Appenines, and looked abroad upon the plains of beautiful, eventful Italy—I have stood upon the Albanian mount, and beheld the scene of the Eneiad from the Cireen promontory, over the Campagea, to the eternal city and the mountains Tivola—I have sat down upon the pyramids of Egypt, and cast my eyes over the sacred city of Heliopolis, the land of Goshen, the fields of Jewish bondage, and the ancient Memphis, where Moses and Aaron, on the part of God and his people, contended with Pharaoh and his servants, the death of whose "first-born of man and beast in one night" filled the land with wailing; but I have never set my feet on any spot from whence was visible so much stern, gloomy grandeur, hightened by the silence and solitude that reign around; but infinitely more hightened by the awful and sacred associations of the first great revelation in form from God to man. I feel oppressed with the spirit that breathes around me, and seems to inhabit this holy place. I shall never sit down upon the summit of Sinai again, and look upon the silent and empty plains at its feet; but I shall go down a better man, and aim so to live as to escape the terrible thunders at the last day, which once reverberated through these mountains, but have long since given way to the Gospel of peace. I can scarcely tear myself away from the hallowed summit, and I wish *I, too,* could linger here forty days in converse with the Lord."

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"Nature," says Foster, "has no influences to transform the depraved mind. The benignant skies, the living verdure, the hues of flowers, the notes of birds, have no power on selfish and malignant passions, on evil habits, on ingratitude and hostility to God. No; a transforming power is only found in the blood of Christ, which cleanses from sin, and the Holy Ghost, which renews and sanctifies."

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## POETRY OF DAVID.

David was a true poet. He was a see-er, both as poet and prophet. His was the deep, clear, spiritual vision, which beheld beauty and glory in the works of God that the common eye saw not. His, too, was the gift of poetic language, and that of the sublimest forms, while his youthful skill as a musician is shown in the sweet spell with which he soothed the frenzy of Saul. God enriched his soul with all glorious gifts, in order that, under the guidance of the Holy Spirit, he might become the prophet-poet of the universal church, and inspire and lead in all climes, and through all ages, the worship of the saints. God caused this child of genius to be most fittingly born among the mountains, where all his faculties would be early awakened into life, and strengthened by every object on which his young eye opened. His descriptive poetry shows how sensitive he was to all the changing beauty of the surrounding scene, and we may safely say that this scene was necessary to the complete development of his mind. Few have studied as they ought the influence of scenery upon mental and moral character. Few in New England are aware how much of that for which they are distinguished is due to the natural features of our country.

They know not the holy influence which, in early childhood, came down from the grand old mountains, and stole into the soul—or the sweet power of the humbler hills, or the spell of the peaceful valleys, or rivers, and singing brooks, and dreamy lakes—the leap, and foam, and roar of the cataract—the dizzy precipice, and the black sublimity of the storm-cloud.

New England's sons and daughters have drawn from these an inspiration second only to the Spirit and Word of God. Such scenes were the early educators of the mind of David, and so deep and true was his soul's sympathy with the grandeur and beauty about him, so largely was he moulded by the mountains of Judea, that we might apply to him Wordsworth'n description of one whose soul had been moulded by silent sympathy with the works of God:

"The floating clouds their state had lent
To him; for him the willow bent;
Nor did he fail to see,
Even in the motions of the storm,
Grace that did but mould the manly form
By silent sympathy.

The stars of midnight had been dear
To him; and he had leaned his ear
In many a secret place,



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Where rivulets dance their wayward round;
And beauty born of murmuring sound,
Had passed into his face.

Whatever in those climes he found
Irregular in sight or sound,
Did to his mind impart
A kindred impulse; seemed allied
To his own powers, and justified
The workings of his heart."

Thus David grew up amid the double teachings of a direct communion with the Spirit, and the holy influences which God distilled upon his soul from the glory of the earth and the grandeur of the sky. But this daily study of the pictured earth, and the nightly communion with the stars while he watched his flocks, formed but the steps of the stairway on which his spirit mounted to God, and over which, as he ascended, there streamed down an ever deepening glory from the upper and inner presence, till he beheld all things only in the light of the countenance of God. This is the highest heaven of invention, the loftiest reach of genius, the noblest employment of the poetic gift.

This reveals the philosophy of David's poetry, and the secret of its power. He linked every thought to that which, amid all changes, remains itself unchanged; the highest good, that which is eternally true; that which is beautiful forever. Those who have exercised the poetic faculty upon transitory things, have lived already for ages in the memory of men, and may yet for centuries survive; but in the ceaseless flow of years, in the crumbling down and vanishing of all earthly things, they, too, at last must pass and be forgotten. The spell of Homer will be at length dissolved in long forgetfulness; he and his heroes, *his* song and *their* battles, will sleep in oblivion together. Even Shakspeare's name will pass at length from the memory of men; and they, too, who have somewhat refined and elevated mankind by teaching them to observe, admire and love the manifold workings of God in earth and sky—for them, too, the time must come when the last note of their pleasant songs shall die away into silence, nor ever wake a chord in the human heart again; for the vast picture on which God has spread the glorious beauty of earth, and the magnificence of the skies, shall itself be rolled together as a scroll, and amid the higher beauties of the new creation, shall be remembered no more. But David sang of the soul that never dies, and of heaven that fadeth not—of eternity that endeth not—of God, the Everlasting One—of a kingdom that endureth forever, and of Christ, the eternal King. Therefore it is that the song of David passes not. His psalms are as fresh to the human heart after three thousand years as when they wese first heard in Jerusalem; just as a dew drop is

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as clear now as when it lay sparkling on a flower in Eden. They are immortal in their very nature, and time can never number them among the things of the past. They will belong to the present forever. And when the present aspect and adornings of earth have all faded in the final day—when it shall be hung round with the more glorious curtains of the new heavens, and the new earth is decked with beauty such as no eye has seen as yet, and no heart conceived—the thought and language of David will even then be suited to the advanced condition of creation and the church; it will even then be fitting for the ransomed millions to exclaim: "Praise ye the Lord.—Praise ye the Lord from the heavens; praise him in the heights.—Praise ye him, sun and moon; praise him all ye stars of light."

And in the highest heavens the hosts of angels may join the Hallelujah chorus—"Praise God in the sanctuary; praise him in the firmament of his power."—*Exchange.*

## HEBREWS, PHENICIANS, GREEKS.

Sufficient account has never yet been taken of the effect of the influence of the Hebrews over the Phenicians, in its general results, through the latter, upon the culture of mankind. The Jews came into Palestine from Egypt, about 1500 B. C. In Joshua and Judges familiar reference is made to "Great Zidon," and the Zidonians. The Temple was built about the year 1000 B. C. Hiram and Solomon were then intimate friends, and evidently partakers, to a very considerable extent, of a common civilization. The religion of Phenicia influenced Judea, and we have reason to believe the converse true also. The combined fleets of the Israelites and Phenicians sailed from Ezion-geber and Elath. "The Phenician merchant and trading vessel figures in the Homeric poems as a well known visitor, and the variegated robes and golden ornaments fabricated at Zidon are prized among the valuable ornaments belonging to the chiefs. We have reason to conclude generally, that, in these early times, the Phenicians traversed the Ægean Sea habitually, and even formed settlements for trading and mining purposes upon some of the islands." Mr. Grote, while professing to doubt whether Tyre or Sidon were the older, admits that while Sidon is familiar to Homer, Tyre is not mentioned at all, which corresponds to the uniform testimony of Scripture that Sidon was the parent city of Phenicia. Cautious as he is about dates, especially those which confirm Scripture, he admits that the Phenicians founded "Gades, or Gadeira, on the southwestern coast of Spain, perhaps nearly one thousand years before the Christian era—a town which has maintained a continuous prosperity, and a name

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(Cadiz) substantially unaltered, longer than any town in Europe."—His first Greek date is 776 B. C., but the Homeric poems are admitted to be much older than the Olympiads, and the Sidonians were then a people excelling in fine manufactures and commerce. How entirely all this agrees with the Scripture statements, we need hardly say.

The period of the "widest range and the greatest efficiency of the Phenicians," the same eminent historian considers to be anterior to 700 B. C. How much earlier they were a highly civilized and energetic people, he does not say; but that which he admits they had accomplished previous to that date, shows that they must have been active foa a length of time which confirms very strikingly the Scripture statements.

We find, then, that for several hundred years, and these years of great activity, energy and success in both, the Phenicians and Hebrews were most closely united, and speaking substantially the same language. We find that this period of close union immediately preceded the rise and brilliancy of Greek intellect; we find the traditions of Greece pointing to Phenicia, as the source from which letters came; we find the Phenician Cadmus the very Eponymus of learning in Greece. We find, moreovor, in the early Greek authors, a severity of principle, and loftiness of morality, and tendency to purity in religion, which never sprang spontaneously from any people. These are justly esteemed to be traces of the primitive faith received by them, perhaps partly from their own ancestors, and partly through intercourse with those who received these principles from early times; but that so quick and intellectual a people obtained no religion, morality or learning from Phenicia, is simply incredible.

## DAVID AND HOMER.

David and Homer were cotemporaries. Both were poets of surpassing genius; the one the sweetest singer of Israel, the other the epic bard of Greece. Both flourished in the same rude era; the former dwelling on the hills of Judea, the latter wandering over the mountains of Thessaly. Both breathed soul-stirring strains; the one in Hebrew psalmody, the other in Heroic verse. Both sang in devotion to the deity; the one in outgushing praises of Jehovah, the other in lofty eulogiums of demi-gods.

Both alike wrote in elegant diction—displayed unparalleled versatility of thought—searched out the fountains of nature for striking metaphors—exhibited the depths of eloquence, and exhaled the soul of poetry.

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Both were religious; but the one reverenced the thunders of Sinai, and the other adored the thunderer of Olympus. David sang of that God who led the hosts of Israel; Homer praised the gods who fought with men around the walls of Troy. David applauded the deeds of virtuous men; Homer praised the acts of demons. David's God was the source of purity; Homer's gods were slaves of infamy. David's heroes were the good and benevolent; Homer's heroes were the vicious and despotic. David was a disciple of the pure religion; Homer was the slave of superstitious idolatry.

Such being the case, let the Christian teacher in Christian schools tell his pupil so. Where Homer is read, there, also, should David be —*N. H. Journal of Education.*

## IDLENESS AND ACTIVITY.

It is the energy of will that is the soul of the intellect. Wherever it is, there is life; where it is not, all is dullness; despondency and desolation. People who have no experience of it imagine that it is destructive to the nerves and exhaustive to the animal spirits; that it aggravates the wear and tear of life excessively. But this is an idle notion; as idle as the habits and humors of those who entertain it.—I leave it to any man who knows its real effect to strike the balance, to compare the exhaustion of an indolent day with that of an active one, to say in which of these two cases the subject is in better heart for work, and fitter to undergo it. Whatever we may be about, one thing I believe is certain—that if the spirits are bent by energy, they are utterly wasted by idleness. At worst, energy can only end by relaxation; it is superior to it for a while, and possibly at last may fall into it; whereas idleness is actually relaxation from first to last, and can be nothing else. But even this view, favorable as it is, is not favorable enough yet to be just. The fact is that violence is not necessary to energy, any more than tyranny is to kingship; on the contrary, the gentlest energy does the most work. Energy, literally from the Greek, is inward workingness; the blooming of the flower is energy, the growth of the body is energy—yet in all these there is no violence. The efficacy is not destructive, but vital; without it, the whole frame must fall into corruption; with it, instead of corruption, we have life.

Knowledge is a tree. We must plant it when we are young if we would enjoy its fruit and shadow when we grow old. It requires a life-long growth to reach its full maturity and its richest fruits. Besides, the germ flourishes best in the virgin soil of the young mind.



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## QUERY.

"Are public offenses to be reproved in the public congregation, or are they to be adjusted according to Matt. 18. 15–17.?" D. N.

ANSWER.—The rule in Matt. 18. 15–17, relates to private offenses, and the method of satisfaction between the parties. Such cases come before the church only when the offender refuses to hear the party offended, and the advice of the friends whom he may take with him. They then become public offenses. But offenses primarily public are to be treated in harmony with the following Scriptures, viz: "Brethren, if a man be overtaken in a fault, ye who are spiritual, restore such a one in the spirit of meekness," (Gal. 6, 1.) and "Those that sin, rebuke before all, that others also may fear." (1 Tim. 5. 20.) There should be every kindly and delicate precaution used in dealing with an erring brother, and public rebuke should always come last in our efforts to restore him. If it can be accompanied with the confession of the offender, it is doubly blessed—blessed to the offender himself, who receives it as a profitable chastening from the Lord, and blessed to others, in whom it may excite a salutary fear lest they also fall into like reproach. But rebuke should never be administered in the spirit of vengeance, or of legal severity—but in meekness. W. K. P.

## THE AMERICAN BIBLE UNION.

We have been interrogated, time and again, as to the probability of the Bible Union's retention or translation of certain pet or fondling words and phrases, such as *baptist*, *baptism*, *kirk*, *church*, *bishop*, *presbyter*, *deacon*.

The question is, "Are the Baptist family of positive Christian institutions to be retained under their Greek names, or translated into English?" We answer, most certainly, in all honesty to the Lord and to men, they must be translated into our vernacular English.—There is no retreat from this conclusion. *Transference is not translation.* Transference is only admissible when there is no representative of the word transferred. But in the case before us, or on hand, the word *baptoo*, or *baptizoo*, is in perfect euphony with the act to be performed. In our vernacular we have *bap*, *dip*, *plunge*, as already defined, and these are the sounds palpably made in the act of immersion; and are thus stereotyped in the Divine oracles beyond the rational probability of a single doubt.

We are happy to have learned that there are to be no pet or fondling words retained in the new version of the Christian Scriptures,

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such as those above named. Such has been and such is our conviction. It is due to us and to our cause to say, that when we became men in Christ Jesus, we laid aside all such childish things. A. C.

## SUPPORT OF MINISTERS.

Bro. Campbell:—I see by the June number of the Harbinger, that some brother propounded the question, *Whether, in anything you ever wrote to dethrone the "Hireling Clergy," who in some cases were making merchandize of the gospel, you meant to be understood that the faithful Christian minister should not be liberally compensated?* I find in a note appended to your "Sermon on the Law," delivered in 1816, proof to the contrary. Your sentiments accord with the Scriptures, or are in the very words of the great Apostle Paul, on that subject. Any person who so represents your teaching, misrepresents and calumniates you. It is a mere pretext to cover covetousness, and an excuse for the mean and niggardly treatment, by many of the churches, of their laborers. But to the note:

"We do not censure any minister of the gospel for receiving a liberal support from the church in which he officiates. 'Tis the ordinance of Christ 'That they who preach the gospel should live of it.' 'Tis the duty of the taught to communicate, and the right of the teacher to receive, a support. We, in the present state of things, do not demand it." Yours truly, J. R. Frame.

## DEGREES CONFERRED BY BETHANY COLLEGE.

At the Annual Meeting of the Board of Trustees, the degree of A. B. was conferred on the following young gentlemen:

John Lucius Hunt, of Ohio.

Thomas Tighlman Holton, of Ohio.

William Overton Clough, of Virginia.

Thomas William Mulhern, of Virginia.

Royston James Weatherly, of Mississippi.

The Honorary Degree of Master of Arts was conferred on the following named graduates of five years' standing:

Isaac D. Stone, of Kentucky.

Landon A. Cutler, of Virginia.

George A. James, of Ohio.

## YEARLY MEETING.

The annual meeting of the brethren in South-western Pennsylvania, will be with the congregation at Washington, commencing on Friday, the 22d of August, at 2 o'clock P. M. L. P. Streator.

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## A CIRCULAR.

TO THE BRETHREN OF THE WEST, GREETING:

Knowing that you appreciate the gospel, displaying as it does so wonderfully the goodness, wisdom and power of God, I therefore address you. To be embraced within its holy influences is the highest prerogative of man.

The work of converting the world and developing the Christian character, requires faith, fortitude and firmness. That this work of God may advance eastward, we have already commenced, in the city of Buffalo, N. Y., to publish the "Herald of the Truth—a periodical devoted to the religion of the Bible." That its influence may be widely extended, we solicit the co-operation of the brethren in the West. In many instances the printed page exerts a power where the living voice would not be heard.

This periodical shall be free from sectarian strife and personal controversy, but the gospel of Christ shall be presented forcibly, clearly, and positively—exhibiting its beauty, order, harmony and power.

We shall likewise devote several of its pages to the devotional nature. We ask the generous and liberal brethren in the West to send the word of life thus presented, to their alien friends throughout this territory; or if not willing to plant the seeds of truth in the hearts of many, get up an interest for a periodical with these characteristics, in your own neighborhood. Elder Wm. M. Roe is our traveling agent for Michigan and Northern Indiana; W. J. Swanger, Southern Indiana; J. Hurd, Wisconsin.

Address W. T. HORNER, WMVILLE, ERIE CO., N. Y.

BUFFALO, N. Y., July, 1862.

## PROGRESS OF REFORM.

BRO. CAMPBELL.—We have had two additions by immersion, recently at Milfordton, Knox co., Ohio. One of them was my eldest daughter, in her 15th year. Brethren Taylor, of Wooster, and Wood, of Holmes co., were with us.

I immersed three persons at Steubenville, during my last visit there, and one at New Cumberland, Va. The cause calls for increased exertions to save the churches and the world from ruin. Many of the brethren think that it is useless to make an effort to convert the world, and consequently have remitted their usual protracted efforts; the consequence is, that the cause languishes in those places, and the Evangelists are sadly cared for!

Wherever there are proper efforts made, the gospel is just as much the power of God to salvation, as ever it was. The friends of Christ should stand firm at the helm in order to save the ship from wreck. Now is the time of trial—many "are in heaviness through manifold trials." Perhaps the trial of your faith may be found working unto praise and glory.

The Lord bless the faithful brethren and sisters, and preserve them to his coming and kingdom. J. R. FRAME.

P. S. Bro. Wm. Rittenhouse, of Unionport, Jefferson co, Ohio, desires to inform the ministering brethren that the friends have erected a neat and commodious house of worship at the above place, and cordially invite them to call and preach for them. Unionport is on the Steubenville and Newark R. R., about

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20 miles west of the former place. A home will be found at Bro. Rittenhouse's' who resides about half a mile from the village. J. R. F.

☞ Bro. J. R. Frame is desiring a field of labor for a church or churches, as he has no definite engagement. He can be addressed at Milfordton, Knox co., Ohio He will either locate in the field, or hold meetings wherever requested.

Bro. S. B. Teagarden, Salem, Ohio, July 5th, '62, writes: In June, we had a good meeting at Salem. We were assisted by Bro. McBride, of New Philadelphia, O., and Bro. Galley, of Pa. Bro. McB. gave us 9 discourses, and immersed one person. I immersed 2 at Salineville on the 26th June, and 9 at Mount Olivet, in the Roundbush Settlement, Carroll co., on the 30th. At the latter place there is a small congregation, without preaching; but I trust they will soon be supplied by our young Bro. Gardner, of Chili.

## OBITUARY NOTICES.

Died, at the residence of her mother, in Bethany, on the 17th July, Miss J. E. C. CAMPBELL, daughter of Archibald and Anne Campbell, aged 24 years.—She had been suffering for some time, with Diphtheria, but up to a few hours before her death, was supposed to be out of danger. The sudden and fatal termination of the disease fell upon her friends, therefore, just as they had come to cherish the fondest assurances of her recovery, and the shock was heavy and sad in the extreme. Many friends and relatives will mourn the untimely death of this lovely and much loved sister, but in the little circle of her home it has left a vacancy that no other image can ever replace. A widowed mother and two sisters made this circle—and from it death has taken one, *the one*, that the others thought should have been spared instead of themselves; for she was youg, gifted, admired, and very tenderly loved. Of remarkable energy of mind, highly accomplished by education, and naturally endowed with the loveliest graces of person and disposition, she was with good reason, not only the cherished hope of her family, but the loved and admired companion of a large circle of relatives and friends. Her career, though brief, was full of noble and generous deeds, and her example calls us to a virtuous imitation. By the hearth-stone at home—in responsible public duties abroad—in the social circle and in the church, she ever moved, a spirit of sweet and blessed influence, and many there are who will look upon her place and mourn that one who so adorned it has so soon left it vacant forever. But it is such who are ripest for the change, and whose departure we follow with fullest faith to the better land.—Sweet, therefore, as is the memory of the past, and mournful to our friends as we know must be its now broken chain, we should turn them to the coming re-union, in the no distant future, and remind them that "we sorrow not as those without hope." The resurrection brings up again every sweetest flower, and the divine life will keep it in immortal bloom. Thus may we meet again our cherished dead, and part no more forever. W. K. P.

Died, on the 17th of June, 1862, at Newcastle, Ky., Mrs. CATHARINE THOMAS, aged 84 years, 1 month and 18 days.

The death of our venerated Sister Thomas is more than an event in the history of her family, or of the community in which she lived so long. In inter-

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est and importance, it makes an item in the history of the Christian church in Kentucky. She whs born in Caroline co., Va., on the 29th of April, 1778. In her youth, hers became one of the pioneer families which formed the basis of Kentucky society, and whose experiences have given the early history of our State such eventful and romantic interest. Settling in the vicinity of Newcastle, the theater of her well-spent life and labors has now become the scene of her triumphant death. Though she was gathered, like a ripened sheaf, from the harvest-field of earth, her death will leave a shadow upon the hearts of many. To her numerous family, extending through three generations of her offspring, earth and time will not be rich enough to repair her loss. To them, the old mansion house has lost the loving and attractive spirit of a common mother, whose tenderness and kindly care to all has made it long the center of kindred reunions and happy associations. It seems a cruel necessity that the object around which so many interests and affections cluster, should be taken away. But it is even so; and the loss of the living is the gain of the dead.—Remember, you that remain, that if she cannot come back to you, you may go to her! There is a brighter mansion above, where the family may be gathered with their maternal head, around which a happy reunion may be formed, never more to be broken in the endless cycles of eternity. She will meet you there; and her affectionate kindness, her words of cheer, her tears of sympathy, and her pious prayers and exhortations, yet living and fresh in your memories, plead with you to imitate the virtues of her life, and to share in the hopes and triumphs of her death. Many friends will share a common grief in the loss of one so venerated and loved by all. Her worth was not only appreciated in the community in which she lived, but the warm welcome, the social cheer, and the liberal hospitality dispensed at her home, has endeared the name of Mother Thomas to many abroad—and especially to many brethren of the public ministry.

For the perseverance, energy and devotion with which she fulfilled the obligations of life, in all its relations, her example has been a remarkable one. But it is in her religious history that her character shines with the brightest luster. Sixty years ago she yielded obedience to her religious convictions, and became a member of the Baptist church. In this fellowship she continued, in the confidence and esteem of her brotherhood, for thirty years. At that stormy period, when every community in our State seemed convulsed with the doctrines revived and the issues formed in the plea for a restoration of pure Christianity, impelled by her duty, she sacrificed the relations, and with them the sympathies and fellowship, of a large and influential congregation, and, with about a dozen brave and noble spirits, planted herself upon the Bible alone as the oracle of her faith and life. With courage and devotion, she shared the fortunes of the congregation of Christ in Newcastle from its foundation to the day of her death. In the character of Sister Thomas, the pious element was strongly dominant. With a vigorous and appreciative mind, she grasped the issues and themes of religion, and discussed them with great clearness and effect. The Bible was the constant subject of her reading and meditations. She loved to be in communion with her Savior. While she was industrious and attentive—practical and adaptative—in all domestic duties until the time of her death, the religious cast and bearing of her conversation showed the channel in which her thoughts constantly run. Mellowed by age and religious culture, her spirit

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was indeed sanctified and ready for Heaven. Though genial in the midst of kindred and friends, and contented to abide her Master's time among the loved ones of earth, when the hopes and prospects of heavenly promise brightened upon the visions of her faith, her soul grew restless to depart and to be with "the just made perfect." She is gone at last! Almost without a signal of approaching death, her spirit passed away to the God who gave it. Rest in peace, O mother in Israel! Thou hast fought a good fight in life's great battle, and hast won a victory greater than the conqueror of nations. A crown of glory awaits thee in the morning of the resurrection! Z. F. SMITH.

☞ This is a generous tribute to Sister Thomas, but not more generous than just. It will be interesting to many friends to know that this venerated mother in Israel was the Sister of the distinguished John Taylor, of Caroline, Va. We knew Sister Thomas personally, and tender her relatives and mine the cordial sympathies which a knowledge of her worth so naturally inspires.—W. K. P.

Departed this life, Lord's-day evening, the 18th inst., BRO. GEORGE KING, of Chardon, Ohio, aged 69 years.

Bro. King was one of the early settlers in Northern Ohio. He came from Connecticut to Chardon in 1815, when forests stood tall and dense on every side. He assisted in clearing up the country, and was one of the foremost and most active in laying the foundations of moral and religious society, and in establishing civil and educational institutions. He was a man of unsurpassed energy, and with his industry and economy, he accumulated a good property, of which he bestowed liberally for benevolent purposes. He lived the whole time of his residence in the State, 47 years, and died on the spot where he had first located. He is sincerely mourned, and will be much missed. Throughout a severe sickness of some six weeks, he complained not, but seemed to attemper his spirit to a gentleness suitable to meet the Lord. He has ended a long life of great energy, zeal, devotion and public usefulness in the church, of which he was a leading member from its very commencement. No one doubts he has gone up higher, to enjoy the rewards of so useful a life. A. S. H.

COLLAMER, O., June, 1862.

A most sad and touching bereavement has just fallen on Bro. Capt. D. P. Nickerson. He buried yesterday his truly Christian companion, Sister ELLEN NICKERSON. Most truly exemplary was she, most kindly and affectionately dutiful as a wife, a mother, a companion and friend. The Christian and social virtues attained in her great compass and perfection, and her death, which was very sudden, was like the going out of the sun to a confiding husband and five dear children, who leaned tenderly upon her. In her death the sweet and sustaining power of the faith and hope in Christ was triumphantly displayed, as with utmost calmness she bade adieu to all below, and arose to her place in the rest that awaits the people of God.

Her death occurred Saturday morning, the 7th inst. Her remains were kept congealed in ice, in fine preservation, for eleven days, till the captain's return from the upper lakes, when, amid the tears of many friends, she was laid down to the slumbers of the dead. Her age was 42 years. A. S. H.

COLLAMER, O, June 17, 1862.

Died, at his home in Brownsville, Saline co., Mo., on Sunday night, July 13, 1862, in the 17th year of his age, WILLIAM A. WALLER. He was one "whom to know was to love." The elements that constitute a noble character were exhibited in his life.

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## BETHANY COLLEGE.

### CIRCULAR.

We take pleasure in announcing to the Public, that the regular course of instruction in Bethany College, for the 22nd Session, will commence, as usual, on the first Monday of October, 1862. The Faculty, for the present, will consist of A. Campbell, Pres't., W. K. Pendleton, C. L. Loos and P. W. Mosblech, with tried and competent Tutors. During the past session, under these experienced and competent instructors, the full course of the College was conducted with great success and satisfaction, and we feel warranted in giving the fullest assurance that the amplest assistance and facilities in every department, will be furnished to the student, to push him forward in the studdies necessary to graduation.

The whole of the magnificent College Edifice, except the great Hall, is now under roof and inclosed. The amplest accommodations are provided for Class Rooms, Society Halls, Museums, Libraries, &c., and but few Colleges in our country can offer greater inducements and aids of apparatus and cabinets, than are offered at Bethany.

We have enjoyed, throughout the sad and distressing agitations and perils of the country, the fullest exemption from disturbance or annoyance of any kind, and the prospect for the future presents no fear of any interruption to our present peace and social harmony. No location can promise circumstances more favorable for all the ends and aims of a Literary Institution, than at present favor the fortunes of Bethany College. Easy of access, healthy, and free from civil and military strife, as this Institution now is, the student can here give his head and heart to the labors and delights of Literature and Science, without distraction, and with every advantage and aid which he can need The students who have been with us, are full of hope and good will for the future, and our correspondence from abroad warrants us in expecting a goodly number of matriculates for 1862–3.

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|---|---|
| CHARGES.—Per Session of Nine Months—for Boarding | $110.00 |
| " " " Tuition, | 50.00 |
| For each new Student, Matriculation Fee, | 10.00 |

Washing and Lights Extra.

The charge for boarding, as stated above, is the charge at the regular Boarding Houses; but students who may wish to economize in this item of expense, can procure, on very reasonable terms, furnished rooms, and make arrangements for their meals that will greatly reduce the cost. It will be optional with each one to adopt his own course in this matter.

We greatly desire to maintain and extend the usefulness of Bethany College, and earnestly solicit the continued co-operation and sympathy of our friends. The times are such as to excite the true lovers of order and religion to renewed energy and zeal, and we trust that we will not be disappointed in our expectations of finding many such, ready and willing to hold up the cause of education in Bethany College.

Further information will, upon inquiry, be cheerfully given by Prof. C. L. Loos, Sec'y., or any other member of the Faculty.

A. CAMPBELL, Pres't.

## GENERAL AGENT.

**RBO. JOHN R. FRAME, of Ohio, is authorized to receive subscriptions for the Millennial Harbinger, and to make collections for this office, wherever he may go. The brethren and friends can pay him, and his receipt will be good.**

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THE

# MILLENNIAL HARBINGER.

FIFTH SERIES.

VOL. V.] BETHANY, VA., *SEPTEMBER*, 1862. [No. IX.

## THE DUTIES OF CHURCHES TO THEIR PASTORS.

A SCRIPTURAL ARGUMENT FOR THE SUPPORT OF THE MINISTRY.

BY ELDER JOHN F. ROWE.

The following Discourse was delivered before the "PREACHERS' ASSOCIATION," at Ravenna, Ohio, March 28th, 1861, and on motion, was ordered to be published in pamphlet form for general circulation.

It is intended as a personal appeal to every lover of the cause of Christ; and aims not only to enlighten the mind, but also to stir up the finer feelings of the heart. The subject is one of paramount importance to the church, and as such we humbly commend it to every one who shall deem it worthy of a reading.

J. F. ROWE, A. B. GREEN, W. A. BELDING,
Committee of Publication.

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"The laborer is worthy of his hire."

DEAR BRETHREN:—The terms of this proposition are sufficiently plain, except the word *pastor*. This is a pure Latin word, and is derived from *pasco*, which literally and primarily means *to feed*. Hence a pastor is one who feeds or takes care of a flock, and by appropriation applies to him who is a minister of the Gospel. But in the discussion of this question it is not my purpose to confine myself strictly to the pastoral office, but to include under this head all evangelists and ministers, (erroneously translated *deacons*) who have purchased to themselves a good degree and great boldness in the faith. Wheth-



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er called pastor, or evangelist, or minister, if he has labored faithfully in word and doctrine, he is indeed worthy of his reward, as shall by the Holy Scriptures be demonstrated, and by these papers sincerely set forth.

I. My first argument is based on Gal. 6: 6, "Let him that is taught in the word (the Gospel) communicate to him that teaches in all good things." Luther's translation is, if anything, more lucid than this: "*Der aber unterrichtet wirt mit dem wort, der theile mit allerly gutes dem, der ihn unterrichtet.*" Here *theile* means to share or divide.—It then would read, "Let him who is taught in the word, share out in all good things to him who teaches." The idea of proportion is here beautifully and appositely set forth. And this is still further corroborated by the use of the Greek term *koinoneito*, which means *to share in common*. By an examination of the context of this passage, it will be seen that the topic elaborated by the Apostle, is the doing of temporal good. Each one is admonished to bear his own burden; that is, the rich man is commanded to share out proportionately with the poor man It is, however, not limited alone to the minister of the Gospel, but has an extended application, and is to bear upon all men. That this language relates to the temporal support of the minister of the word, is further substantiated by the use of the word found in Rom. 15. 26, and Phil. 4. 15: "For it hath pleased them of Macedonia and Achaia to make certain contribution (*koinonian*) for the poor saints who are at Jerusalem." "Notwithstanding that you have well done, that you did communicate (*sunkoinonecsantes*) with my affliction.—Now you Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated (*ekoinonecsan*) with me as concerning giving and receiving, but you only." In the first quotation the noun is used—in the last two, the verb.

Paul to the Corinthians, 1st Letter, 9th chap. and 11th verse, says: "If we have sown to you spiritual things, is it a great thing if we shall reap your carnal things?" That is, temporal things. In the next verse following, the Apostle claims the privilege of receiving temporal support, and that on the principle of justice. The word power here (*exousia*) is used in the sense of privilege or right.—Hence he says, "If others be partakers of this privilege over you, are not we rather? Nevertheless we have not used this privilege; but suffer all things, lest we should hinder the gospel of Christ." Then he goes on to say, "Do you not know that they who minister about holy things feed of the things of the temple? and they who wait (or serve) at the altar are partakers of the altar? Even so (in the same manner hath the Lord ordained that they who preach the gospel should live of the gospel." Although the Apostle preached the gos-

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pel "without charge," and ministered to his own wants with his own hands, and "used none of these things," simply out of *personal considerations*, yet he distinctly establishes the doctrine of ministerial support. His case, therefore, as an exception, cannot be construed into the establishment of a general law. There was one noble hearted church that did minister to his wants, the Philippian, of whom he says: "For even in Thessalonica you sent once and again unto my necessity." And he says of these gifts, they were an "odor of sweet smell, a sacrifice acceptable, well pleasing to God." It is certainly implied in all the Apostle here says, that the charge of delinquency in this matter rested against all the churches, except the Philippians, and perhaps one or two others.

Let us now go back to the 7th verse of the 9th chap. of 1st Cor., and read, "Who goeth a warfare on his own charges? who planteth a vineyard and eateth not of the fruit of it? or who feeds a flock and eats not of the milk of the flock?" Paul quotes Deuteronomy 25. 4, and asks if this was written for our sakes, and answers decidedly and finally that it was for the sake of those who preach the gospel. The common sense of the Apostle also recognized this organic law of the church' when he says, "Say I these things *as a man*, or saith not the law the same also?" It appears from what the Apostle says, that there were in the Corinthian church some churlish church croakers who did suppose it to be a *great* thing to pay their preachers their just dues, else why should he remark, "Is it a great thing if we shall reap your carnal things?"

Rev. Albert Barnes, commenting on these passages, indulges in these just observations:

1. "That the command is that they shall live (*zeen*) of the gospel. It is not that they should grow rich, or lay up treasures, or speculate in it, or become merchants, farmers, teachers or book-makers for a living; but it is, that they should have such a maintenance as to constitute a livelihood. They should be made comfortable; not rich.—They should receive so much as to keep their minds from being harassed with cares, and their families from want; not so much as to lead them to forget their dependence on God, or on the people.—Probably the true rule is, that they should be able to live as the *masses* of the people among whom they labor, live; that they should be able to receive and entertain the poor, and be willing to do it; and so that the rich also may not despise them, or turn away from their dwelling.

2. "This is a *command* of the Lord Jesus; and if a *command*, it should be obeyed as much as any other law of the Redeemer. And if this is a command, then the minister is *entitled* to a support; and then also a people are not at liberty to withhold it. Further, there

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are as strong reasons why they should support him as there are why they should pay a schoolmaster, a lawyer, a physician, or a day-laborer. The minister usually toils as hard, expends as much in preparing for his work, and does *as much* good. And there is even a higher claim in this case. God has given an *express* command in this case; he has not in the others.

3. "The salary of a minister should not be regarded as a *gift* merely, any more than the pay of a Congressman, a physician or a lawyer.—He has a claim to it; and God has commanded that it should be paid. It is, moreover, a matter of stipulation and of compact, by which a people agree to compensate him for his services. And yet, is there any thing in the shape of a *debt* where there is so much looseness as in regard to this subject? Are men usually as conscientious in this as they are in paying a physician or a merchant? Are not ministers often in distress for that which has been promised them, and which they have a right to expect? And is not their usefulness, and the happiness of the people, and the honor of religion intimately connected with obeying the rule of the Lord Jesus in this respect?"

It is objected that Paul preached the gospel of Christ without charge. Barnes, commenting on the 18th verse, among other good things, says: "This passage cannot be urged *by a people* to prove that ministers ought not to have a support. Paul says they have a *right* to it. A man may forego a right if he pleases. He may *choose* not to urge it; much less have they a *right* to demand that he should give up *his* rights. It is best in general that those who hear the gospel should contribute to its support. It is not only equal and right, but it is best for them. We generally set very little value on that which costs us nothing; and the very way to make the gospel contemptible, is to have it preached by those who are supported by the State, or by their own labor in some other department; or by men who neither by their talents, their learning, nor their industry, have any claim to support. All ministers are not like Paul. They neither have been called as he was, nor have they his talents, his zeal, or his eloquence. Paul's example, then, should not be urged as an authority for a people to withhold from their pastor what is his due; nor, because Paul *chose* to forego his rights, should people now *demand* that a minister should devote his time and health and life to their welfare for naught."

It is evident from what the Apostle here argues, that he was familiar with the language of the Savior, who sent out his apostles and disciples to preach, as recorded in Matt. x. 10, and Luke x. 8. Some one present probably wants to know where the Lord ordained that they who preach the gospel should live by it. That curiosity shall be satisfied

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by quoting from the Lord himself. He said to his apostles: "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet a staff; for the workman is worthy of his maintenance." But, says some captious Jewish gentile, that is just the opposite of what you want to prove. Our reply then is, if they were thus prohibited from providing themselves an outfit, in what way, and by whom were they to be supported? since they had a specific and exclusive mission to perform among the lost sheep of the house of Israel, which mission must of necessity engage their whole time. But a negative implies an affirmative. If, therefore, they were inhibited from providing for their temporal maintenance, the conclusion from the premises must be, that a generous-hearted and appreciative people would magnanimously support them.

II. Paul exhorted his Thessalonian brethren (1st Thess. 5. 12) to esteem their ministers very highly. "And we beseech you, brethren, to know them who labor among you, and are over you in the Lord, and admonish you; and to *esteem* them very highly in love for their work's sake." Was that esteem to consist in praise and flattery and something good to eat. I would interrogate my preaching brethren here present, whether they would esteem this latter kind of esteem of as much consequence as to be fairly and honorably requited for services rendered to the cause of Christ. A minister of the gospel of course should not preach for pay, but should be paid because he does preach. And this, too, should be done on the principle of justice and equity. Again, the relation that necessarily subsists between pastor and people, denotes obligations on both sides—an obligation that the pastor should love and labor, and an obligation on the part of the church to nobly sustain him. Paul repeatedly styles himself a servant for Christ's sake. A servant, in every vocation in life, is presumed to be one who is kept above want and amply provided for, whether serving as a minister of State, or serving in the menial capacity of a factotum. And if what I have said is not enough, I am sure the golden rule will cover the whole ground: "As you would that men should do to you, do you even so to them."

III. Paul to the Heb. (13. 7,) says: "Remember them who have the rule over you, who have spoken to you the word." In what way were they to be remembered? Of course these brethren were to remember the word preached, and the doctrine of a godly life, and to be spiritually minded, and to be good to the poor. But when a preacher has pecuniary obligations to meet, and a family to support, and children to educate, he desires to be remembered also in a more tangible form. It is especially that kind of remembrance that sends the preach-



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er home with a glad heart. By this kind of remembrance, too, he knows that his labors are appreciated.

IV. Plausible objections are sometimes presented in this shape:

1. It is urged, and truthfully too, that but a few in any congregation ever come up to the requirements specified, and that few consisting as a general thing of those in moderate circumstances. This is a valid objection, and introduces us at once to a consideration of a radical defect prevailing in the church. It is deplorable to find so much selfishness in the church; but the facts are too glaring to be concealed, that the wealthy are hardly ever to be found in advance of the poorer members, and often we find them in the rear. What must be the remedy? The Apostle lays down a rule of action in 2d Cor. 8, 12, from the design of which there is no escape. A principle is there inculcated. The subject discussed is Christian beneficence.—

The principle is a general one, and is of course applicable to the question we are now discussing. I quote from McKnight's version: "However, I mean not that others should be eased and you distressed; but on account of *equality*, that now, your abundance may be a supply for their want; that again, their abundance may be a supply for your want, that there may be an equality." This is an exhortation to a rich church to help poorer churches. But we have now to do simply with the word "equality." The Greek representation of this word (*isotees*) also means, "equal proportion, fairness." If a poor man gives according to what he has, he is accepted on this principle; but if a rich man does not give according to what he has, he is condemned under this principle. And this is demonstrative evidence that he is a covetous man, and a covetous man is called an idolater, and he therefore becomes an object of discipline, just as much so as a drunkard or an extortioner. If a poor man is faithful in that which is least, why should not a rich man be faithful in much. And this doctrine undoubtedly involves the *ad valorem* system.

When the Savior says, "Render to Cæsar the things that belong to Cæsar, and to God the things that belong to God," does not that language involve the idea that a man should deposit as much into the treasury of the Lord as into the treasury of the State? At all events, let that rule be carried out, and the church would soon shine forth in resplendent glories.

I am well aware that the discussion of this point properly comes under the head of "*Systematic Benevolence*," and hence I will not enlarge upon it. Some one may think, however, that we lay too much stress on money. The more money we have the more good we can do, provided it be sanctified to a good end, and is made subservient to the glorious cause of Jesus Christ. Diodorus Siculus relates that

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when the height of the walls of Amphipolis was pointed out to Philip of Macedon as rendering the town impregnable, he observed that they were not so high but that money could be thrown over them.—And Cicero, in his second oration against Verres, said, "*Nihil est tam sanctum quod non violari, nihil tam munitum quod non expugnari, pecuniae possit.*" That is, there is nothing so sacred but what money can violate, and nothing so well fortified but what money can overthrow. The motto upon the cannon of the king of France was, "*Ultima ratio regum*,"—The last argument of kings. If such unhallowed ends can be attained by the aid of money, why can not the greatest blessings of humanity be subserved in the same way? It is money, or its representative, that gives momentum to every cause. It is the gold and the silver of the Lord that accelerate every enterprise, whether human or divine.

V. But to return from this digression, let me again say, that those who preach the gospel should live of it. When a man disentangles himself of all secular affairs, and seeks by continued sacrifices to promote the welfare of Zion, and to elevate the world into a higher plane of moral and religious existence, should he not be cheerfully sustained by every disciple of Jesus. That is indeed a sorry vocation in life that will not sustain him who occupies it. A diligent lawyer is sustained by his chosen profession; an industrious mechanic has a competency for the roughest of days; the farmer lives a life of inpependence; and why should not the preacher of the gospel be made to feel like a man too? Paul to Timothy says, "No man that warreth entangleth himself in the affairs of this life." This was an allusion to the life of a Roman soldier, who, when he enlisted, was to give himself up exclusively to that mode of life. He was not permitted to marry, nor to engage in trade or husbandry, nor to act as tutor, or curator, or proctor. So with the minister of the gospel. His business must be exclusive. He must cut himself loose from trade and speculation, from shop and plantation.

VI. Inasmuch as a pastor or preacher is expected to give himself *wholly* to the work, it is inferable that no other occupation is to trench upon his consecrated labors, for then he could not excel in either. A farmer should farm; a merchant should trade; a mechanic should fabricate; a preacher should preach. A man who farms exclusively always excels him who is promiscuous in his labors; a merchant who is exclusively such, always mounts above him who is "Jack of all trades;" and by parity of reasoning, a preacher's labors should also be exclusive, that his profiting may appear in all things. I do not mean by this that a preacher should not at all engage in corporeal exercise, any more than that a merchant or farmer should not engage in

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devotional exercises every day; but in order to keep his physical functions in a healthy state of action, I would recommend that every pastor do his own trading and marketing, and make his own garden and saw his own wood.

VII. Let me now, in the next place, notice some of the minor duties of the churches to their pastors. It is alleged as an objection, sometimes, that because a preacher has other means of making a livelihood, that therefore the church is not morally bound to requite in proportion to the labor performed. But I maintain that so long as it is written, "that the laborer is worthy of his hire," just so long there is no exemption from such duty. If he must labor for nothing, let him labor for poor and destitute congregations, but by no means pander to the vitiated tastes of a rich and aristocratic church. Suppose, for example, a preacher who is more generous-hearted than the church to which he ministers, (and very nearly all preachers are generous-hearted men) and inclines to appropriate his surplus wages in sustaining poor evangelists, educating young men, and helping the poor, has he not a right to his own wages? Money is the price of labor, and he has a right to do good with that which belongs to him. And besides this, the effect is reactionary. For by working by this principle, the members of the church are exercising the faculty of giving, so that the more they are disciplined in this kind of warfare, the easier it is for them in each successive draw made upon them to perform that which must soon become pleasurable.

VIII. Sometimes when a church is negotiating with a preacher for his services, the question is nervously put, "*On how much can you live?*" That is, mathematically calculated, they want to know precisely where the last sixpence is to fit in the last moment of the time of his services; as if he were a mere machine to accomplish a given end, and then after that, so far as the church is concerned, to be laid aside as an old garment, or like an old war-horse to be turned loose on the commons. No! not like an old war-horse, for when his conflicts are over, and his neck no longer clothed with thunder, and he no more scents the battle from afar, he is even better provided for than some of our superannuated preachers. Why, this superannuated war-horse even becomes an object of veneration! Look around, my brethren, and see how many war-horses of this Reformation, whose hair have prematurely grown grimly gray, are now grazing alone on the commons of this sterile world! How many have a home? "How many, approaching the day of retirement from the ministry, without the comforts of life at their command, sit down and weep that the morning of life has been spent in the service of those who are willing that the evening shade should gather with the thick cloud of adversity, while poverty and want look in at their dwelling."

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As a partial mitigation, allow me to propose a remedy for this existing evil. Let each church, as soon as the meeting house is paid for, go to work and build a parsonage. Let this be the preacher's home. Let it be held as church property, built and furnished on the same principle of equality already discussed. Let trees be planted there. Let flowers bloom around it. Let it be invested with a thousand sacred associations. Let the poor preacher of the gospel feel that no angry creditor can obtrude upon his threshold and call for rent! rent! rent!

But here are some startling facts. While the church as a whole has grown rich and independent, these veterans of the cross have grown poor. You now have fine homes and farms, and are independent.—You have been at home training and educating your children, while these messengers of the cross have been on long pilgrimages, preaching the gospel to a cold and ungrateful world. Their children have been neglected; they have been left without the law and discipline of fathers; they are even left to grow up with boorish manners. These and many other neglects, will go to show why preacher's children are worse than any other children. There is too much truth in the allegation. And shall I admit you into the penetralia of the home circle, where the wife day after day waits and watches and wearily sings her plaintive songs? No! I will draw down the curtain over this self immolated martyr, for you little know her trials and tribulations, and if you should know them you would not appreciate them. Leave her within the sanctuary of her own chamber. God will take care of her. Don't sneer upon her any more. How many heralds of the cross, with a heavy heart and sunken eyes, have abandoned the gospel field to labor and to educate at home.

Let the preacher be put above beggary and be made independent of an unconverted world, at least. His plane of temporal existence should be fixed half way between the rich and the poor, so that he could reach out his hands to both extremes; the only position he can fairly occupy, where he can neutralize and equalize the heterogeneous elements brought into his presence. He should have a comfortable living, and it is the imperative duty of every church to see that he occupies just such a position; for preachers proverbially have pride of character, and will suffer a long time before disclosing their true condition. Again I exhort you to disentangle the preacher from worldly affairs. For if the work of saving souls and preparing them for heaven is paramount to every work, and superlatively transcends all other missions, it must necessarily consume all his time, and therefore he should labor with the utmost dispatch. And for this grand consummation, let his hands be untied, let his mind be relieved from pe-

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cuniary embarrassments, and let his fluttering heart be set completely at ease. To merit such care and caution, however, the minister must have proved himself eminently worthy of such support. By the way, let me point out in the words of Cowper what a *preacher* should be:

"Would I describe a preacher, such as Paul,
Were he on earth, would hear, approve, and own,
Paul should himself direct me. I would trace
His master strokes, and draw from his design.
I would express him simple, grave, severe;
In doctrine uncorrupt; in language plain;
And plain in manner; decent, solem, chaste,
And natural in gesture; much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty men.
He 'stablishes the strong, restores the weak,
Reclaims the wanderer, binds the broken heart,
And armed himself in panoply complete
Of heavenly temper, furnishes with arms
Bright as his own, and trains, by every rule
Of holy discipline, to glorious war,
The sacramental host of God's elect."

And then how apropos the liquid language of the princely prophet:

"How beautiful upon the mountain tops are the feet of him who bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith to Zion,—Thy God reigneth."

When he keeps himself pure, and incessantly labors in word and doctrine, and in the interims gives himself wholly to reading and meditation, and then is permitted to suffer from pinching want, and is left to beg his way through the world, and live from hand to mouth; I say, when all this is permitted, there is a gross delinquency resting on the church, and the shameful stigma is beyond endurance. Let every church, therefore, make it their bounden duty to investigate the facts, and as soon as practicable correct such glaring blunders.

It is true that churches are sometimes deceived by appearances. A preacher is always expected to appear well. He knows how much depends upon his personal appearance; and consequently he is generally habited in a tolerably decent suit of clothes, (paid or unpaid) appears genial in conversation, moves around courtly in society, displays the liveliest spirits among his brethren, and mechanically speaks of all being well at home. He preaches with animation, prays with

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power and unction, and exhorts with enthusiasm. But let me say to the churches, that this dramatized performance is not unfrequently exhibited under the most pressing embarrassments and chafing angularities of life. Most preachers deem it a part of prudence not to disclose these things to the world, for they well know how little they are appreciated, and what reproofs and rebuffs bound against their wounded hearts. God knows their hearts, and He alone knows through what deep waters they must pass, and through what scorching heat they must plod their weary way. What is it then that induces him to undergo proofs and privations such as no other class of men endure on earth? He realizes that he is engaged in the most ineffable work of the skies. He is conscious that he is sowing seeds in the hearts of men that shall blossom in the world above. He knows that they who are teachers shall shine as the brightness of the firmament, and they who turn many to righteousness as the stars for ever and ever. This is the *stimulus* that bears him above the rocking waves of life. If he is the greatest man who endures the most sacrifices, and toils most for the good of the human family, then is the true minister of the gospel entitled to that appellation. But his reward is in the skies.

IX. Again, inasmuch as the generality of preachers receive but a bare subsistence, the church should be prompt in paying them. Let the church make it a matter of conscience to be punctual. The church I know is a corporate body, and the aphorism sometimes runs that such bodies have no souls. Let us hope and pray that this cannot be predicated of the church, and yet I sometimes fear there is not as much soul as there ought to be.

By not meeting your engagements promptly with your minister, you often compel him to contract debts with irreligious men, when he is incapable of meeting them, and hence his honesty is often called in question, and his Christian character assailed by the tongue of calumny. O! you disciples of Christ, how long will you permit this to be? It is an unmitigated shame thus to let your ministers' character suffer by malignant aspersions. A distinguished authority says, "The practice of delaying, or of payment in barter above cash value, is sure to produce embarrassments in the circumstances of the ministry, and so far as our observation extends, is among the most common causes of difficulty in the pastoral relation." "Woe be to them who are at ease in Zion!" Why does Zion languish so? Why are not her waste places built up? Why longer permit her vestments of beauty and garments of praise to draggle in the slime of earth? Look at your ministers of State, are they not provided for? Every political incumbent is placed above want. With your money you gladly sus-

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tain them, because you know the necessity of it. But by means of an elastic conscience, you let the minister of the gospel of Jesus Christ down below the level of a common State functionary! Can you elevate the cause of Christianity without preachers? Can you sustain preachers without money? Without preachers what can you do? Nothing! You of course will perceive that I am not discussing the judicial powers of Jesus Christ, nor prerogatives that belong to His exclusive legislation, but that I am discussing those *executive* powers that appertain alike to every representative of the Kingdom of Christ. Let the principles of his government be conscientiously carried out.

X. Another wrong committed by the church is this: That when hard times come, retrenchment generally begins at the house of God, —upon religious prints, periodicals and preachers. You will see just as many political journals on the stand as before; just as many luxuries on the table as if nothing had happened; the phylacteries of pomp and pimping pride retain the same periphery; excursions to town and sea-port are just as frequent; gilded trimmings and trappings on horse and carrirge are just as magnificent; members frisk and frolic in the sunshine of the world as they ever did. O, ye disciples of Christ! think of a world hungering for the bread of heaven, thirsting for the sparkling waters of the River of Life, and in penury pining for the wealth and bliss of heaven;

XI. Churches, too, are wont to estimate the preacher's usefulness by the immediate results of his labors, as if he could sow and reap at the same time. And for this reason he is often changed off without a fair test. Change is not always reform, as has been exhibited many a time, where preachers have been summarily removed, because forsooth they did not make converts speedily enough! This, too, is wrong. For just as long as an evangelist in one field of labor, or a pastor in any particular community, keeps up the interest of the cause, and permits it not to fall back, but manfully maintains what before had been gained, and proves himself an able defender of the faith, and enjoys the confidence of the brotherhood, just so long should he be sustained, and not be removed until it is palpably evident that he can accomplish no more good. In this matter of changing preachers, *our* brethren are altogether too whimsical.

Sometimes, too, churches are apt to make intellect their god—the magic shrine before which they bow. And on this account many a good man is removed, when by his zeal and devotion he might effect great good. Indeed it is these every day workers, not especially characterized as intellectual men, who are the real architects of the churches. They nevertheless possess a talent, and it is a splendid talent.

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XII. It not unfrequently happens that reports derogatory to the reputation and character of the minister are entertained by brethren without entering into an investigation of the alleged charges. This, in my humble opinion, is gross injustice. Whenever such rumors get afloat, the church should suspend all judgment in the case until after thorough investigation shall be had, and until after entire satisfaction shall have been rendered as to the validity or non validity of such floating rumors. The church should jealously guard the character of the pastor or preacher against such animadversions, that his influence be not neutralized and his usefulness crippled.

XIII. Again, suppose the majority of a church who are only in moderate circumstances desire to employ a preacher, or to retain the one they have, and a few rich members, without consulting this majority, and without giving a chance to vote upon the question, take it upon themselves to declare who shall be their preacher. On what ground is that done? On the principle that "you are all one in Christ Jesus!" No, but on a money basis. And hence such a basis as that must in the end prove destructive to the best interests of the church, and frustrate the very ends sought to be attained. There must be perfect equality of right. Jesus Christ never designed that because a man was rich he was to exercise a power in the church tantamount to his wealth. If anything is to have a preponderance in the church, that one thing is scriptural intelligence, and I am sure that that desideratum is as often found among the poorer brethren as among the wealthy.

XIV. Once more. Sometimes it is complained that preachers are extravagant in their mode of living, and hence churches should be cautious how they disburse their funds. With a few exceptions, we cannot conceive how such a thing is possible, where such small salaries are given. When it is recollected that most preachers live from hand to mouth; that they must buy everything they eat, drink and wear; that it costs them as much more for clothing as those who live by manual labor; that they have a constant stream of visitors, marching and counter-marching; that they are in duty bound to buy books to keep up with the times; that every year or two they must break up house-keeping, and thus be pushed from pillar to post; that even their paper and postage costs as much as ten dollars a year: I say, that when all these extras are counted in, which *every public man must assume*, and which do not ordinarily belong to men in the common walks of life, the wonder should be, that they subsist upon as little as they do. They do not subsist. The fact is, that most of them are in debt, and some beyond redemption! I speak advisedly. But I think I hear some one say that merchants and mechanics, and such



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like, are likewise poor, and frequently fail. But, sir, the case is not parallel. For when these men in secular affairs fail, they can get up again, and even enjoy the sympathy of the world; but when a preacher fails, he hardly ever struggles up again *as a preacher*, but his downward course receives momentum from cuffs and kicks, and his cooling carcass is piously picked to pieces by greedy cormorants!

XV. But finally, my brethren, what else? Why the *prayers* of the church! But I think I hear some one say, "Well, after such a chafing castigation as that, visited upon our heads here, and delivered in such characteristic boldness, I would conclude that you should not ask for the prayers of the church."

"Strike, but hear," while I draw from the same high authority:

"Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the spirit, that you strive together with me in your prayers to God for me; that I may be delivered from them who are disobedient in Judea; and that my service which I have for Jerusalem may be accepted of the saints; that I may come to you with joy by the will of God, and may with you be refreshed."—Rom. 15. 30-32.

"Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men."—2d Thess. 3: 1, 2.

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given to me, that I may open my mouth boldly to make known the mystery of the gospel, for which I am an embassador in chains; that therein I may speak boldly, as I ought to speak."—Eph. 6: 18-20.

The apostle, thus you see, solicited the churches to pray for him in no less than nine specifications.

1. That he might be delivered from the disobedient.
2. That his services might be accepted of the saints.
3. That he might come to them with joy.
4. That with them he might be refreshed.
5. That the word of the Lord might have free course.
6. That it might be glorified.
7. That he might be delivered from unreasonable and wicked men.
8. That utterance might be given him and that he might open his mouth boldly.
9. That he might make known the mystery of the gospel.

Brethren, how often do you pray for your minister? Do you believe in the efficacy of prayer? Then pray, and God will bless you.

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And let your prayers be bodied forth in acts of love divine, and great will be your reward in heaven. Then, also, can we, as ministers of the blessed gospel, "give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father."

## THE AMERICAN BIBLE UNION.

This Society is still pursuing its labors unremittingly, notwithstanding the difficulties it has to encounter in the present time of distress in our country. We have not been fully satisfied with all of its measures, and chiefly have we thought that too much time has been spent in the preliminary work assigned to the respective revisers, incurring a large expense beyond what was needed. We know that much may be said in justification of this, but the friends of the Institution have had their patience sorely tried on this head, and many fear that a generation will pass away before the work is completed. Some have thought that the officials may have some interest in prolonging the labors of the several contributors to the work, but we cannot think this to be the case. Any one familiar with the labors of those who manage its affairs, and the small salary they receive for their services, will not be so ungenerous as to attribute the delay of completion to selfish or sordid considerations.

Doubtless the work itself acquired proportions beyond what its friends at first could have conceived, or even anticipated; and the outfit in selecting a library, with all the necessary apparatus to conduct the work to its final issue, require time and money beyond any provisions which had been made. We therefore will not judge harshly or prematurely on this head, believing that the Board has acted wisely and with proper forethought in regard to the importance of the work assigned it, and the necessity of using all diligence and patience in rendering it as perfect as they can.

Others have objected to the fact that in the third of Matthew, in the revision given by Dr. Conant, the name of "John the Baptist" has been retained, instead of "John the Immerser." In other words, that *baptistas* has not been rendered into English, in accordance with the 1st Rule given for the translators and revisers of the American Bible Union. Whatever may be said in vindication of this act on the ground of its being a proper name, which we think is untenable, yet it is certain that the word, to an English reader, does not convey the same idea that it did to a Grecian. And, therefore, to conform as much as possible to the *usus loquendi* of our vernacular, it should be

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translated, and not transferred. If the word, as a proper name, signified to the Hebrew and the Grecian, *immersion*, let it signify the same to us. This is plain English, whether the word is to be understood as referring to the name or the work of John the Harbinger.

Others have objected to the retention of the phrase "*in the name*," &c., as found in the commission, recorded by Matthew. To this we have more serious objections than to the former, inasmuch as it interferes with the doctrinal aspect of the immersion of a believer, which is incorporated with all the current teachings of the New Testament touching this subject.

If it is objected that "*into* the name" is not good English, "*Eis to onoma*" is certainly good Greek; and no other formula in our language conforms to it but this, and the translator is bound to render it accordingly. To change or to modify it, without adhering to the exact sense of the original, for the sake of euphony, is a dangerous rule, and certainly not found in the directions given to the translators.—Good or bad English, "*into* the name" is the primary and proper rendering of the passage. And it is just as pure English as "*into* Christ," "*into* death," "*into* the name of the Lord Jesus," "*into* what were you immersed?" "*into* the name of Paul," "*into* Moses *in* the cloud and *in* the sea," "*into* Hades," &c., &c. And as this formula appears in the words of the commission, it must be preserved with all the authority and deference of law, the least departure from which may involve consequences of a most serious nature, affecting both the wisdom of the Lawgiver and the design of his institutions. No consideration of taste, much less of system or custom, should have any weight in the settlement of such questions. It would be equal to the folly of him who would sit in judgment upon a formula of the Calculus, without knowing the effect it might have on the character of its demonstrations. It was not without design that this preposition *into* so often occurs in the sacred dialect of the New Testament, and any failure to recognize its use may introduce false conceptions into the mind of the reader in regard to the whole structure and genius of the Christian religion.

Jesus is "the Alpha and Omega" of the new and everlasting Institution. Its whole Alphabet belongs to him. He is responsible for all its peculiarities, as he has spoken its first and last words. He has introduced its divine formulas, and run all the changes of its splendid hieroglyphs. We must not only hear him *when* he speaks, but must hear attentively *what* he speaks, and *how* he speaks. "If heaven and earth will sooner perish than one *iota* or *one tittle* of the law should perish without attaining its end, the same is equally true in regard to the gospel he has given to the world. Let us, then, "hold

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fast the form of wholesome words which we have heard from" the Apostles, and not set up our wisdom in opposition to theirs.

Much depends, in translating works found in another language, not only in preserving the sense, the face and beauty, but even the external lineaments, the proper color and habit, and, as it were, the very *gait* of the original. By not observing this, the freshness, pith and point of these works will be lost, and their rich aroma unperceived, but the argument, sentiment and thought will entirely escape us.

From a letter recently shown us by an agent of the American Bible Union, now in Iowa, and sent him by the Assistant Treasurer, Bro. Buckbee, of a recent date, we learn that the Final Committee have agreed to render "John the Baptist" "John the Immerser." This we are glad to learn. Let them also attend to the formula "eis to onoma," and be equally faithful to it.

One word to the Disciples. We have done much for the Revision movement. We brought, at the very outset, nearly three hundred thousand friends to it. We can now offer four hundred thousand, with the families and friends with whom they stand associated—by far the largest limb of the whole body of Revisionists. We have used our influence and money freely and nobly in aid of the Bible Union. For a short time past we have stood aloof, because our confidence had been somewhat jostled, if not shaken. Is this wise? I think not. No matter what errors may be in the field, if truth is left alone, and with fair play to combat them. So said Milton, or words to this effect, and so say we. For one, I am not willing to surrender all that we have ventured in the Bible Union. We believe that a better version of the Scriptures will be given us by them, in our language, than we have ever had, *or can obtain from any other quarter.*—It is the height of folly, now, to look to any individual to supply us with a version possessed of a tithe part of the authority this will have. I shall adhere to the Bible Union until I can do better.

I should like to see Prof. Loos, of Bethany College, appointed as one of the Final Committee of Revision. If Bro. A. Campbell's onerous duties and labors, in connection with his increasing age, did not prevent, he would be my first choice. But as Luther had his Grecian in Melancthon, so Bro. Campbell has his, in C. L. Loos. He is master of quite a number of languages, and is thorough both in the Greek and English. He is not, to be sure, very old in years, but not much younger than Prof. Hackett. He has talent, learning, ripe scholarship, and indomitable energy and perseverance. He is devoted to his studies, and his abilites would be fully appreciated by his compeers if placed on the Final Committee.

DAVENPORT, Iowa, July 23, '62. JAMES CHALLEN.



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## THE CRUCIFIXION OF THE LORD CHRIST.

(Luke xxii. and xxiii.; John xviii. and xix.)

I. The poison of the old serpent ran fiercely in the blood of the Jews, and their feverish wickedness gathered to a head in the hour and the power of darkness. For the first time there was one walking the field of earth and time, defiled by no sin, sullied by no imperfection, but complete in divinest beauty. Malignity against him was sure to aggravate and influence all evil passions, and work the inward ruin of all things pure, generous and noble. His awful sanctity was a continual reproach, which the corrupted priests and elders were not able to bear. The agony and bloody sweat in the garden is no sooner ended than the fallen Apostle draws near to betray with a kiss.—When the Lord finds out whom they were seeking, then he exclaims, "I am he," and they went backward and fell to the ground. The slave who was appointed to murder Marius, dropt his weapon and fled, awed by the severe majesty of the royal giant; but a greater than Marius was here. Some flash of the superhuman glory, some outgoing of the God, strikes them to the soul, and they go backward and fall to the ground. He who slept in human weakness while the storm was gathering, afterwards rebuked the wind and the waves, and there was a great calm—so he who transfixed his captors with astonishment and dismay, afterwards consented to be bound as a criminal and led off to trial.

II. We find our Lord tried before two tribunals—charged with blasphemy before the ecclesiastical court, and with treason before the civil. The proceedings in both are full of informality, and wofully deficient in all judicial dignity. Before the first court there is a CONVICTION without a sentence—before the second court there is a SENTENCE without a conviction. Could the Jews have destroyed him for blasphemy, they never would have dreamed of charging him with treason. The iron of Roman domination was to them a frightful abomination—a dire curse—and gladly would they have shattered into hopeless fragments the overbearing empire. But having lost the power over life, and being determined to compass the death of the Lord, the charge of treason must follow that of blasphemy. It was well, so far as the chapter of evidence is concerned, that they no longer possessed the power of putting any man to death. Stoning to death was the punishment of the blasphemer. By a death of that character the person and countenance of the Holy One would have been so mauled and battered, that the question of personal identity would have been surrounded with grave and serious difficulties.

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III. Had it come within the scope of the Lord's work to vindicate himself largely, how gloriously the truth would have shone forth. It was quite true that he gave himself out as the Son of God; yet he was no blasphemer. Equally true that he was born King of the Jews; yet there was no treason in his soul or sedition in his proceedings. Divinity and Royalty were sure to meet in him who came from the bosom of the Father, as the brightness of his glory and the express image of his person. But the kings of the earth set themselves, and the rulers took counsel together against the Lord and against his anointed, that they might break the bands of divine government, and cast away the cords of spiritual and supreme authority.

IV. Caiaphas, in a burst which combined the afflatus from God with the malignity of a demon, informed his colleagues that they knew nothing—that it was expedient that one man should die, in order that the whole nation might not perish; yea, that his death would gather together in one the children of God that were scattered abroad. In what precise form the prediction would stand before the Jewish mind, we may not safely declare; but certainly the prophecy was a comprehensive one, and it was passing strange that such seed should fall into such a soil, and be employed for such a purpose. Judas, Caiaphas, and Pilate, within a certain range, have their full freedom as moral agents, working out that which is within them. But when we survey them from a higher platform, we perceive their action interlacing with the counsel and operation of the eternal God. As they would not serve God in intelligence and love, they must serve him in blindness and fear—slaves of a strong but beneficent destiny, preparing glory and blessedness for the earth in rivers of life and healing.

V. Christ witnesses a good confession before Pontius Pilate, both as to his regality, and as to the origin and nature of his empire. He was King of the Jews, but his kingdom of truth, justice and righteousness was not to be found in the coarse fashion of this world.—"Not by might, nor by power, but by my Spirit, saith the Lord."—Had it been of the ordinary character, his legions of angelic servants would have fought that he might not be delivered to the Jews. Had they come into the field with their lightning faces and celestial prowess, how rapidly all Jewish or Roman troops would have been swept as by a whirlwind. But how, then, should the Scripture have been fulfilled? The kingdom contemplated could only be revealed thro' sorrow, self-sacrifice, and the blood of expiation, and must grow in human hearts by the dominion of truth and love—the growth of regenerate life—the spiirtual power of holiness. Nevertheless, though the empire begins within, power over the external must and will follow. He is to be gloriously revealed as a monarch where he bled

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and suffered as a victim—the government on his shoulder and the scepter of righteousness in his hand. But, though Palestine be central, and Judah be mediatorial, yet the kingdom shall compass the earth and the universe. All nations shall serve him—all kings fall down before him—all worlds resound from shore to headland with the triumphs and solemnities of his reign.

VI. How true to human nature and human history the reconciliation of Pilate and Herod in the humiliation of Jesus. But alas! for the friendship which grows from indignity done to the holy. It is fellowship of lost spirits in the communion of hell, and will work more wretchedness and ruin than open enmity could possibly have done.

Herod, like many of the Jews of his time, and like some Gentiles of our own day, wanted to see miracles on no higher ground than if he had wished for a display of fireworks, or a fight of gladiators.—No such exhibition could the Lord give. The domain of miracle is solemn, consecrate, and glorious, and its gates cannot be opened to curious spectators, or the soil profaned by unholy feet. When God appears in visible, immediate action, the moral purpose of such working is by necessity both urgent and of unspeakable importance.

The men of war clothed him in a gorgeous robe, and treated him with mockery and derision. Neither kings or warriors could conceive of that mystic empire of truth and holiness which he was born to inaugurate. But he who wore the purple amid contemptuous laughter, is coming again as the faithful and true One, in righteousness judging and making war. Then he shall have many crowns on his head, and his eyes burning as lamps of fire. Then his vesture shall be dipped in blood, and out of his mouth shall proceed the sharp sword of vengeance and retribution, for he shall tread the wine-press of the fierceness and wrath of Almighty God.

VII. For the honor of human nature, there was a redeeming spectacle. A great company of people, chiefly women with breasts of human love, followed him as he was led to the sacrifice, bewailing and lamenting. "Daughters of Jerusalem, weep not for me; but weep for yourselves and your children." He informed them what dreadful days were coming, when barrenness would be a blessing, and the wildest glooms of nature a happy refuge from crimes and horrors beyond imagination and beyond endurance. They had said, "his blood be upon us and upon our children," and it fell in woes and tribulations of which kind no chronicle had formerly made mention. Nevertheless, all honor to the Hebrew women who sweetened that road to Calvary with tears of deepest sympathy, and wails which might have moved the stones to arise in indignation and witness. Not a

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tear would be unmarked, or a sigh or a wail unheard, and when the visitation of wrath came to their nation, they would find the arms of the mighty around them.

VIII. The superscription was, "This is the King of the Jews."—This was wormwood to the rulers, but as they had goaded Pilate into unrighteousness by holding forth the wrath of Cæsar, he takes his revenge by giving them the cup of bitterness. But there was more behind than the mere recoil of his indignant soul. "What I have written I have written." I have written the true and the right thing, and it shall not and cannot be altered. There it burns like letters of God in the vault overhead—it cannot be erased, and none can write otherwise. In truth there was a sublime unseen power directing both the tongue of Caiaphas and the pen of Pilate, bringing out His own glory from the strife of human passion, and causing all His counsel to stand. It was of prime importance that the inscription should be in three languages—Hebrew, Greek, and Latin. Such a conjunction of things, even if possible at any other time, could never have been so significant in meaning, or so powerful in evidence. The Hebrew language was peculiarly the supernatural dialect—the tongue of heaven, the language of religion. It was spoken by the strange people who alone had a miraculous history, and a mediatorial standing as people who held the Holy Land, the divinely-appointed Temple-service, and the covenant of God. The Greek language was just as emphatically the language of Philosophy—the speech of the inquisitive and speculative men who had risen to the highest eminence in merely human culture. The Grecians were finely developed as purely natural men, and were in reality conquering their Roman conquerors by providing for them the idiom of abstract thought and ideal glory. As the finest vocabulary for Philosophy and General Literature, it was dominating at Rome, known in Judea, and popular through the world. The Roman or Latin language was like the people who used it as their venacular—a compact, resolute, vigorous, and iron speech, adapted as the instrument of men who by valor, sagacity, and political genius, were overriding the world. It was truly the language of organization, authority, power, and universal empire. Such were the languages employed in the inscription. At an earlier period the Greek language would have had no significant power there, for it was not known. At a later period the Hebrew would have been equally useless, for it became as despised as the people who were trodden down by the Gentiles. But just at this conjuncture of things, all the languages had significance and power to the immense masses of people gathered in Jerusalem.

IX. But what do the letters convey when they reach the seeing

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eye, and enter the reflective soul? Something of this kind. Hebrew! the slain one whom you have crucified has inaugurated a religion richer and deeper than you have ever conceived or dreamed.—Your loftiest Prophets only faintly painted the sanctity and rapture of regenerate life, the purity and splendor of the age which is dawning. The ritual bondage, the glooms of conscience, the pangs of death, are all expiring with his agony. His people shall not be slaves in the presence of a taskmaster, but a willing people in the day of his beneficent power—religion and worship running in love as silver from the furnace, or water from the fountain.—Greek! the crucified one on whom you gaze with wonder, has brought truth which eclipses all your philosophy, and beauty which beggars all your literature. In him and in his work the mysteries of mind and life, with which you vainly grappled, receive their noblest solution. He has brought the Absolute One near as a forgiving Father, and opened the doors of eternity. The human mind, moved by his spiritual power to greater depths—stung and quickened into more fruitful activity—will bring forth creations, both in life and upon canvass, as high above Grecian culture and art as the living God is above Olympian Jove.—Roman! think not in thy martial pride that the scene before thee is weakness, for it is verily the power of God. He who is nailed to that cross will establish a kingdom which for breadth, duration and glory, will pour contempt on Rome—a dominion which shall fill both earth and universe, and never sink like thine, to be lost in the ruins of time. No Roman eagle could fly, or Roman warriors live, in the solar and sidereal tracts where the Christian system shall have absolute power, as Religion and Law, as Philosophy and Life.

X. "There was darkness over the land from the sixth to the ninth hour." The symbolism of Nature presents a rich field for labor, if we only had interpreters at once patient, reverential, and profound. It is sufficient to state here, that there is vital, indissoluble connection between the material and moral departments of creation, and that the work of God is one. It was by no accident that a horror of great darkness came over Abraham, when God would make known to him the awful fact that his offspring would be slaves in a strange land. Such tidings would have disturbed the holy light which, in fullness of day, steeps in such serene beauty the mountain, the valley, and the river. Darkness is in truth the fitting domain of tragedy—the element and atmosphere for deeds of enormous wickedness. It was in keeping with the ways of the Lord, that the orb of glory should be vailed, and the earth robed with sackcloth pall of blackness. So nature drew her sable curtains around the land of doom, concealing alike the anguish and the sin—for which we have no name, and of which we can

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form no adequate conception. No wonder that creation had earthquake spasms, that rocks were torn and graves opened, and dead faces looking out on the mysterious horror of the scene.

XI. How touching in exquisite yet simple beauty the love triumphal over the pains of death, which provides a home for his mother with the most gracious of all his disciples. "Woman, behold thy son!—son, behold thy mother!" The sword had entered into her own bowels, according to prediction, but such balm as may be given is provided. Higher still in largeness the solemn supplication for his murderers. "Father, forgive them, for they know not what they do!" Such a prayer was powerful and prevailing, for though they fell on the stone and were broken, when the stone which has been lifted falls again, it will not grind them to powder. They will look upon him whom they have pierced, and mourn for him in bitterness and contrition, until tears of sorrow are turned into tears of joy, and they are lifted high on the spring-tide of latter-day glory. There is perhaps no possibility of realizing the depth of the impression made on spectators by the crucifixion. The malefactor and the centurion each discovered the spiritual grandeur of the central victim, and most solemnly confessed his new-born faith. But who can tell how many of those who smote their breasts in deepest emotion carried away impressions for eternity? It was not merely something *done* to be afterwards made known as the fountain-head of life and healing—the basis of forgiveness and reconciliation—but the preaching was already begun that day. To a large and incalculable extent the soil of humanity was prepared for the seed of eternal life.

XII. But what after all is the meaning of that sad and wonderful spectacle? It is just here that I falter, and feel in a measure the cords of reserve. We have to put the shoes from off our feet, and approach with humility and awe the most holy ground. We need not wonder that thoughtful men keep expecting some great work on the philosophy of sacrifice, and that each successive volume is laid down with a sigh of weariness and disappointment. From different sides of Calvary men keep straining their eyes in peering through the mystical darkness into the face of the God-like sufferer, and each on retiring publishes his philosophy of the matter. In truth there is ample room for the most of their theories, and a thousand more; for the subject is broad and long, and deep and high, and we are called upon to *know* that which *never* can be known. It *passeth* knowledge. This paradox to the intellect finds its solution in the heart when it is kindled into love. Only there is no definition. If the understanding could deal with it, it would measure and define, for it has a copious vocabulary. But the matter is only known in the heart, and the heart has

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no dictionary. But though the subject is a fathomless ocean, full of great, deep meanings, yet from the shore on which we stand we can see a little way, and what we see we may describe. In other words, some aspects of the matter are already revealed as doctrine, and with these only will we deal, avoiding excursions into the unknown country.—*British Millennial Harbinger.*

## SPEAKING AFTER DEATH.

Influence is more than a creature of time. Men speak after thay are dead. Of others than Abel the declaration is appropriate, "He being dead, yet speaketh." The pious and good are the salt of the earth and the light of the world; they are the waymarks and the stars that direct and attract others in the right way. So is now the Christian surrounded by a cloud of witnesses, who stimulate him by their example to be good. This influence does not cease with this life. In many instances, unquestionably, the influence of the good upon the living is greater after than before their death.

The fame of some authors has been greater, and their influence greater in succeeding ages than in their own. This is eminently true of John Milton, Richard Baxter, John Bunyan, and many others whose names any reader can recall. Instead of dying out, their influence is flowing on in ever widening circles; and this fact ought to stimulate the living to cast forth a good influence, if we are to continue to speak after we are dead. What an argument is this for a correct life, and what a persuasive against a perversion of talents with which God has endowed men! We have had cases in which infidel writers, in their last moments have wished to destroy their writings, that these should not propagate error after their death. But the wish has been in vain; it was too late to amend the wrong. It is a sad fact, that infidel books continue to lead others astray, whose doctrines their authors repented of on their dying beds.

The living build monuments in a great many ways by which they speak after death. One does not need to erect literally a temple, church or chapel, construct a mausoleum, pyramid, or asylum, to perpetuate his memory when he is gone. *Be good and do good*, and your name shall live in human hearts; you shall speak from generation to generation; and your record shall be on high. This opportunity have all they that love and serve God.

The ministry of prayer can the longest life with blessings crowd, consecrate our every care, and make angels' ladders out of clouds.

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# WILLIAM TYNDALE.

Living in the noontide of Christian civilization, it is difficult to form a proper conception of those leading spirits who heralded the dawn which dispelled the darkness of preceding ages, and scattered the clouds which had long been brooding over the world. The church was a luminous plant of heavenly seed, which sprang up on Roman soil, grew vigorously, and extended its branches until it became like the all-embracing vault of heaven, beneath whose kindly shelter the warlike nations began to settle in peace, and gradually to frame their laws and institutions. Ambition, rebuked in its divine radiance, sought to check its growth, obscure its brightness, and conceal its own rapacity.

Secular power triumphed for a time, and the Christian religion ceased to shine with its heavenly luster; but it was like "leaven hid in three measures of meal"; its influence silently penetrated and permeated the hearts of the people; and when the harbingers of the religious revolution promulgated the sublime truths of the gospel, divested of their earthly robes, there was a responsive echo of sympathy which awakened the slumbering energies of the soul.

When the reformation began to produce its men, there were many who gave it an impulse by their labors and sacrifices, the memory of whose lives is a rich legacy; and yet those who are enjoying the blessings of their labors are likely to let them sink into forgetfulness, and cease to honor their example. Among these is William Tyndale, the chief of the English reformers, who was only two years younger than the illustrious Martin Luther.

He was a star of the first magnitude, that shone with steady brilliancy during the reformation's twilight, and illuminated the minds of his countrymen; and it is but just that the light which he shed upon the world should be reflected upon himself. In early life he was sent to Oxford, where he acquired a thorough knowledge of the languages, of the liberal arts, and especially of the Scriptures, for the study or which he had great fondness.

Being about the time of the revival of letters in England, Oxford was the meeting-place of the scholars of that day; and he was inspired with the enthusiasm of those men who displayed the new treasures to the eager pupils. Notwithstanding the difficulties which blockaded the way of the student of ancient literature, he resolutely explored the new field of study with a devotion which served to increase his zeal for the pursuit of Christian learning.



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Meantime he observed narrowly the direction of the popular current, and while the king was propping up the establishment at Rome, he was preparing himself and fitting others to battle against its corruptions. After leaving Oxford he spent a year or two at Cambridge, and then entered the family of Sir John Walsh, as private tutor.—Here he came in contact with many of the high clergy. His independence and learning commanded respect, while his boldness and and distinctness of expression awakened distrust and dislike for his opinions.

One divine, pierced by the truth of his arguments, blasphemously exclaimed, "We had better be without God's laws than the pope's!" Tyndale, burning with *holy wrath*, replied, "I defy the Pope and his laws;" and then added that memorable declaration, since fulfilled: "If God spares my life, ere many years I will cause the boys that drive the plow to know more of the Scriptures than my opponents."

He was secretly accused of holding heretical doctrines, and after being summoned to appear, severely rebuked and threatened, he went to London, in the hope of executing his long cherished desire—the translation of the New Testament into his native tongue. Repulsed by the bishop of London, to whom he applied for sympathy and protection, and satisfied by a year's fruitless effort that there was no place in all England where he could accomplish his purpose, he left London, a voluntary exile, and went to Hamburg, where, for more than a year, he labored on his translation. Within little more than two years after his departure, in spite of all opposition, he published two editions of the Testament in Worms, then a Lutheran city, and copies of these had been introduced into England.

Thus he completed a work for which no English scholar was better fitted—with reference to which he directed the studies of his life.—He was thoroughly disgusted with the abominable designs and doctrines of the Papists, penetrated the mists of their sophistry, and saw them wrest the Scriptures to their own purpose, "which thing only," said he, "moved me to translate the New Testament; because I had perceived by experience that it was impossible to establish the lay people in any truth except the Scriptures were plainly laid before their eyes in their mother tongue."

He did for England what Luther did for Germany; he emancipated the Bible from its Papal bondage, and sent it forth on its glorious mission of enlightening mankind. The authorities spared no pains to prevent the circulation of Tyndale's translation. Printing was interdicted; booksellers were forbidden to sell the books; and all that fell into the hands of the priests were burned. The bishop of Lon-

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don was especially anxious to suppress it. Accordingly he applied to Augustine Packington, a trader at Antwerp, and a secret friend of the reformer.

Packington knew that a great many copies of this Testament were on hand, and he also knew that Tyndale needed money to publish a corrected edition, and hence he agreed to purchase for the bishop all that remained unsold. Thus Tyndale had the money, Packington the thanks, and the bishop the books, which were sent to England and burned in Cheapside, to the great surpise and grief of the people." There was eloquence in those flames, powerful and convincing, and the abusive thrusts of the opposers were impotent against its persuasive power. The people knew there was something in that book very different from the doctrines of the clergy, or they would not be so eager to destroy it. These suspicions created a great demand for the next edition, which was supplied by the Holland printers, and the books came over in greater numbers than before.

It was evident from the constant demand that there was no way of stopping the flood but by destroying the fountain, and Tyndale's persecutors having ascertained where he was, sought to arrest him. With the humble simplicity of an abiding faith, generous and unsuspecting, he was betrayed by Henry Phillips, a person of great affability. Now in the hands of his enemies, he was confined for more than a year, when he was brought to trial. He refused an advocate, but Paul-like, he was happy to answer for himself before the judge, touching all things whereof he was accused by the Papists. After much reasoning and without reason he was condemned to die. He was led to the stake, and praying, "Lord, open the king of England's eyes," he was strangled, and his body burned, while his joyful spirit, free from its earthly cage, was borne to mansions of eternal rest.

His triumphant death was a grand consummation of a useful life on earth, and the portal of a life transcendently glorious in heaven.—He was a benevolent man, an accurate scholar, an earnest laborer, and a devoted Christian. Though fearless in the defense of truth, his disposition was so lovely that when he read the Scriptures the words flowed, as from the beloved John, so fruitfully and gently, that it was a heavenly joy and comfort to his listening audience.

Though dead, he still lives in that tide of influence which, radiating from himself, has been gathering force in ever-widening circles, and will cease not until it breaks upon the shore of eternity.—*Luminary*.

W. L. Hayden.

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The slothful man is a burden to himself; his hours hang heavily on his hands; he loiters about, and knoweth not what he would do.

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From the Family Treasury.

## JERUSALEM UNDER THE MACCABEES.

Seventy years have passed away, and in stillness deep and unbroken as that of the sepulcher, Jerusalem has fulfilled the long Sabbath of her expiation. Now and then some toil-browned peasant or aged shepherd from the hills of Judah, who remembered the last great passover in the good old times of Josiah, might make a stealthy pilgrimage to the spot, and climbing over broken walls and columns, ascend by grass-grown ways to the mount of the Temple. More solemnly than ever prophet had spoken, where he stood, would the rustle of the wind through the wild shrubs that choked its courts, and the howl of the jackal through its recesses, thrill through his heart as he leaned on his staff and wept, like voices burdened with guilt and doom. Yet never had Jerusalem been loved by her children as now in her abasement and desolation. To the memory, the name of Zion, the heart sick exile who kept his Sabbath by the willow-skirted waters of the captivity, passionately clung. And when the storm that had overthrown his holy city laid Babylon into dust, and the Persian conqueror Cyrus, "My servant," issued the decree of Revocation, never had the Temple in its glory been approached with more fervent devotion than its bleached and mouldering relics were by these patriot Jews. The number that returned with Zerubbabel, a prince of the blood-royal of Judah, was about 50,000—a shrunken remnant of the nation, but purified in the Babel furnace from the vicious taint of idolatry. God had laid his hand on them, the fever had left them, and they arose, feeble and wasted as they were, to minister at his shrine with chastened hearts. Their first care was to rebuild the great Altar for the daily sacrifice, and dedicate the sacred vessels restored by Cyrus to the service of Jehovah; and then, with as much festal pomp as they could command in their altered fortunes, priestly trump and cymbal mingling again with the old grand hallelujahs, the foundation of the Second Temple was laid. To most who were present, it was a joyful solemnity; but many an aged worshiper was there whose voice faltered in the strain of praise as the past rushed upon his mind. The ancient men that had seen the first house, wept with a loud voice, so that "the noise of the shout of joy could not be discerned for the noise of the weeping of the people." Through the intrigues of their Samaritan rivals, the work of reconstruction made but slow progress. For many years it was entirely suspended; and not till eighteen years after its foundation, in the reign of Darius Hys-

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taspes, was the building completed, and consecrated to the God of Israel by a Feast of Dedication. Inferior as it was in beauty and magnificence to the first, wanting the great Palladium, the Ark with the Shekinah, and also the Urim and Thummim, and the holy Altar-fire, a more glorious destiny was before it. It was one day to be hallowed by the presence of the true Shekinah, in the appearing of Him of whom all the seers had spoken—the living "brightness of the Father's glory," God manifest in the flesh!

With the rebuilding of the Temple, Jerusalem was restored to its former sacredness, but for many years remained dismantled and defenseless, an obscure provincial town, of small esteem in the eyes of the Persian satraps of Syria. A second caravan of home bound pilgrims returned under the guidance of Ezra, eighty years after the original exodus from Babylon. This was followed by the arrival of Nehemiah, a high officer of the Persian court, but a godly and patriotic Jew, who was armed with full power to restore the walls and gates. The work was pushed vigorously forward, and in four months the city stood as of old, "compact together," within its cincture of embattled ramparts. At the same time measures were taken to carry out a work of religious reformation, and these auspicious days beheld a second spring of Hebrew piety. The city, a symbol or index of the nation's life, crowned in its Temple with the beauty of holiness, once more fronted its foes on its castled hights, "terrible as an army with banners."

The voice of prophecy has ceased in Israel: Malachi has expired with the name of the Messiah, the long transmitted watchword, on his lips. Henceforward the story of Jerusalem, for more than three hundred years, must be traced by other lights than those of inspiration—shifting and troubled gleams struggling through the clouds that darken over it amid the collision of the great military powers of the East. Under the Persian governors, the office of high priest, to which they claimed the right of nomination, was becoming more and more secularized—a change like that by which the Bishops of Rome have so successfully aspired to descend to the rank of temporal princes. As the highest prize in the State, it was contested by rival factions, and too often the reward of bold villainy or slippery intrigue.—In one instance, a high priest murdered his own brother, who was caballing to supplant him, within the precincts of the temple. The Persian governor expressed his horror at the desecration, and punished the crime by imposing a heavy tax on every lamb offered in sacrifice. But the days of the Persian Empire itself were numbered. Smitten with the feebleness of age, it could not resist the fresh and vigorous onsets of Greece, fast rising into the ascendant under the great Alex-



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ander. A singular incident, which we see no reason to doubt, connects the name of "Macedonia's madman" with that of the Hebrew capital. After Tyre and Gaza had fallen before his arms, the conqueror advanced against Jerusalem. As he approached the walls, a solemn procession issued forth to meet him at the head of his legions. In front of it walked the high priest, a man of venerable aspect, arrayed in his gorgeous vestments, and on his head the sacred miter, displaying the golden frontal that was graven with the Holy Name. The king, overcome by supernatural awe, fell prostrate before him.—His attendants in amazement inquired the reason. "I adore," said Alexander, "not the high priest, but the God he serves. In a vision at Dios, in Macedonia, this very form, arrayed as now, stood before me, and announced it as the will of Heaven that I should pass into Asia, and overthrow the Persian power." Thereupon the king was led by the high priest into the Temple, where he was shown in the roll of Daniel's visions, the prophecy he had fulfilled. It is said that he offered sacrifice to the God of Israel, and conferred signal marks of favor on the Jewish people.

On the death of Alexander, the vast dominion which had been held together by the vice-like force of one master-will, fell to fragments, like a tower when the iron clams that mortise its walls loosen and drop out. His captains, men of the stuff Napoleon's marshals were made of, divided the spoils among them with their swords. Out of each rib of the fallen Colossus was made a kingdom. Syria fell to one, Egypt to another of those soldier kings, and Judea found itself in the position it had occupied before, and was so often to hold again,—a weak State between two powerful neighbors, which an oriental proverb likens to grain between two mill-stones. For a time it was sorely bruised in the collision of these hostile monarchies, till the fortunes of the Ptolemies prevailed, and a long period of tranquillity was secured to Judea, as a dependency of Egypt, under the rule of its pontiffs. For nearly a century Jerusalem enjoyed that happiness which leaves no trace in history; but the quiet was broken when Antiochus the Great wrested Judea from the sway of Egypt, and the Holy City was again trodden under the feet of contending armies.—As if this were not enough, the Jews were rent by dissensions among themselves; and out of these feuds grew up a party who, in their eagerness to crush their rivals, were willing to purchase foreign aid at any sacrifice. On the invitation of these recreants, a Syrian officer entered the Temple to rifle it of its treasures, when, as Jewish tradition reports, a mysterious rider, clad in golden mail, with two young men on either side armed with scourges, and moving with angelic swiftness, rushed forth to meet him, and stretched him senseless on

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the pavement. One woe was past; another and a heavier was about to begin.

No name of tyrant or persecutor in the long, black register of Jewish calamities, has been burned so deep into the memory of the people as that of Antiochus Epiphanes, the type of the worst breed of Oriental despots. The horrors of his rule in Judea were aggravated by the fact that they sprung out of the corruption of the governing class. Early in his reign, a Jewish noble was base enough to bribe this heathen potentate to invest him with the priestly office; this man Joshua, or "Jason," as he called himself to please his liege lord, being the brother of Onias, whom he wished to supplant. After doing his utmost to undermine the religion of his country, and change bad Jews into worse Greeks, Jason was outbidden for the pontificate by another brother, Joseph, or "Menelaus." To supply himself with money, this man laid hands on the golden vessels of the Temple, and a furious insurrection broke out in Jerusalem. Antiochus marched against the city, took it by storm, and gave the signal for massacre. In three days 40,000 of its inhabitants were butchered, and as many more reserved to be sold as slaves. He then plundered the Temple of its holiest treasures, offered a sow in sacrifice on the Brazen Altar, and polluted every part of the sanctuary by the most loathesome kind of desecration. His vengeance did not rest here. To make it signal and complete, he issued a proclamation forbidding the worship of Jehovah throughout the land under the penalty of death, and dedicated the Temple to Olympian Jove, whose statue was reared on the altar of burnt-offerings. The licentious revelries of Syrian idolatry, the secret rites of the laurel groves of Daphne, again, after ages, had full sway in Judea; but this time as the fruit of Pagan domination. The foul Orontes flowed into the Jordan; and the ivy-wreathed thyrsus was borne, amid the riotous orgies and songs of wine-flushed Bacchanals, through the streets of Jerusalem. In order to enforce the execution of this edict, he built a fortress on Zion, which was held by a Syrian garrison; and bands of soldiers traversed the country to hunt down the "rebels," and break up the Hebrew conventicles, after the fashion of the *Dragonnades* of Louis XIV. in France, and the raids of the troopers of Claverhouse in Covenanting times. A reign of terror—proscriptions, tortures, brutal atrocities—spread havoc over the land, and religion lay bleeding under the armed hoofs of tyranny.

Never did Hebrew piety burn with saintlier fervor, or shine out with brighter illustration, than in these dismal days! A great cloud of witnesses, gray-haired priests and simple husbandmen, high-born matrons and village maidens, were faithful unto death, alike in patience, courage, sublime self-sacrifice. Such a story as that of the

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seven martyr brethren tortured before the eyes of their old mother, who looked calmly on, and encouraged them to hold fast their faith, in pains of death, which to each of them could come but once, but to her in seven long draughts of bitterness, is enough to glorify for all time the annals of a nation. But thus it has ever been. The Aceldamas of the Church, the spots wet with bloody dews, are those that look greenest through the backward vista, and are studded with her whitest monuments, each with its watching angels—

> "Bodies fall by wild sword-law;
> But who would force the Soul, tilts with a straw
> Against a champion cased in adamant."

When things were at the darkest, deliverance came. The aged priest of Modin, of the family of the Asmoneans, who claimed descent from Phineas, had long brooded in secret over the wrongs of his country and the violation of the Temple. No heavenly voice summoned Mattathias from his peaceful retirement to the leadership of the armies of God—no prophet poured the oil of consecration on his hoary hairs; but when, in his native town, he saw a Jew in the act of sacrificing to a heathen god, and in an impulse of holy zeal struck the apostate lifeless on the altar, the eyes of all were turned to him as a judge raised up in Israel. They saw in him another Shamgar called from the plow, another Gideon from the threshing-floor, to free the land from its oppressors. In the mountains where he had taken refuge, he soon found himself surrounded by a band of devoted followers, who were known as the "Chasidim," or "righteous men;" and by a series of daring exploits, the fame of the patriot priest and his five valiant sons soon rung through the land. After a brief career, his place was filled by Judas Maccabeus, the ablest of the brothers, renowned as the deliverer of his country, and the founder of a princely house in Israel. His surname was probably derived from the initial letters of the legend on his banner, M. C. B. J., * "Who is like to thee among the gods, Jehovah?" A more thrilling battle cry than the famous S. P. Q. R., which blazoned under the Roman eagles, was now going forth on its march of triumph through the world.—After earning brilliant distinction as a partizan leader, Judas ventured to meet the forces of Antiochus in the open field, and inflicted signal defeat on some of his best generals and the flower of the Syrian armies. Having scattered the Pagan hosts before him, the Maccabee chief entered Jerusalem at the head of the patriots. Their song of triumph soon changed into lamentation when they found the Temple courts overgrown with brushwood like a thicket, and the holy buildings broken down. The sanctuary was rebuilt and purified, the great Al-

* Mi Chamoka Baalim Jehovah.

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tar raised on its ancient site, and the "Feast of Dedication" kept for eight days, which was the crowning act of the War of Independence, ever after kept sacred as one of the greatest of the Hebrew festivals. Soon after this, Antiochus died in the agonies of a loathsome disease, imbittered by remorse of conscience; smitten, as even heathen chroniclers affirm, by the hand of God. Splendid as had been his success, Judas had but a short breathing time; his career was to be troubled and stormy to the close. Assailed by the whole strength of the Syrian empire, beset with treachery on the part of the renegade Jews, he had a hard struggle to maintain his position, and as governor of Israel, courted alliance with the rising power of Rome—the first appearance of that ominous name in Hebrew politics. At last he fell on the field of battle, fighting against overwhelming numbers,—as he would have most wished to die. Never did the fire of patriotism burn purer than in the chivalrous Maccabee;—he fought as much for the honor of his God as for the freedom of his country, and left to Israel one of its dearest memories and most glorious names.—Wise in counsel, dauntless in battle, buoyant in adversity, modest in success, equal to every fortune, long might his people lament for him as the champion and martyr of their liberties—

> "O fallen at length that tower of strength,
> Which stood four-square to all the winds that blew."

To him we may apply the words spoken of the great English Puritan: "In the dark perils of war, in the high places of the field, hope shone in him like a pillar of fire when it had gone out in all others."

His brother Jonathan, who succeeded him at a time when the struggle seemed all but hopeless, was fortunate enough to espouse the cause of the stronger claimant in disputed sucession of the throne of Syria, and peace was restored to Judea. He was invested with the high priesthood, as well as the civil governorship of the land, the first of the dynasty of priestly rulers known as the Asmonean line of princes.—The most prosperous of these rulers was John Hyrcanus, the grandson of the priest of Modin. During his reign of thirty years, the Samaritans were subdued, and the temple on Gerizim destroyed.—The Idumeans, after centuries of freedom, professed allegiance, and were received into the Hebrew polity; Jerusalem was strongly fortified, the Castle of Baris being built on Moriah, so as to command the Temple. It was this fortress, afterwards called Antonia, in which Paul found asylum when rescued from a furious mob by a party of Roman soldiers, and which acquired importance as the key of the Jewish position—the Malakhoff of Jerusalem—in the last siege under Titus. In the time of Hyrcanus, we trace the rise of the two great sects so closely interwoven with later Jewish history, under the

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names of Pharisees and Sadducees. From the reign of Aristobulus, his son and successor, who first assumed the title of King, the fortunes of the Asmonean house were darkened by a succession of dismal crimes and tragedies. He died B. C. 107; and thirty years later, a contested succession between his two nephews, Hyrcanus and Aristobulus, occasioned the interference of Rome, to which in an evil hour both parties appealed. For the first time Jerusalem heard the heavy tramp of legions, and saw their eagles glittering at her gates. After three months' siege by Pompey, the city was carried by assault on a Sabbath, when the Jews abstained from defending it, and given up to the horrors of a storm. The Roman general entered the Temple, and made his way into the Holy of Holies, and with surprise surveyed the blank recess, gloriously singular among the shrines of the nations, in having no visible divinity. To his honor, he forbade all open violations of its sanctity, and left untouched its sacred vessels and treasures; but from the time he profaned the holy precincts by his intrusion, the Jews remark that he never prospered.

We now behold Judea a Roman province, annexed to the proconsulate of Syria; and some years later (B. C. 54), the rapacious Crassus, as provincial governor, came up to Jerusalem on purpose to rifle the Temple. Its wealth was computed at 10,000 talents, nearly two millions of our money. Eleazar, the high priest, tried to save it by the offer of a splendid bribe. The prudent Crassus took the bribe, and then seized the treasure. In his disastrous defeat and wretched death in the Parthian deserts, when the head was struck off from his mangled corpse, and molten gold poured into the mouth in hideous mockery of his avarice, this act of sacrilege met with signal retribution. Under the feeble rule of Hyrcanus, whom Pompey had invested with the priesthood, an Idumean noble, named Antipater, a zealous partizan of Rome, rose to power, and was king in all but name.—Through his influence, his two sons, Phasael and Herod, were elevated to the dignity of tetrarchs. On the death of Phasael, Herod, an able but unscrupulous ruler, proclaimed himself king of Judea, and secured his position by marrying the beautiful and ill-fated Mariamne, the granddaughter of Hyrcanus, a princess of the royal blood of the Asmoneans, the house so dearly loved by the people despite of all their crimes. At this time Jerusalem was in the hands of a party adverse to Herod, and in the interest of Antigonus, the nephew of Hyrcanus, the last descendant in direct succession from the Maccabees.—After a protracted siege, Herod, assisted by a Roman army, made himself master of Jerusalem. Antigonus was thrown into chains, sent to Rome, and put to an ignominious death. With him expired the line of the Asmonean princes, after a duration of one hundred and

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twenty-six years. It was a proof of Herod's sagacity that he interceded to save the inhabitants, after the fall of Jerusalem, from massacre, saying that he did not wish to be king of a desert.

Herod was now undisputed lord of Judea. He had waded deep in blood to the throne, and seen every rival swept from his path. The land crouched in sullen silence at his feet; crowds of parasites and time-servers, Jews in name, but Pagans at heart, ashamed of their ancestral faith and national tradition, groveled in the dust before successful villainy, and shouted in his ear the flattering name of "Great." He had much of that external refinement and elegance of taste which are so often found in alliance with utter corruption of heart. He cultivated the liberal arts, when he had no murder in hand, with success, loving to dazzle the eyes of his subjects by displays of regal pomp and magnificent expenditure. Sebaste, Cæsarea, Jericho, were splendid monuments of his reign, embellished with Grecian colonnades and theaters, palaces, baths, and temples, in a style of sumptuous and graceful architecture, till then strange to Judea. His grand work was the restoration of the Temple of Jerusalem, which he found stone and left marble—an edifice crowning the sacred mount with shining walls of alabaster whiteness, and glittering with spikes of gold; after which he might have said, like the imperial builder of Saint Sophia, "I have outdone thee, O Solomon!"

At the moment Herod feels himself most secure, as he stands at eve on the terraced roof of his palace, with the fair, white city at his feet, his eye might rest on a star hanging low and clear over the hills of Bethlehem. The hour has come. He knows not what it means, but others know it, and greet the signal lighted up in heaven, that "in the city of David a Savior is born, who is Christ the Lord."

J. D. B.

## GIVING THE HAND.

A very solemn method of taking an oath in the East, is by joining the hands, uttering at the same time a curse upon the false swearer.—To this form the wise man probably alludes in that proverb, "Though hand join in hand,"—though they ratify their agreement by oath,—"the wicked shall not be unpnished: but the seed of the righteous shall be delivered." This form of swearing is still observed in Egypt and the vicinity; for when Mr. Bruce was at Shekh Ammer, he entreated the protection of the governor in prosecuting his journey, when the great people, assembled, came, and after joining hands repeated a kind of prayer, of about two minutes long, by which they declared themselves and their children accursed, if ever they lift up their hands

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aginst him in the field or in the desert; or in case that he or his should fly to them for refuge, if they did not protect them at the risk of their lives, their families and their fortunes, or as they emphatically express it, to the death of the last male child among them. The inspired writer has recorded an instance of this form of swearing in the history of Jehu: "And when he was departed thence, he lighted on Jehonadab, the son of Rechab, coming to meet him: and he saluted him and said to him, Is thine heart right, as my heart is? If it be, give me thine hand; and he took him up to him into the chariot." Another striking instance is quoted by Calmet, from Ockley's history of the Saracens. Telah, just before he died, asked one of Ali's men if he belonged to the emperor of the faithful; and being informed that he did,—"Give me, then," said he, "your hand, that I may put mine in it, and by this action renewthe oath of fidelity which I have already made to Ali."

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From the Bible Advocate.

## PRACTICAL CHRISTIANITY.

Theories are empty things. Like bubbles floating on the water that runs along in the street gutters after the descent of an April shower, they are filled with air. When bubbles burst there is nothing of them left—no ruins, as mementoes of past existence. Balloons leave wrecks behind when they are destroyed, but bubbles and theories leave not even the vestige of a wreck. Strange that men spend their whole lives in the inutile task of elaborating some mighty theory; when after all it is only a bubble filled with air.

Theories in religion have been, and are, abundant as Yankee notions for the amusement of children. Nothing is more common than to see children congregate about the window of a toy shop to gaze at and admire the toys. Men never do this. They take no interest in toys, which can amuse children only. The church of modern days is ltle more than an immense toy-shop. What strange commodities are offered for sale. what singular sights there are to be seen in a modern religious Panorama—an exibtion of orthodox wax-works or Methodist fire-works. Many persons get excited over these exhibitions, and suppose they have "got religion"—think God has done something for them, which he has failed to do for others. These people are as honest as others, but they have been taught to regard an excited state of feeling as evidence of the work of the Spirit of God on their hearts, or as proof positive of having religion. We admit nothing as proof of a man's being a Christian but a manifestation of faith in Christ, by constant and willing submission to the requirements of the gospel—a life of purity and obedience. This is practical Christianity, and no other will save the soul.

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Theories never acomplished good. Work only is effectual. God did not create the heavens and the earth by a theory. He *created* them, did and when he had finished them, "He rested from all his work." Man not sin theoretically, but practically. He actually disobeyed God—he ate of the "tree of knowledge of good and evil." Moses did not deliver the Israelites from Egyptian bondage by the promulgation of any complicated theory. None of the old prophets of God proclaimed theories to the people. Practice, in all cases, was what they enjoined and required. They did not deal in subtleties or bewildering abstractions. Never in one instance.

The church has been loaded down with theories on depravity, man's inability, special grace, effectual calling, extent of the atonement, final perseverance, spiritual influence, eternal election and reprobation, and as a king-cure-all, Universalism.

The regeneration of humanity depends upon the action of the church. Practice upon her part will tell upon the world for weal or woe. The fine-spun theories and contradictory doctrines of theologians are powerless to sanctify men's hearts and lives, as the scream of the whip-poor-will is to stir up the soul of the acomplished musican. Sensible men of the world are looking for the practicel results of Christianity in the lives of its professed votaries. Do these results, as seen in modern Christendom, meet the demands of Christ, or charm the honest beholder? Are professed Christians less avaricious than others, less eager to drive a good trade? In the matter of buying and selling, is the word of the church member worthy of any more confidence than the word of others? If he wishes to sell an article, will he faithfully tell its defects? Will he not ascribe to it good qualities which he knows it does not possess? Will he not seek to diminish its defects and magnify its good qualities? Is he more humane than his non-professing neighbor? Is he more benevolent to the poor? Has he shown more attention to the sick, the orphan, the widow? Is he any more forbearing when forbearance is called for? In a word, could he be recognized by a stranger as a follower of Christ, without having been seen at the Lord's table, or taking part in business at church-meeting? We are pained to be compelled to say, in too many cases, a Roman Inquisitor would scarcely apprehend a modern Protestant church member, and certainly very few would be punished for their piety.

Religious hearts make religious lips, hands, lives, and purses.—The type of piety obtaining in a given church, is the stature to which its converts will rise. The image of the church will be impressed on those brought into its fold. The convert will seldom rise higher than the practical standard of the church. True, men go to meeting



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because there is no other place to go, to while away the tedium of an hour. They go not to worship the Lord of hosts. They appreciate not the privilege of paying their devotions to God. They go to church to hear preaching, not to worship the Most High. These are pleasure seekers, who go to the house of prayer as a source of recreation; their religion is mere selfishness; not a single beam of heavenly light, love or warmth has ever penetrated their icy souls. The church is burthened with those who are *prim* on Sunday: talk about Holy Spirit, and deplore the prevalence of heresy; sound in the faith of an evangelical church, and anathematize all who may dissent from their *creed*; give a dollar a year to the foreign missionary society, and refuse a loaf of bread to a poor widow in their own village, to keep her crying orphans from starvation; give two dollars a year to the Evangelical Alliance, and twenty to the party political *club* of which they are members, and make all the money so freely given by loaning their money to poor brethren at twenty per cent. per annum, secured by a mortgage on real estate, which finally sweeps the poor man's home from under him.

This is the kind of practical religion that has disgusted men of sense and soul. The church will have to put away these hypocritical cormorants, and then the ark of the Lord will go forward, and we shall gather in a better class of men, whose piety shall exemplify the power of the gospel of Christ.

The time for shams is past. Sound and shadow will no longer be accepted in the place of substantive reality. This is emphatically an utilitarian age. Practical moral and social benefits are being looked after. Men are expecting something more of the church than the mere elimination of theories—new or old. The thinking world is inquiring for practical good, and requiring its accomplishment at the hand of the church. No man need pray for the conversion of sinners, unless he works for its accomplishment. To do so, would be to mock God and the good sense of the present age. He that fails to sacrifice, in means as well as breath, will be regarded as a hypocrite and a cheat by God and man. The church must practice what it preaches, or the world will utterly contemn all its high-sounding pretensions. Vain will be all the efforts of the preacher of the gospel, if the world shall behold a discrepancy between his teachings and his conduct. His life may correspond with his teachings, and still his success will be only partial, unless the church shall come up to the standard prescribed or proclaimed by the preacher.

Could the ministry but point to the piety of the church, as the living exemplification of the principles of Christianity, and their power to ennoble, elevate, purify, sanctify, and happify humanity, the world

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would soon bow to the story of the cross. The influence of such a power would be irresistible. It is the power of goodness—God is in it—'tis the power of Omnipotence, and would be like a wave of heavenly light, breaking upon the shore of the darkness of this world, scattering the gloom of earth by the direct and reflex rays of truth divine. Let the church reflect the moral light of truth back upon the world, and the conquest of Jesus would soon be accomplished. The kingdoms of this world would soon become the kingdom of our God and his Anointed. Lord, hasten the happy day. E. L. C.

## THE CHARACTER OF JESUS.—NO. I.

The whole human family is sick. From the days of our progenitors down to the present time, all have been the subjects of an awful malady. The blighting hand of a disease far more destructive than pestilence has been laid heavily upon young and old, rich and poor, king and subject. All have suffered from its terrible ravages. It has drenched this beautiful world in blood, and made it one vast burying-ground. It has changed Eden-happiness into burning tears, bitter lamentations, and insufferable agonies. Sin is in our midst, rioting in the destruction of body, soul and spirit. We speak not of the reason why God has permitted it to be introduced into our world, or allowed suffering and death to follow in its footsteps. We have to do with facts, not with things fictitious. Speculations may be beautiful and pleasing, but are of no real value. After all our rounds in idealism, we must come back to the point of departure, take our stand on terra firma, and grapple with the difficulties, dangers and sufferings that environ us.

It cannot be questioned that sin has taken a deep hold on our race, in consequence of which all are sick and need a physician. Man needs a physician, not only because he is diseased of sin, but because he is unable, in the absence of assistance, to relieve himself.—Though the loftiest being in the rank of created intelligences, he is far too weak and short-sighted to devise a plan which will effectually destroy sin, remove its consequences, and restore him to his lost possessions—his original greatness. No, man cannot do this. His past acts are a sad verification of the truth of this remark. Can then a physician be found altogether competent to heal all who will abide his instructions? Such a physician came into our world eighteen hundred years ago. He came from Heaven in order to heal the sick, and to take such as would hear his voice and submit to his will to a land where there is no more sickness, no more death.

Let us look at a few of the leading features in this great and good

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physician's character. We trust he may appear to those who need his aid, the chiefest among ten thousand, and the one altogether lovely:

1. *His Wisdom.*—All that God knew in the past, Jesus knew; all that God knows in the present, he knows; all events, great and small, that shall transpire in coming ages, are known to him as well as to the Father. He knows man infinitely better than he knows himself. Man's greatness, weakness, powers of mind, capacities of soul,—his glory, his shame, his nothingness, are open to him. He walked with man the tedious round of life—is well acquainted with his character in all its shades and attenuations—is wise enough to instruct the wisest, and lowly enough to reach the humblest. His sermon on the mount has been admired by infidel and Christian. The learned and great have contemplated with astonishment its unfathomable depths of wisdom and knowledge, while the meek and lowly have found consolation from its pure and holy teachings. No sham, no deception in this sermon. It will bear the severest scrutiny. Infidels say that Jesus was merely a great philosopher—the wisest and best that has ever lived. On this supposition, how shall we account for the wonderful display of wisdom in this inimitable sermon? Did he obtain it from Moses and the prophets, the bards and holy seers of Israel?—It cannot be proved that he did. At least the premises for the conclusions to which he arrived, have never yet been brought forward from Old Testament Scriptures. It is presumable they never will be, inasmuch as they would long since have been offerd to the world, had they been found there. But it may be said that he obtained his wisdom from the Gentile world. Satisfactory proof that he did, has never yet been produced. His name was never enrolled in a Gentile school. He never sat at the feet of any philosopher, great or small. He was never found in the Academy, the Lyceum, or the Porch. His feet never trod on Grecian, Roman, or Persian soil. He never engaged in metaphysical disquisitions, or in dark, bewildering argumentation, which so much delighted Socrates, Plato, Aristotle, and the wise men of the East. His wisdom is far above all human wisdom. Nothing in story or in song is comparable to it. It uproots and grinds into powder the wise sayings, the proud maxims, the most profound systems of ethics, ever given to the world by the so-callod moral philosophers. Surely the wisdom of Jesus could not have sprung from the wisdom of this world. Like his kingdom, it is not of this world.—Whence, then, came the wisdom and knowledge of Jesus? He was not educated as a philosopher, but was born and reared in poverty.—He borrowed not from Jew or Greek. Whence, then, came his wisdom and knowledge? Whence that power which enabled him to speak as never man spoke; that enabled him to give lessons of wis-

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dom such as had never been given; that enabled him to present views in regard to the government of body, soul and spirit, such as had never been heard; that enabled him to instruct mankind, as having a complete knowledge of the diverse and increasing wants of all, in every condition, in every circumstance, in prosperity and adversity, in affluence and poverty, on land, on sea, in all kingdoms, in all lands, and through all time? We are forced to the conclusion that the immense and unfailing treasures of wisdom and knowledge possessed by Jesus Christ, came from above—are of heaven and not of men—and that the exhibitions of his powers and capacities are worthy his divine origin.

2. *His Goodness.*—We have no desire to pronounce a eulogy on the character of Jesus Christ. The poor commendations of the great and leaarned, have added nothing to its excellency. For centuries it has been before the world, and is at this moment as stainless, pure and irreproachable, as it was in the beginning. In his ministrationa, Jesus was surrounded by the bitterest enemies—by Pharisees, Sadducees, Essenees and Herodians—by all the malignant sects and parties of Judea—and still no blot was ever fixed upon his character. His words and deeds were closely scanned by his enemies; but nothing could be detected unworthy his position, or the glorious work in which he was engaged. The simplicity, beauty, purity, truthfulness and power displayed in all his utterances, in all his actions, struck with wonder and astonishment those who thronged his presence, and induced multitudes to acknowledge him as their Lord and Master.

When John was in prison, he sent to Jesus to know if he was the One that should come, or should another be expected. "Jesus, answering, said to those who came, Go your way and tell John what things you have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached; and blessed is he whosoever shall not be offended in me." Jesus desired John to know that he was engaged in doing good—what was the character of his work—and therefore instructed the disciples of John to tell what they saw and heard. Doing good was his constant employment. Whether in Jerusalem, in Nazareth, in Bethany; whether along the winding streams, the fruitful vales, or on the palm-covered hills of Judea, Jesus is seen, he will ever be found engaged in the same blessed, god-like work—doing good to all around him. He came to seek and save the lost; he sought them everywhere, with a deeper solicitude than ever parent sought an erring child. Whenever and wherever found, he administered to their wants, taught them the way to God, instructed them how to meet the difficulties of a rough world, and how to bear the ma-



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ny disappointments and misfortunes to which flesh is heir. In healing the sick, cleansing the leper, dispossessing the demoniac of the evil spirit, giving sight to the blind, hearing to the deaf, life to the dead; on the Mount of Olives, at the well with the Samaritan woman, at the grave of Lazarus weeping with Mary and Martha, walking on the stormy Sea of Galilee, uttering his sad prophetic lamentation over Jerusalem, in the garden of Gethsemane, praying to his Father, at the Bar of Pilate and Herod, going to Calvary, or expiring in awful agonies on its summit; his majesty, his goodness, his condescending love and tender compassion to the children of men, shine forth with celestial glory. How kind, how generous, how magnanimous he was; how pure his words, how elevated his thoughts, how god-like his deeds. How simple in his greatness, how truly great in his simplicity! Hard must be the heart and cold the feelings of him who can contemplate the sayings and doings of Jesus without emotion. Unnumbered are the evidences in favor of the goodness and condescending love of the Lord Jesus Christ. When man had revolted from the government of God, had wandered from the path of truth and righteousness, had become bewildered in the thick darkness of a world that knew not God, Jesus, leaving the communion of his Father, of angels, of seraph and cherub, came into our world in order to redeem the human family from the thralldom of sin. Heaven was interested in his advent on earth. An angel, to Judah's shepherds, keeping watch over their flocks by night, proclaimed: "Behold, I bring you glad tidings of great joy, which shall be to all people;" and suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, peace on earth, and good will towards men." Blissful tidings, joyous announcement, prophetic of the regeneration of the world. Great is the work of salvation, great the work of our redemption; the blessings to be enjoyed transcendently great. W. C. R.

(TO BE CONTINUED.)

## LETTER FROM SISTER BARCLAY.

BEIRUT, June 3d, 1862.

EVER DEAR SISTER:—Although I received no answer to the long letter of specialties I wrote you several months ago from Jaffa, yet I am unwilling to ascribe your silence to any other cause than your conviction that a reply would be useless, inasmuch as you could but conclude from passing events that we would have embarked for the United States before your reply could reach us. And in truth, such would have been the case could our first intentions have been carried

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out. But owing to certain causes, we have not yet been able to turn our faces homeward. * * * * It is our full determination, however, after awaiting a few weeks, to set out for England, where we will probably await the arrival of Judson, who must wait for leave of absence, and go on thence together, Providence permitting. * * * I am sure you will not be surprised to learn that it is our heart's desire and confident expectation to return again to the East. We have therefore merely placed a tenant on our place at Jaffa, and stored away our furniture. We can but think, from all we hear, that the mint matter is now so far progressed that it will not require much of Dr. B.'s attention before his long indulged expectations can be, at least partially, realized in relation to it. You are aware, no doubt, that Dr. B. felt impelled, by the force of circumstances, on learning that the brethren, in common with all others in our poor, unfortunate country, were so grievously taxed, to relieve them of the burthen of any longer contributing to our support. He therefore felt constrained to send in his resignation, however much he regretted the occasion for so doing. I am sorry there is nothing of interest to tell you in relation to the cause of truth and righteousness. Dr. B. had a fine opportunity while we were at Cyprus to announce the gospel in high quarters, both publicly and privately—having sometimes several consuls, counts and countesses amongst his audience. And with the accomplished and devotional Countess Du Maricaut, the bosom friend of Francis, (the ex-king of Italy) he has had many an interesting conversation on religion. It was truly interesting to see a man of such talents and standing as Count Du Tour so much interested as to carry a Testament in his pocket, and get Dr. B. to meet him at the residence of another count, for the purpose of discussing religious subjects. But this is not a very genial climate and soil for the germination of the seed of the word. You have heard, no doubt, of the murder of Mr. Copping, a missionary of the American Board of Commissioners for Foreign Missions, near Antioch. This having occurred in the bounds of Mr. Johnson's Consulate, has required his absence from this city a month already, and will afford him employment probably a month longer before he can secure the conviction and execution of the criminals, at the tardy rate of meting out Turkish justice.

* * * Robert has still sole charge of the Anglo-American hospital, and is still doing a fine business. He felt constrained to leave his heavy practice here several days ago, and travel day and night to Damascus, to attend the sick bed of Mr. Buckle, the celebrated author of a work on civilization. I have great occasion to bless the Lord—but no greater joy have I than to see my children walk in the truth. We are in utter ignorance of church matters in the United

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States, having neither seen a paper for months nor had a line from any of the brotherhood, with perhaps a single exception, for many months; and it has been considerably more than a year since we have heard from any of our relations. Judge, then, of our deep, deep solicitude about some of them.

* * * Ardently desiring a place in the memory of all your dear family, please give sincerest love to all the privileged circle, and also Christian regards to our well-beloved Bro. Pendleton, and others to whom you may find it convenient to mention our names. Will you you not also remember us at the Mercy Seat? Yes, I know you will.

With devoted affection, most sincerely yours,

JULIA A. BARCLAY.

MRS. S. H. CAMPBELL, BETHANY, VA.

N. B. I am sure that if you only knew how anxious we are to hear from you, your benevolent heart would impel you to greet us with a few lines in London—and hence it has just occurred to drop this gentle hint. May grace, mercy, peace, and every blessing for time and eternity, be the portion of my thrice dear sister, and her deeply endeared family. J. A. B.

## EXCURSION INTO ILLINOIS.

We recently made a short excursion into Illinois, and found that our brethren were not superexcited by the war spirit, but were generally moving on in the even tenor of their way. We visited the Normal University, and heard a good report from Eureka College. The Normal University, in the environs of Bloomington, has a very imposing edifice, and has a full session this year. A large proportion of its inmates are boys and girls who are thoroughly rooted and grounded in the elements of literature and science. Bro. Wilbur, formerly of Bethany College, occupies a very conspicuous place in that University.

Eureka, as we learned from Bro. Albert Ewing, of that place, is also in a prosperous condition. Its inmates are also of both sexes, and, it is said, are moving along with much satisfaction. The expediency of such institutions is yet a problem with many of our well-informed contemporaries. We, however, suppose it to be as yet problematical. Mixed schools, like some other institutions, have their advantages and disadvantages, and we have not in our premises such documentary evidence as to warrant a perfectly satisfactory decision. There is, however, an experiment in progress that will, we presume, give a satisfactory response to the question.

We are, indeed, fully decided in our judgment that so far as litera-

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ture, science and religion are concerned, there should be no difference in our primary schools, whether male, female, or mixed.

A. C.

## LETTER FROM BRO. W. T. MOORE.

BEDFORD SPRINGS, PA., Aug. 21st, '62.

BRO. PENDLETON—*Dear Sir*:—I believe I promised to write to you the result of my meeting at Somerset, Pa. The meeting was largely attended all the time, with an increasing interest to the last. There were in all 26 added to the congregation; four of these on the last evening.

Could I have continued the meeting, I think much more good might have been done, but the feeble condition of my health made it necessary for me to close, notwithstanding the anxiety of the brethren and the interest in the community.

The brethren at Somerset are a noble band, and need only a little more activity among the *men*, for the cause, in order to excite a powerful influence upon the surrounding country.

I shall remain at this place until next Tuesday, when I will leave for Bellair, Ohio, where I will remain over Lord's day, and then leave for Kentucky.

My health is greatly improved since I saw you. This is one of finest places to recruit I know of on this continent. The mountain air, the excellent water, together with the pleasant accommodation, make it a place altogether too agreeable *to be sick*.

Please to remember me kindly to Sister Pendleton, and my many friends in Bethany. With many wishes for your health and happiness, I am very sincerely Your Bro. in Christ,

W. T. MOORE.

## DEATH.

Dear, beauteous Death! thou jewel of the just,
Shining nowhere but in the dark;
What mysteries do lie beyond thy dust,
Could man outlook that mark!

He that hath found some fledged bird's nest may know,
At first sight, if the bird be flown;
But what fair field or grove he sings in now,
That is to him unknown.

And yet as angels in some brighter dreams
Call to the soul when man doth sleep,
So some strange thoughts transcend our wonted themes,
And into glory peep. VAUGHAN.

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## MISSIONARY OPERATIONS IN OHIO.

MOUNT VERNON, O., July 15, 1862.

BRO. CAMPBELL:—You have herewith *in brief* an abstract of our misionary operations the past year in Ohio:

Preachers employed, (many only a portion of their time,) 52; missionary work extending over 62 counties.

Cash receipts, (the same disbursed) $5,482.44.

Accessions, 1638, of whom over 1200 were by baptism—the others consisting of the reclaimed, or immersed persons uniting with us from other denominations.

Missionary reports for June sum up 66 accessions to the cause.

R. R. SLOAN, Cor. Sec.

## ANNIVERSARY OF THE A. C. M. S.

THE anniversary meeting of the American Christian Missionary Society, will be held in Cincinnati, as usual; to begin on Tuesday, the 21st of October. The President of the Society, (Father Campbell) is expected to deliver the opening address.

## PROGRESS OF REFORM.

MISSOURI.—Bro T. F. Campbell, Mt. Gilead, Clay co., Aug, 13, '62 writes as follows: "Bro. Joseph Wyatt and I have just closed the third of a series of meetings, with the following results apparent:

At Haynesville, Clinton co., commenced Saturday before the second Lord's day in July, continued 9 days, with 23 additions. At Smithville, Clay co., commenced Saturday before the 4th Lord's day, continued 9 days, with 3 additions. At Mt. Gilead, commenced Saturday before the 1st Lord's day in August, continued 9 days, with 15 additions. These meetings have been conducted through a period when the most intense political excitement prevailed that we have witnessed in this part of the State.

The power of the gospel to produce peace and union, has been very manifest; for these churches had suffered, some of them severely, from the shock of civil strife, yet our meetings closed under the most favorable auspices, with apparently the finest state of Christian spirit and feeling. We had from time to time the co-operation of Bros. Payne, Waller, Hudson and Arnold;—the latter a young man just entering the field of labor."

Bro. E. R. Childers, Ashley, Pike co., Aug. 25, '62, writes: I held a meeting the first and second Lord's day in this month, with the brethren at Chamois, Osage co., Mo., which resulted in 11 additions by confession and baptism. The brethren were greatly encouraged and strengthened. I shall long remember their kindness and liberality.

OHIO.—Bro. Richard Ratherton reports 8 additions by baptism to the congregation at Point Pleasant, Monroe co., during a series of meetings, commencing on the 1st of August and continuing seven days, in which he participated.—Bro. Wm. White was the principal speaker.

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# OBITUARY NOTICES.

FLORENCE, KY,, Aug. 22, 1862.

BRO. CAMPBELL:—Bro. R. J. Latimer, of Burlington, Ky., departed this life after a lingering illness, on the 22d of July, in the fiftieth year of his age, and the twentieth year of his Christian life.

I know of no man in Northern Kentucky who did more for the cause of Christ than Bro. Latimer. He was also the generous friend of the widow and fatherless. At the time of our last meeting before his death, a few of the brethren met with him at his own house, where he partook of the emblems of the broken body and shed blood of our blessed Lord. He died as he had lived, in the blissful hope of a better country.

We deeply sympathize with our beloved Sister Latimer, and their two sons in their irreparable loss; but their loss is his gain. P. VAWTER.

While sympathizing with the bereaved widow and the relatives of the deceased, we may congratulate them, one and all, in the full assurance of their hope, and of our hope, in the happy exit of our brother from this world of sin and sorrow and death, and of his glorious introduction to the society of just men made perfect, where sin and sorrow, sickness and death, shall never more be felt or feared.

We have seen the deceased at home and abroad, in the church and in the family, and have heard the testimony of those who were still more intimately acquainted with him; and we never, from any source, heard one disparaging word, but many to his praise. A. C.

Died, at the residence of her husband, Bro. J. E. Curtis, of Bethany, Va., Mrs. Melissa G., daughter of Lewis and Sarah Kerr. She was in the 30th year of her age, and full of promise of life and happiness. But an untimely death has taken her from among us, and left her devoted husband and five young children, with a large circle of relatives and friends, to lament her loss.

Sister Curtis was for many years a member of our congregation, and we knew her well. Still, it is only in her own family circle that virtues like hers can be appreciated. She was gentle and amiable, admired by all, and by those who knew her best, loved with a tenderness and depth which only such rare qualities as were hers, can excite. Her memory will long live in the hearts of her bereaved family, and her amiable and noble qualities be remembered as worthy of the imitation of all who, like her, would happily fill the responsible place of wife, mother, daughter, sister and friend. W. K. P.

Died, at Bethany, Va., on Thursday, August 28th, of Diphtheria, Selina Huntingdon, daughter of James A. and Anna E. Campbell, aged 20 months and 9 days. A sweet and gentle child, she fell from fullness of health and promise into an untimely grave. Her parents have only the innocent prattle of a few months to remember, but it is colored by no regrets. The Savior has said in this solemn form, Suffer this little child to come unto me, and why should we murmur at the call! Let it be an admonition to us all, to be also ready. For death embraces all extremes, and the youngest and the oldest are alike his victims. "Be ye also ready." W. K. P.

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## BETHANY COLLEGE.

CIRCULAR.

We take pleasure in announcing to the Public, that the regular course of instruction in Bethany College, for the 22nd Session, will commence, as usual, on the first Monday of October, 1862. The Faculty, for the present, will consist of A. Campbell, Pres't., W. K. Pendleton, C. L. Loos and P. W. Mosblech, with tried and competent Tutors. During the past session, under these experienced and competent instructors, the full course of the College was conducted with great success and satisfaction, and we feel warranted in giving the fullest assurance that the amplest assistance and facilities in every department, will be furnished to the student, to push him forward in the studies necessary to graduation.

The whole of the magnificent College Edifice, except the great Hall, is now under roof and inclosed. The amplest accommodations are provided for Class Rooms, Society Halls, Museums, Libraries, &c., and but few Colleges in our country can offer greater inducements and aids of apparatus and cabinets, than are offered at Bethany.

We have enjoyed, throughout the sad and distressing agitations and perils of the country, the fullest exemption from disturbance or annoyance of any kind, and the prospect for the future presents no fear of any interruption to our present peace and social harmony. No location can promise circumstances more favorable for all the ends and aims of a Literary Institution, than at present favor the fortunes of Bethany College. Easy of access, healthy, and free from civil and military strife, as this Institution now is, the student can here give his head and heart to the labors and delights of Literature and Science, without distraction, and with every advantage and aid which he can need The students who have been with us, are full of hope and good will for the future, and our correspondence from abroad warrants us in expecting a goodly number of matriculates for 1862–3.

| | |
|---|---|
| CHARGES.—Per Session of Nine Months—for Boarding | $110.00 |
| " " " Tuition, | 50.00 |
| For each new Student, Matriculation Fee, | 10.00 |

Washing and Lights Extra.

The charge for boarding, as stated above, is the charge at the regular Boarding Houses; but students who may wish to economize in this item of expense, can procure, on very reasonable terms, furnished rooms, and make arrangements for their meals that will greatly reduce the cost. It will be optional with each one to adopt his own course in this matter.

We greatly desire to maintain and extend the usefulness of Bethany College, and earnestly solicit the continued co-operation and sympathy of our friends. The times are such as to excite the true lovers of order and religion to renewed energy and zeal, and we trust that we will not be disappointed in our expectations of finding many such, ready and willing to hold up the cause of education in Bethany College.

Further information will, upon inquiry, be cheerfully given by Prof. C. L. Loos, Sec'y., or any other member of the Faculty.

A. CAMPBELL, Pres't.

## GENERAL AGENT.

**RBO. JOHN R. FRAME, of Ohio, is authorized to receive subscriptions for the Millennial Harbinger, and to make collections for this office, wherever he may go. The brethren and friends can pay him, and his receipt will be good.**

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THE

# MILLENNIAL HARBINGER.

FIFTH SERIES.

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## MISSIONS AND MISSIONARIES.

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Missions and missionaries are essential elements of the Divine economy of the universe. The whole movements and affairs of the universe of universes are conducted by hosts of agents and agencies of every rank and order, from the veriest insects of earth, and air, and sea, up to the ancient mastodon, the rhinoceros, the lion, the leopard and the tiger; and above all animated nature he makes the winds, the tornadoes, the lightings of heaven, the volcanic eruptions, and even the quakes of mother earth are amongst the ministrations of our heavenly Father.

Why, then, should it not be expected that, if possible, he would institute a missionary remedial institution for the redemption and recuperation of man? This, indeed, would be in good keeping with his whole operations as Lord of the universe, and as the Father of man, created in his own image and likeness, and constituted by him the lord proprietor of creation. If man were lost, wholly lost and ruined forever, the earth and all its tenantries would become wholly valueless to their Creator.

In his all-sufficient wisdom, power, and goodness, he, therefore, gave intimation to our father Adam that he would institute a remedial system—that he would institute an enmity between the serpent and the woman, and between their offspring:—that her seed should



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"bruise the serpent's head;" in doing which he would only "bruise his own heel."

These are voluminous facts, pregnant with the destiny of all humanity—not only on earth and in time, but commensurate with the universe throughout the ceaseless ages of an everlasting future.

This glorious intimation, this splendid amnesty, this soul reviving act of mercy was virtually a veiled gospel and a most exhilarating response to every enquiry that imagination could suggest or propound to the apprehension of man.

The bruising of his own heel, was, indeed, a small asset against the bruising of the serpent's head. The head of every animated creature, from the mammoth or behemoth down to the veriest animated atom of dust, is the *punctum saliens* of every motion or movement of its corporation, or any constituent member or element of its being or existence.

Man, in his trinity of body, soul and spirit, has no type of himself in any animated being in air, or earth or sea. His only prototype, known to man, is his Father God; as declared by Moses, the prince of prophets and of priests. In the Divine nature there are three distinct personalities, in essence or in nature equally Divine; but personally distinct as are the names Father, Son and Holy Spirit.—These are not official names. They are *personal* names—God the Father, God the Son, and God the Holy Spirit. These are three positive impersonations of absolute Divinity.

In the whole constitution and economy of the entire creation, these three Divine personalities co-operate in supreme reference to one ineffably sublime and transcendently glorious consummation; which I need not argue, but simply state or declare to be, *the redemption*, *the beatification*, and *the glorification* of man in and through the second Adam.

This is the true center of spiritual gravity in the spiritual universe. The superlative attraction in, and of, a spiritual universe is found in four cardinal letters, constituting the sole beatifying principle. Need I name it? You respond, no: it is the word LOVE. GOD IS LOVE; hence, *love is God.* "He that dwelleth in Love, dwelleth in God, and God in him." So declares the Holy Spirit by the loving and most beloved apostle John.

Love is, therefore, the all-permeating principle of the law and the gospel. It is the Alpha and the Omega; the beginning and the end; the first and the last of every Divine institution.

"Follow after love" is, therefore, not a quaint saying, or a proverbial oracle, but a Divine statute; not a common law, or precept, but the fundamental, organic law of all true holiness and of all real happiness. It would be uttterly impossible to create or institute a happy

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society on any other basis than a true, evangelic, fraternal love. Hence, the disciple that Jesus most emphatically loved was the most loving and beloved man in the generation in which he lived. He writes a gospel pregnant with love. He writes three formal epistles, and seven others in the apocalypse; ten epistles in all. He was, because so beloved by the Lord Jesus Christ, favored with a special revelation of the entire future of the gospel age. His gospel and his ten epistles, with the apocalyptic visions of the whole destiny of the church and of the world, are everlasting monuments of his love to the Lord Jesus Christ; and of the love which the Lord Jesus Christ entertained and cherished for him.

Again, we may affirm, that philanthropy is the body, soul and spirit of the whole evangelic dispensation.

*Philadelphia*, in its true import, is the capitol of the entire kingdom over which the King of glory reigns supreme. But this name has been appropriated by a certain class of modern religionists, occasionally called quakers, rather "*friends*."

Friends, or confidants are not necessarily brethren. "Better" indeed sometimes, "is a friend at hand than a brother afar off." This is, however, a convenience, and only a convenience. There is indeed, in friendship a certain degree of selfishness. Hence, friendship, mere friendship, is, more or less, impregnated with an element of selfishness. But true and real brotherly love, emanating from a joint relationship to the Lord Jesus Christ, rises higher than any friendship amongst mankind, growing out of temporal relationships, interests, or honors, whose foundation or motive power is in this present sinful and selfish world. "Better is a neighbor that is near than a brother that is afar off," is an oracle of Solomon, the wisest of men in political maxims.

Both Paul and Peter uses the word *philadelphia*, the former three times, the latter twice. Luke and Paul use the word *philanthropy*, applied both to God and man. The latter embraces as its object the whole world in ruins. The former embraces only the christian fraternity. Such is, and ought to be, their currency with us. We should love the christian brotherhood with a true and real brotherly affection, and at the same time, with all benevolence and humanity, endeavor, in word and deed, to reconcile to God those who are aliens to the reign and kingdom of the Lord Jesus the Christ: thus we become joint laborers with him who ransomed us from eternal ruin.

The word *gospel* has become, in our day, a very common word.—And "*to preach the gospel*" is almost as common. Every ecclesiastic missionary is sent out to preach the gospel.

When we interrogate some of these preachers as to the gospel, and

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as to the preaching of the gospel, we frequently receive a very unsatisfactory response: we are told it is sometimes called "the gospel of God;" sometimes, "the gospel of Christ;" sometimes, "the gospel of salvation;" sometimes, "the gospel of the grace of God."

We again ask them, what is the meaning of the word *gospel*?—They are, or seem to be, perplexed; they recover and say, Webster defines it by the Saxon word *godspell*, or a *good spell*; adding that it is called "the gospel of God," "the gospel of Christ," and "the gospel of salvation."

Its second meaning with some is, "a history, or a narrative of the birth, life, actions, death, resurrection, ascension and doctrines of Jesus Christ;" leaving out his coronation as Lord of the universe, and all its tenantries, and his being constituted the ultimate or final Judge of angels, men and demons.

They rarely state or notice the preamble to the commission, which the Lord Jesus gave to his apostles immediately before his ascension into heaven, in these words:—All authority in heaven and on earth is given to me; go ye, therefore, and disciple (or make disciples of) all the nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen."

The Evangelist Mark abreviates the commission. His statement is:—"Go into all the the world and proclaim the glad tidings to every creature. He that believes and is immersed shall be saved, but he that believes not shall be condemned." Bernard's version. Boothroyd's version of it is: "Go ye into all the world and preach the glad tidings to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned."

*Gospel*, or God's spell, is not a satisfactory representation of the original word *euaggelion*. *Good news*, or a joyful message, much more satisfactorily represents, in our language, the proper meaning of the original text. The good news, the glad tidings of great joy to a guilty, alienated, rebel world, only approaches to the sublimity of the riches of the glories of the gospel of the grace of God, in the culmination of glory, honor, immortality and everlasting blessedness in the Divine presence, where there are a perfect fullness of joy and pleasures ineffably sublime, broad as the universe, and lasting as the throne of God. Beyond these there is no aspiration conceivable on the part of man or angel, of cherub or of seraph.

God, it is said, will give grace, and he will give glory, forever and ever, to each and every one who overcomes the flesh, the world and Satan—who fights the good fight of faith and lays hold of the hope of

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eternal life, with all its concomitants of glory, honor, immortality and unfading blessedness.

Now, then, let us, individually, with Paul say, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord:" though we cannot say with Paul that we, for Christ's sake, have "suffered the loss of all things," but we may say, that we count all things but dregs that we may win Christ and be found in him.

"*To win, or gain Christ*" is one of the most bold relief conceptions in the area of human imagination. *Kerdainoo*, the word here employed is found in the Christian Scriptures *sixteen* times. It was used seven times by our Lord himself, as reported by Matthew, Mark and Luke, and in our common version always translated by our word *gain*. Paul, also, employs it seven times.

*To win Christ* (as found in Philippians, 3, 8.) is not in good taste; it is not a question of *winning* as in *running* a race: *gaining* is, as we we conceive, more apropos or consistent, as it seems to be presented as a question of loss or gain. *What profit to any man should he gain the whole world, and lose his life or own soul!* Would not the most grand jury that ever sat on a case of life and death unanimously respond: nothing, nothing, nothing! or worse than nothing; thousands of times worse than nothing.

Stop, poor sinner stop, no farther go:
Before you is a gulf of endless woe!

The missionary, the Evangelic missionary, clothed with the christian armor has—

"His loins girt about with truth.
Having on the breastplate of righteousness;
His feet ready shod with the gospel of peace;
Above all taking the shield of faith,
With which he shall be able to quench
All the fiery darts of the wicked one.
Taking also the helmet of salvation,
The sword of the spirit—the word of God:
Praying always, with all prayer
And supplication with his spirit;
Watching thereto with all perseverance,
And making supplication for all the saints."

Such is the spiritual armor of the truly evangelic missionary. He is not "the reverend," "the right reverend," "the most reverend," nor the very reverend gentleman, with his written sermon in his pocket, his silken gloves on right and left hand. He cannot say with Paul, "these hands have ministered to my necessities and to those who were with me." "I know both how to be abased, and I



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know how to abound; everywhere and in all things I am instructed, both to be full and to be hungry, both to abound and to suffer want.—I can do all things through Christ who strengtheneth me. Notwithstanding, you have done well that you jointly contributed to relieve my affliction."

"Now, you Philippians, know also, that in the beginning of the gospel, when I left from Macedonia, no church had intercourse with me, as concerning giving and receiving, but you only: for even in Thessalonica you sent once and again to my necessity. Not that I desire a gift; but I desire fruit that may abound to your account: I am now full, having received of Epaphroditus the things which were sent from you,—an odor of a sweet smell, an acceptable sacrifice, well-pleasing to God."

"The Lord loves a liberal soul;" and he blesses such. "The soul of the liberal shall be made fat, and he that watereth shall himself also be watered." The evangelical Isaiah also says: "The liberal man devises liberal things, and by liberal things shall he be established." Chap. 32, 8. Solomon has said, "he that has a bountiful eye shall be blessed." Pr. 22, 9. But Paul has given us another and a stronger argument.—It is this: "*He who sows bountifully, shall reap bountifully.*" 2d Cor. 9, 6.

From all these references is it not evident that the spirit of missions and commissions is all permeating the whole area of the entire creation of God? Is it not written that he makes *the winds his angels*, and *a flame of fire his minister?* But this, it may be said, is only a figure, or a form of speech. But it is a true figure, and a constituent, or a constitutional element and principle of the whole creation. Is there a wandering atom of this universe, unrequisite, supernumerary, a mere cumberer of space, wholly useless?

Reason nor revelation recognizes no such atom. It is the vagary of an untutored imagination, or of an unreflecting mind. The solar universe has not gained nor lost one atom in five thousand eight hundred and sixty-six years. Nor will it gain or lose one atom till the final judgment.

The truly missionary spirit is, indeed, a truly enlightened christian spirit. *Love is the queen of all the graces. It is of God; for God is love.*

A missionary spirit is, therefore, one of the best developments of an evangelical faith; Philanthropy being its first ripe fruit.

And is not Philanthropy the queen of all the social virtues, or graces of the kingdom of the Lord Messiah? And is it not the acknowledged patroness of the true missionary spirit, which equally grasps in its embrace, the frozen Icelander and the sun-burnt Moor?

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Christian love, or affection, is, however, more than philanthropy.—Philanthropy is simply the love of man as man. It makes no difference between the white man, the red man or the black man. The Christian is, necessarily, more than a philanthropist: his benevolence is as broad as humanity; but his christian love and affection embraces only the christian—the legitimate citizen of the kingdom of heaven. The first Adam and the second Adam may be regarded as philanthropists. The latter, however, incomparably superior to the former.

Adam the first lived only for his own family of fleshly descendants. He died for his own sins and not for their sins. But the second Adam died not for his own sins but for the sins of others, even for his enemies. The first Adam bankrupt and ruined forever, as far as he could, all his posterity. The second Adam interposed and voluntarily gave himself up into the hands of murderers, as a sin-offering, to expiate forever their sins against his father, against himself, and against one another. Was ever love like this!

He was, indeed, the Prince of missionaries as well as the Prince of peace. He made the longest journey to reach his missionary field ever made by any missionary, or that ever can be made while the present universe continues: He descended from the heaven of heavens to a small city in Judea called Bethlehem; renowned, indeed, for its antiquity, and for many cherished associations. There Rachel was buried, having died on her journey to Bethlehem. Her monumental pillar was erected one thousand seven hundred and thirty two-years before the christian era. Herod commemorated Messiah's birth by sacrificing all the children in Bethlehem and vicinity, under two years old.

At majority this great missionary, shortly after his baptism, commenced his ministrations. He had, indeed, to be baptized and Divinely attested by the sign manual of the Holy Spirit's descent upon him, before he commenced his operations.

These are suggestive facts, indicative of the origin, intent, purport and importance of the missionary cause.

The evangelist must of necessity be tantamount to the missionary. They are, indeed, virtually two names for the same office and work. They are messengers of the churches of the Lord Messiah, whose message is the gospel of the grace of God. We do not say the sovereign grace of God, because all grace is sovereign. The evangelic missionary simply proclaims the grace, the mercy, or the love of God to man; and initiates every one that believes and receives it into the now existing kingdom of the Lord Jesus Christ.

He may, indeed he must sometimes organize churches and do each

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and every work enjoined by Paul to Timothy and Titus in his letters to them. These epistles are, or ought to be, the pocket manual of every missionary and evangelist worthy of the office.

It is a good work. It is a great work. It is a most solemn and glorious work. An evangelist of the true and genuine type is not very common. They are, and ought to be in high esteem when they prove themselves worthy of the office. They are number third in the original christian catalogue. When the Lord Jesus was inaugurated, glorified and enthroned, he gave five most prominent gifts or officers to his church—not to *a single congregation*, but to the kingdom over which he was crowned Lord and Christ, or the christed, rather the *anointed Lord* of God's own special kingdom of ransomed humanity. Paul has declared it in the following words:—"When he ascended on high he led captive captivity, and gave (not only grace, but) gifts to men; yes, official gifts. He gave some apostles; he gave some prophets; some evangelists; and some pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all attain to the unity of the faith, and of the knowledge of the Son of God, to perfect manhood, to the complete stature of the fullness of Christ: that we be no longer children, tossed to and fro, and carried about with every wind of doctrine, by the hand of men, by their craftiness in the wiles of deception: but speaking the truth in love, may grow up in all things into him who is the head, even Christ: from whom the whole body fitly joined together and compacted by all the joints of supply, by the operation of every part, according to its measure, maketh increase of the body to the edifying of itself in love." Ephes. 4, 8–16.

This is a Divine platform which can never be superseded by all the wisdom or science of the world. Until it be practically acknowledged and acted upon, by the so-called christian church, there can be no real triumph of christianity in our country, or in the nominal christian world. It is vain to suppose that the sects of christendom can, *as sects*, ever become cordially united and co-operative in the one Lord, the one faith, the one baptism, the one body, the one spirit, the one hope, the one God and Father of all. Here we have *seven arguments*, or reasons, for the union, communion and co-operation of all the friends of God and real friends of mankind.

How many ecclesiastic bodies have we at this hour in rotestant christendom who will have no communion with one another! The denominations called Protestants are in perpetual hostilities, envies and jealousies with one another. They have, indeed, a phantastic communion, for which they cannot give one sound and relevant argument, or reason.

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They are the creatures of a superlative phantasm. They have limited communion to one ordinance, which they call "the Sacrament of the Lord's Supper." They will, in their family worship, invite or call upon all their household, children and servants, to meet together around what they call "the family altar." In this family meeting they read the Holy Scriptures; sing psalms, hymns and spiritual songs; and will all kneel down and pray to the one God and Father of all through the one Lord and Savior Jesus Christ. And when the adults go to meeting, with or without a singing choir, they will all unite in the church singing and praying with body, soul and spirit, in gestures and attitudes indicative of a union and communion, while, in fact and in reality, it is but a genteel respect to the sealed members of the church. Is this formality not a solemn mockery?—! I put this question to every one habitually conforming to these formalities, who regards these customs as decent and formal accommodations, or courteous deportments and respects to the manners and customs of the assembled nominal or real worshipers.

No apostle, prophet or evangelist in primitive times associated any act of social worship with their promulgations of the gospel of the grace of God to those who had not confessed their faith in it. To those who had embraced the gospel they did. No one can pray, or sing praises to a God whom he has never acknowledged or in whom he has no faith. *Hence faith is essential to any valid approach to God.*— Has not Paul apostolically affirmed, that "without faith it is impossible to please God?" Has he not fully and perspicuously declared, that "he who comes to God," or approaches God, "must believe that he exists;" and also believe "that he a rewarder of those who diligently seek him?" Heb. 11, 6.

Amongst our cotemporaries it is not uncommon to invite to, and to debar from, the Lord's table. They very generally give an invitation to one class and debar another class or classes from it. This is a formula unprecedented in the apostolic Scriptures.

A proper, that is a *scriptural* understanding of the office, the work and the duty of an evangelical, or a christian missionary: (for, indeed, they are sub-stantially one and the same,) is all essential. The missionary and the evangelist are, indeed, in our currency identical.— They it is true, may, be domestic or foreign, so far as the missionary field is concerned; but the work is the same, whether it be performed in Europe or in America, in Palestine or in Egypt.

Neither of them can create himself. A single church, or a community of churches, may, indeed, with all evangelic authority, elect, or select and send out one or more missionaries; and they have the right, the duty and the honor of sustaining them in the field of labor to

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which they may have sent them. And, indeed, in some circumstances a single church may send out and sustain her missionary or missionaries in any field calling for such labor, not already appropriated by any other missions or missionaries.

The church in Thessalonica immortalized herself in her missionary work and character. "For," says Paul to them, "from you sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith toward God is spread abroad, so that we need not to speak any thing concerning it." 1st Thess. 1, 4–8. A true missionary spirit is the noblest spirit posessed or exhibited by any christian community.

There is, indeed, in many communities, a very imperfect conception of the true and proper work of an evangelic missionary; or in other words, of an evangelist, or an *angel* of a church.

We read of no less than seven *angels** of seven churches; in other words, of seven *messengers* from seven churches existing in Asia.—To each of these seven churches the beloved John, as the *amanuensis* of the Lord Jesus, wrote a special letter.

Each and every one of these seven letters commences with these soul-stirring words: "*I know your works.*" And this is followed in every case by such a declaration of their works as to silence every tongue.

The description of this glorious impersonation of all Divinity and of all humanity in one personality, is most impressively pictured to our conceptions in the apocalyptic pictures and symbolic portraits of the beloved John. We can only allude to one passage. "I saw heaven opened," said he, "and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he judges and makes war. His eyes as a flame of fire, on his head many crowns, clothed with a mantle dipped in blood and his name is called The Word

The word *angel*, or in the original, *angelos* is found one hundred and ninety times in the Christian Scriptures, translated, common version, by the words *angel*, and *messenger*. Winds, lightnings and men, are, in the Christian Scriptures, called angels. A messenger of any kind may, in Greek, be called an *angel*. The seven *angels*—or rather the seven *messengers*, are most rationally interpreted not as special officers in these churches, but as persons officially sent out by these churches, bearing messages from one to another, according to any crisis or emergency which might occur. By the messengers of these churches who visited John, he was commanded to write to those churches whose messengers, or angels they were, the letter addressed to each of them. It should then have been translated "*by the messenger*" of each church write to each church the message dictated for it. We cannot subscribe to the fanciful interpretations of Dr. Prideaux and others, who assume that these angels were the seven ministers of the seven churches, and that these letters were addressed to them.

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God. The armies of heaven followed him, on white horses, clothed in fine linen, white and pure. Out of his mouth issued a sharp sword, with it he smites the nations; and rules them with a rod of iron. On his vesture and on his thigh a name is written, King of kings and Lord of lords."

This ineffably glorious person was himself a missionary in the fullest and the loftiest conception of that office. He was, indeed, the climax of all missionaries. His embassy was above all comparison, paramount to any other embassy known in heaven or on earth.

Perfectly human and divine; all conceivable glories in the entire universe of universe culminating in him and radiating from him in full developed beauty, honor and glory.

Solomon, the most splendid impersonation of human wisdom, riches, honor and glory, in his "song of songs," beautifully and poetically apostrophizes to him as the "chief of myriads," of many ten thousands, exclaiming "he is altogether lovely; this is my beloved, and this is my friend, O you daughters of Jerusalem."

This was not the beauty of apparel, the beauty of person, the dazzling splendor of official honor, but the spiritual beauty, suavity, dignity, glory, condescension of loving kindness and tender mercy.

To see, to contemplate him standing before Pontius Pilate, the ephemeral representative of Tiberius Caesar; what a humiliation!

Was there ever witnessed such a contrast in the whole drama o earth and time! Never was, never can there be, such a contrast.—Why, indeed, we exclaim, might not the sun withhold its light, the earth tremble, and the whole material universe be shrouded in the most dismal darkness.

Such a scene the hosts of heaven never before witnessed, and never will again until he comes to judge the whole family of man and all the angels that kept not their first estate. May we not then strongly affirm that the *motive* power of the gospel is, indeed, paramount to any other motive power ever recognized or realized by mortal man.

To cultivate and exhibit *a missionary spirit* is, from all our premises, the superlative, if not the paramount duty of every man and woman in the present kingdom of the Lord Jesus himself, the christed missionary of Jehovah Elohim.

The missionary field is, indeed, as broad and as long as the terraqueous globe. *Every unconverted human being on this earth, capable of understanding and believing the gospel, is found in the missionary field.* Hence tne Lord himself commanded his prime missionaries to traverse the whole world, and to preach the gospel to the whole human race.

Shall we not, then, my christian brethren, not only more and more cultivate, but more and more exhibit that generous, magnanimous

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christian philanthropy which the gospel inspires, which the Lord Jesus himself exhibited when, in infinite compassion, he gave himself a ransom for us, which all the hosts of heaven could not have achieved by the sacrifice of all their personal and social dignity, honor and glory. Thanks be to God for his unspeakable gift.

Blow you the trumpet, blow
The gladly solemn sound!
Let all the nations know
To earth's remotest bound:
The year of Jubilee is come;
Return, you ransomed sinners, heme.

Extol the Lamb of God,
The sin-atoning Lamb;
Redemption by his blood
Through all the world proclaim;
The year of Jubilee is come;
Return, you ransomed sinners, home. A. C.

## A ROYAL SPEECH BY CANDLE LIGHT.

The opening day of the session of Parliament in 1836, (February 4,) was unusually gloomy, which, added to an imperfection in the sight of King William IV, and the darkness of the House, rendered it impossible for his Majesty to read the royal speech with facility.—Most patiently and good-naturedly did he struggle with the task, often hesitating, sometimes mistaking, and at others correcting himself. On one occasion, he stuck altogether, and after two or three ineffectual efforts to make out the word, he was obliged to give it up; when, turning to Lord Melbourne, who stood on his right hand, and looking him most significantly in the face, he said in a tone sufficiently loud to be audible in all parts of the House, "Eh! what is it?" Lord Melbourne having whispered the obstructing word, the King proceeded to toil through the speech; but by time he had got to about the middle, the librarian brought him two wax lights, on which he suddenly paused; then raising his head, and looking at the Lords and Commons, he addressed them on the spur of the moment, in a perfectly distinct voice, and without the least embarrassment, in these terms:

"My Lords and Gentlemen,—

"I have hitherto not been able, from want of light, to read this speech in the way its importance deserves; but as lights are now brought me, I will read it again from the commencement, and in a way which, I trust, will command your attention."

The King then again, though evidently fatigued by the difficulty of reading in the first instance, began at the beginning, and read through the speech in a manner which would have done credit to any professor of elocution.

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## REFORMATION AND REFORMERS.

In reference to the ordinances of the gospel, there has been a fearful departure from the former good condition of the church. How varied are the views and practices of the different denominations in reference to the Lord's Supper. Some give the institution the solemnity of an oath; hence they call it the Sacrament of the Lord's Supper. According to this view, every time a person partakes of the *bread and cup*, he renews his oath of allegiance to Christ.

Others have so far corrupted the ordinance, as to make it a fleshly institution. They teach that by the consecrating ceremony, the bread and wine are really changed into the literal flesh and blood of Christ, so that in partaking, they believe that they really eat the flesh of Christ, that was crucified on cavalry, and drink his blood. They call this one of the mysteries of godliness, which no man can explain, yet it must be believed in order to salvation. Among them the cup is withhled from the "*laity*," the priests drinking the wine for the communicants. Is it not strange that Martin Luther, withall his Bible knowledge, firmness and boldness in the work of reformation, still held on to this tradition. On other subjects, he was willing to labor and suffer for reformation, but this item he seemed to regard as too sacred to be touched. I believe he consented to substitute the term consubstantiation, for the word transubstantiation, but he still retained the idea of the *real presence*.

Others regard the Lord's Supper as a mark or token of Christian fellowship; hence they refuse to partake when they suppose some person is about to partake for whom they have not full fellowship. Then, almost all denominations have departed from the primitive order, in reference to the frequency of their observing this ordinance; some observing it monthly, some quarterly, and some only once a year. In all these points there has been a fearful departure from the simplicity of the gospel. Hence the necessity of reformation. The Lord's Supper, as observed by the first Christians, was not a sacrament; there was nothing of the character of an oath connected with it. It was designed as a commemorative ordinance, to aid in keeping in memory the suffering of the Lord. "Do this," saia he "in memory of me." As if he had said, I have passed through your world—I have suffered and wept much on this earth, and now I am about to leave; but I don't want to be forgotten. As long as I have a friend on earth, I want that friend to remember me; so I leave you this ordinance, to be celebrated in memory of me, until I return.

We read nothing of a consecrating ceremony; nothing about set-



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ting apart the bread and wine from a common to a holy use; no transforming it into the real flesh and blood of Christ. No pomp and parade, no imposing ceremonies, attend the introduction of the Lord's Supper. He had just eaten the last Jewish passover with his disciples; then arose, took bread, gave thanks, brake it, and gave it unto his disciples, saying, "eat ye all of it." In like manner also, he took the cup, and gave it unto them, saying "Drink ye all of it, for this is the New Testament in my blood, which is shed for many for the remission of sin."

Now in this same simple form did the first Christians attend to this ordinance, on the first day of every week. Thus they commemorated the death and resurrection of Christ on the same day. The keeping of the day, commemorated his resurrection; and the Supper celebrated his death. Now, to bring the church back to this original and unpompous manner of observing this institution, is one of the reformations that the times demand. To accomplish this is one of the objects of the reformation of the nineteenth century.

Reformation is also needed in reference to the ordinance of Baptism, as we are accustomed to call it. You hear it stated now, that a number of persons were baptized, on a certain occasion, without naming the parties, and you connot tell what was done to the persons baptized. You cannot tell whether the water was sprinkled or poured upon them, or whether they were immersed in water. The whole subject is left in obscurity, until the thing done is explained, for baptism is made to mean all the modes named above.

Now, it was not so in the beginning; then, to be told that a person had been baptised, every one knew what had been done to him—they knew that he had been immersed by the authority of the Lord Jesus. But not only in the action of baptism, but also in the *design* and *subject*, there has been a fearful departure from the former *good state*, of the Church. Some sprinkle water upon an unconscious infant, in the name of the Father, Son and Holy Spirit, and call it baptism!! This is an alarming corruption and calls loudly for reformation.—Moreover, the designs attached to baptism are various. Some have made it an unessential rite; having no great value attached to it, thus leaving it with every one to be baptized or not, as he may determine in his own mind; while others make baptism regeneration.

Now, to restore baptism to its original place in the Chuch of God would be a glorius reformation. In the beginning, "they that gladly received the word, were baptized." "When they believed Philip, preaching the things pertaining to the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." No infants among the *baptized*. "Many of the Corinthians, hearing, be-

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lieved and were baptized." All heard and believed before they were baptized. As to the object of their immersion, this was plainly expressed in the commission authorizing baptism: "he that believeth and is baptized shall be saved." All were baptized in reference to this salvation. "Repent and be baptized in the name of Jesus Christ for the remission of sins," was the command, when first the doctrine of repentance and remission of sins, was preached in the name of Jesus Christ, beginning at Jerusalem.

This whole subject was plain, and well understood in the former good condition of the church. When a sinner desired to become a christian and obtain the remission of sins, he knew just what to do. There were none of those long and mighty struggles in conversion that we sometimes hear of in our day. On this very subject reformation is loudly called for. The honor of the Bible demands it; the incredulity of the world calls for it; the prosperity of the church requires it; and the doubtful condition of many honest minds, all conspire to say —Reform, Reform.

These are some of the objects of the efforts now being put forth to restore the church to its former good condition. These must be admitted as worthy and laudable objects, and yet how many there are, who are called *protestants*, and who rejoice in the reformation of Luther, who oppose every effort toward a further reformation. They admit that they have many things among them, that did not exist among the first disciples of Christ, and yet they are not willing to give them up. Still the work is moving on slowly: many favorable changes are being made, almost unperceived by the subjects of these changes.—*Christian Record.*

## THE CHRISTIAN'S PATRIMONY.

Our Savior was anointed to preach the gospel to the poor; and from the opening of his mission until now, "not many men wise after the flesh, not many mighty, not many noble," have been called into his kingdom. "God hath chosen the poor of this world, rich in faith, and heirs of the kingdom which he has promised to them that love him." But believers are not destitute and comfortless; and it is both pleasant and profitable for them, from time to time, to make an inventory of their possessions, that they may know how rich they are in virtue of their relation to Christ. The apostle writing to the brethren at Corinth, says, "*All things are yours*;" and then going into details, adds, "Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come: all are yours."

This assertion goes to the length of declaring that all persons, events, and things in the universe are ordained of God to promote the

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well-being of those who belong to Christ. Let us for a moment look at the declaration that the "*world*" is the property of believers. To those who look only at the surface of things, the assertion that the poor saints are the proprietors or possessors of the world, seems most preposterous and absurd. But the apostle was not the man to make random speeches on this or any other subject, and speaking as he here does, as he was moved by the Holy Spirit, we know that his words are true.

And the truth of these words appears when we remember that there is *secured to every Christian as much of this world as he needs, and as much as he can possess or enjoy without detriment to his highest interests.* God is the absolute proprietor of all things.

The silver and the gold, and the cattle upon a thousand hills are his. But he has been pleased to make over to his children an interest in these things. And to save us from carking cares and depressing solicitudes, he has informed us of the gracious provisions he has made for the supply of our wants. We hear him saying, "Trust in the Lord and do good; so thou shalt dwell in the land, *and verily thou shalt be fed.*" "The Lord God is a sun and shield; the Lord will give grace and glory; *no good thing will he withhold from them that walk uprightly.*" The righteous man shall dwell on high; his place of defense shall be the munition of rocks; "*bread shall be given him; his waters shall be sure.*" We are not to be anxious and troubled about what we shall eat, or drink, or wear; our "*heavenly father knoweth that we have need of these things,*" and will see that our reasonable wants are supplied. So explicit and positive are these assurances, that it was a genuine faith and not fanaticism that led an eminent Christian once to say that he should have no hesitation in asking the Lord to create a world for his exclusive use, if he knew that such a world would be promotive of his best interests.

But it will be objected that many Christians of unquestionable piety are in straitened circumstances, and suffer the inconveniencies of poverty for years together, or during the whole of their lives. It is very well, the objector says, to theorise and to expatiate on God's care for his people; but facts show that many of them are destitute and suffering. Now we have two answers to this objection, both of which are pertinent and valid. *First, we are very incompetent judges as to how much of the world it is best for us to have in our possession.* It is not what seems best to us, but what our Heavenly Father sees to be best for us, that is secured by his promise. If in our conceit we remove our cause from out of the Lord's hands, and choose and decide for ourselves in these matters, we have no right to complain if he says, "Ephraim is joined to idols; let him alone." But if we refer

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the matter to his wisdom and goodness, and in all our ways acknowledge him, he will direct our paths. One principal reason why we find it so difficult to trust in the Lord is, that we do not fully and consciously commit our way to him.

Again, we are not to forget that *God's promises are conditional, and such as do not release us from the obligation to use all proper means to secure the promised blessings.* And this is true not only of those that refer to the life that now is, but also of such as have reference to the benefits of the gospel. The promise to the believer that he shall be enabled to stand against all his foes, and come off more than conqueror at last, does not release him from the obligation to watch and pray, and work out his salvation with fear and trembling. And so the promise that his temporal wants shall be supplied, does not release him from the obligation to be diligent in business as well as fervent in spirit, serving the Lord. The Christian who neglects the means of grace has only himself to blame if the "consolations of God are small with him." Or if he be a sluggard, or a spendthrift, he has no right to complain when poverty, as an armed man, comes upon him. If, when successful in business, he hoards his gains, or squanders them in self-indulgence, instead of honoring the Lord with his substance, it is meet that he should be as one "who earneth wages to put it into a bag pierced through with holes." But none of these inconsistencies destroy the faithfulness of God, or make his promises of none effect. It is while we are faithful in the performance of duty, doing what our hand findeth to do with all our might, that we are warranted in casting all our care upon him who careth for us. And of those who thus confide in the loving-kindness of our heavenly Father, none are desolate. "The young lions do lack and suffer hunger; but they that seek the Lord shall not want any good thing." We stand on firm and sure ground when we affirm that every Christian has secured to him all of this world that is consistent with his highest good, and that he has this on the wisest and best conditions. The man who will deliberately say that he desires more than this, or that he would have this on other terms, can hardly be a Christian at all.

Christians are the possessors of the world in another sense. *They are enabled properly to enjoy the world; to use and not abuse it.* In this regard as in many others, it is true that "the secret of the Lord is with them that fear him." "*A little that a righteous man hath is better than the riches of many wicked.*" "*He that loveth silver, shall not be satisfied with silver; nor he that loveth abundance, with increase.*" "*A man's life consisteth not in the abundance of the things which he possesseth.*"—

The majority of men have but little faith in these self-evident truths. In their idolatry of wealth, they forget that the mind is a kingdom in



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itself, and that on its condition, rather than on external things, depends the happiness of life. Yet it is, and will ever remain true that the sordid and mean-spirited are miserable, while the pure in heart have within themselves fountains of living water springing up unto everlasting life. The capitalitst many have a legal title io broad acres, a costly mansion and exquisite gardens, but this gives him no monopoly of the beauty of the earth, or the glory of the heavens, that lead a devout mind from natuie up to nature's God. When I see the poor Christian going to his daily toil with a glad and gleeful heart, and then look at the rich man, anxious and troubled, and bearing his burden "like an ass whose back with ingots bows," I know which of the two has the world, in the sense of enjoying it. It was not poverty that troubled Haman on the occasion when he returned from the banquet of wine and called for his "friends and Zeresh his wife." Having told them of the glory of his riches, of the high honors he enjoyed, and of the greater honors that awaited him on the morrow, he added, "Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting in the king's gate." Ahab was in no danger of suffering for want of garden vegetables at the time when he proposed to buy the vineyard of Naboth. But the refusal of the conscientions Israelite to sell his inheritance was too much for the king. He came into his palace "heavy and displeased," took to his bed, turned his face to the wall, and lay there puling and whining, like a lubberly boy in a fit of the sulks, until Jezebel came to his relief. The Hamans and Ahabs of our world always find some Mordecai or Naboth in the way. Paul suffered the loss of all things, was hungry and cold and naked, and had no certain dwelling place. Yet none of these things moved him, and when his afflictions most abounded he was "exceeding joyful," and "filled with consolation." Pressed at length "out of measure," and despairing of life, he threw his defiant and jubilant shouts full in the face of his last enemy, and went up to receive the kingdom prepared for him from the foundation of the world.

I have a friend who resided for a time in the family of an ex-king. The retired monarch, like another Dives, was clothed in purple and fine linen, and fared sumptuously every day. His table was spread with the choicest delicacies, without regard to expenses. On occasions when his dinner did not suit him, he would fly into a passion, overturn the table, and throw the dishes and viands in heaps upon the floor. I have heard of a poor widow who in her desolation trusted in God. So straitened was she in her circumstances that on one occasion she could place on her plain pine table only a pitcher of cold water and a loaf of bread. But these were received with thanksgiving and sanctified by the word of God and by prayer. Gathering her little ones

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around the scanty board, she lifted her eyes to heaven, while tears f gratitude streamed down her cheeks, and said, "*All this and Christ beside.*" It is a mystery not to be understood by those whose minds are blinded by the god of this world, but that poor widow, while having nothing, possessed all things. Let no Christian distrust the goodness of our Father in heaven. Roll your burden upon him, and he will sustain you. The world is yours. All things work together for good to them that love God.—*Independent.*

## MILTON AND GALILEO.

Milton, the disciple of the ancients and of liberty, serious and gentle, austere and poetical, learned and inspired—he who had already aided the great advance of his country toward liberty of conscience—would not leave Italy without visiting Galileo, and paying homage to the prisoner. Imagine, then, these two noble faces; I know nothing more touching than their contrast. Galileo was blind. The nun, his daughter, the only one left to him, supports him as he totters along, while with his stick he tries to find his way into the garden he had planted, and of which he is passionately fond. The Italian head seems still to sparkle with the rapture of genius under the white locks which cover it; in the symmetry of the profile, in its grave contour, in the graceful breadth of brow which contains the universe, you recognize the majesty of thought and race. A few soft touches, a delicate smile, shades of expression feminine in refinement, betray to the world the son of a society that is exhausting itself in artifices and gayety. The young Englishman is far more serious. He is characterized by an austere simplicity. His dress is free from all finery; long, curling locks of that golden tinge which has such a peculiar charm, fall over his shoulders and harmonize admirably with his large, thoughtful blue eyes, his melancholy, earnest smile, and his pale face, whose purity has never been sullied or changed either by coarse sensuality, or violent passion. As they sat together on the slope of of the hill whence Milton could gaze on Florence with its high marble palaces, its domes, and its bridges over the Arno, what were his thoughts?—Had he any presentiment of his future destiny and of that of England? Did any inner voice inform him that one day he, too, should become illustrious like Galileo—blind like him—like him condemned to isolation in his latter days, and to be the reprobation of his contemporaries?—*Galileo Galilei, by Chasles.*

Learn in childhood, if you can, that happiness is not outside, but inside. A good heart and a clear conscience bring happiness, which no riches and no circumstances ever do.

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## STATE OF THE JEWISH MIND IN THE EAST.

It has often been remarked in the controversy with the infidel, that when he talks of his system of morality and virtue, and paints in glowing colors his fair ideal, in boasted independence of the light of revelation, he totally forgets how much he owes to those very aids which he professes to despise; that, in fact, living as he does in the midst of Christian institutions, his mind is necessarily tinctured and affected by the circumstances around him. This is most evident if we only examine the systems of those who, surrounded with other far different influences, and utterly deprived of that light which he holds so cheap, have endeavored to build up moral codes and theories of their own.

It is, we think, obvious that the same principle may be justly applied to our Jewish brethren who live in the midst of us. They are surrounded by Christian influences, social, moral, spiritual—dwelling, in fact, in a Christian atmosphere, and consequently their habits of thought and feeling have unconsciously become much modified. If we want proof of this, we have only to glance at the practices of the Jewish community, to which our excellent missionary, Dr. Ewald, alludes as follows:—

"The Jews have of late studied Christianity more than they have ever done. They have made themselves familiar with the doctrines of the Church of Christ, with her institutions and charities, and with the mode of Christian working, much of which they have introduced into their own communities; they have opened Infant Schools and Sabbath Schools, and other establishments, for the better instruction of their children; they employ Scripture readers, cottage lecturers, and tract distributors. In their synagogues we see pulpits and organs, and may hear sermons in the vernacular tongue, and singing, much as in our own churches. The Jewish rabbins have adopted the titles of the Christian clergy, and their dress. They visit, like the Christian minister, the poor, the sick and the dying. All this is new."

And indeed we need not go for proof beyond the "Jewish Chronicle" itself, a writer in which thus wrote a couple of years ago:—

"There is no denying the fact, that all institutions in this country, be they social or political, are instinct with Christianity. The mental atmosphere in which we move, breathe and have our being, is Christian. Christianity is inscribed in our acts of Parliament. Our alternate periods of labor and rest are regulated by it. The current of our thoughts and the train of our feelings are marked by it. Art bears its

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impress; and whether the architect rears his awe-inspiring pile, the painter endows the canvass with the spark of life, the composer and poet kindle in the soul the flame of the mightiest emotion—the ideals, after the realization of which they so strenuously strive, bear the stamp of that very Christianity."

This being the case, the Jews in England and some other European countries, too, are hardly capable of realizing what Judaism truly is; and when it is set before them in its true colors, the picture, if it happens to be drawn by a missiontry, is accounted for on the ground of his prejudice and exaggeration; if, however, it is embodied in some stubborn fact, we are then told that the instance is abnormal and exceptional.

Gentile Christians, moreover, who meet only with Jews upon whose habits of thought, feeling, and opinion, Christian influence has told, are too apt to look upon our statements as overdrawn, and upon missionary effort as superfluous and unnecessary. There are many who would take for granted as true, or at all events would let pass without questioning, some of those statements concerning Judaism, its character and its tendencies, which have of late frequently been put forth by Jewish writers; and these again, taking advantage of the assaults which have recently been made upon Christianity by those who professed to be followers of Christ, have endeavored to exhibit Judaism in favorable contrast with the religion of Jesus.

What we have said above concerning the state of the Jewish mind in this country, will at once enable us to understand and appreciate at its just value, the tone of surprise with which the opposition to modern literature and education in the East is noticed in the columns of a recent number of the "Jewish Chronicle":—

"We read in the V. I.: 'Letters received from the East bring under our notice a deplorable state of things, which well deserves the attention of the European public, and especially that of the Universal Israelitish Alliance. The greatest antagonism exists in all the cities of the East against the liberal education which the European communities encourage. Thus, Smyrna, Adrianople, Salonica, had French teachers, and, as it now appears, they no longer hold their office. Even at Constantinople, the director of the Israelitish schools, Rabbi Sampson Levy, is in conflict with the community, as was M. Brunswick in 1858. He, in his turn, is on the point of being abandoned. The consistory of Constantinople seems to stand as much alone as the French teacher. What is the origin and cause of this evil? Our correspondents promise to give in their next letters a reply to these question.'"

The fact is, if we could see Judaism in its true character—in its

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melancholy superstition, and its hostility to progress—in its darkness and intolerance—if we would learn how much the gospel is needed, we must turn our gaze on those regions where it has not been modified by Christian teaching, literature and civilization. And in this state, in a great measure, it is to be met with in those places alluded to in the extract just given. The oriental chacham, endeavoring to stamp out the first feeble sparks of intellectual advancement, and to crush the infant efforts of thought struggling to be free, is a strong, but not untrue type of rabbinism as it really is. That there is every reason to hope that this tyranny is soon to pass away in the East, as it has in a great measure passed away in the West, the state of the popular mind plainly shows. From two of the places named above, our missionaries have sent us home accounts of what is passing.—*Jewish Intelligencer.*

## THE FORMULA OF BAPTISM.

Bro. A. Campbell—*Dear Sir:*—As a feeble expression of my increasing love and esteem for you, and as a high appreciation of the moral and religious obligations under which you have laid me and thousands of others, by your writings, labors and services, I send you the following formula of baptism, which I copy from a work which recently fell into my hands:

"'Go you, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.'

Sectarian writers generally maintain that *their peculiar* views of the *Trinity*, whatever they may be, and they are many and various, are taught in this formula. There can be no doubt, we think, that the words were intended by our Savior to indicate the broad outlines of Christian belief, as distinguished from every other system of religious faith. They teach not merely a belief in God, but in God as he is revealed to us in Christ, and as he acts upon us by his sanctifying influences, or his Holy Spirit. The religion which Jesus came into the world to teach, and into which those who would be his disciples are to be initiated, is not a mere elevated form of Deism, or a refinement on Judaism. It has elements implied in the baptismal form which are peculiar to itself, and which deeply affect the character of its disciples, and the nature of their worship. If the New Testament should be divested of all that is said in it about Jesus Christ and the Holy Spirit, leaving to us only what is revealed of the Infinite Father, our religion would lose much of what most commends it to our hearts. God would be thrown back into the distant heavens. Our conceptions of him would become remote, and our feelings towards

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him chilled. He would not connect himself as he now does with the loving reverence that draws us towards him, and makes us look up towards him, not with awe alone, but with tears of gratitude and affection. As we follow Jesus, in the gospels, through his ministry, and hear his words and imbibe his spirit, we feel that he is to us the manifestation of the Father—that he brings God, in all his gentle and endearing attributes, home to our hearts, connecting him with our fireside affections, and giving warmth and tenderness, and a sense of trust and nearness, to our devotions. So, likewise, our feelings towards God are modified by what is taught of the Holy Spirit, which dwells a sanctifying presence and influence in the soul, subduing our hearts, forming them anew through a divine life into the image o God, till his love pervades all our affections, purges away all bitter-f ness, and is breathed out from us in our daily thoughts and acts.

Here is a type of character and piety altogether unlike those which proceed from any other religious dispensation. And the influences under which it is formed are in some way or other connected with the formula of Christian baptism. All the agencies—Father, Son and Holy Spirit—unite to create in us the highest type of Christian worship and the Christian life. They who cherish that worship and that life feel themselves bound together by a powerful bond of sympathy and union. They are drawn to one another, and wherever two or three are gathered in his name, there is Jesus in the midst of them. They are brought into communion with him and with heavenly things; forward life, strength, peace is imparted to them, and a nearer intimacy with heaven.

Now why cannot the whole Christian world fall back on the great Scriptural expressions which address themselves with such power to the imagination and heart, and feed the inmost springs of thought and life? Why not be satisfied with the way in which the doctrine has been taught by Jesus and his disciples? Why refine upon their words, or cover them over with our metaphysical distinctions, or tie them up with our definitions, till the simplicity, the power and the freedom of the divine revelation is lost? Those living words, which come to us always in the perennial greenness of a divine creation, with thought enough to exhaust the intellect of the profoundest philosopher, while they come home also to the heart and apprehension of a child, the moment they are stript of their freedom and drawn up into a creed, lose their charm, and become unsatisfactory, barren and dead.

Whatever the doctrine of the Father, Son and Holy Ghost may be in its last analysis, a point which no mortal man will ever be able to reach, it does not in the Scriptures offer itself to us under any meta-

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physical formula. We find a part of it used by Peter as a heartfelt expression of grateful trust: "Thou art the Christ, the Son of the living God." (Matt. 16: 16.) It was breathed out in a promise of unspeakable tenderness—"I will not leave you comfortless; I will come to you. * * * Because I live, you shall live also." (John 14. 18, 19.) "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." (John 14. 16) And in the prayer after the last supper—"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17. 3.) It was uttered more fully in the baptismal service. It revealed itself to the first martyr, when at death he saw the glory of God, and cried, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. (Acts 7. 56.) It came as a benediction from Paul, when yearning towards his converts with desires which no language could express, he said, "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all." (2 Cor. 13 13.) And in the Apocalypse it appears as a solemn ascription, in the triumphal scene of a great multitude which no man could number, of all nations and kindreds. (Rev. 7. 9, 10.) These were the earliest expressions of the doctrine; not metaphysical abstractions, or subtle distinctions, or articles of faith—but a promise full of tenderness, a prayer, a benediction, or an anthem. And so it continued to be at least for three centuries after Christ. The early Christians had too deep an interest in him, and were bound to him by affections too strong and full of life to attempt by any poor refinements or definitions of theirs to analyze and set forth the mysteries of his nature. Least of all did they attempt to bind them up in articles of faith. They were guided by a higher wisdom than that. And herein let us learn of them. Man's thoughts respecting God change. Words lose their power. The words of that creed, for example, which we read last Sunday, (the Athanasian) were living words a few centuries ago. They have changed their meaning, and are to ninety-nine out of every hundred only dead words. And yet men hold to the expressions tenaciously of which they do not understand the meaning, and which have a very different meaning now from what they had once—Person, Procession, Substance; and they are almost worse with them than without them, for they conceal their ignorance, *and place a barrier against the earnestness of inquiry*. But worse than this, they oppress humble, sensitive and conscientious souls, and often either bind them to forms of belief which they cannot accept, or drive them away from a communion which their religious instincts crave, and to which they are bound by the dearest and most sacred associations. It is a remarkable and

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indisputable fact that if Christ were to come on earth unknown, and say anything or everything which he is recorded to have said while on earth—that and no more—it would not be sufficient for his admission into any so-called evangelical church; no bishop could lay hands on him without violating his rubric; no synod ordain him as a preacher." We quote this extraordinary statement from an abstract of a sermon by the Rev. George Putnam, D. D. Its truth cannot be denied. And it is a fact of terrible significance to those who hold as essential to church membership here, and to salvation hereafter, terms of intellectual belief which would exclude from their communion the Savior himself, unless he should consent to add some new and more explicit articles of faith to those which the Evangelists and Apostles have left on record."

I will add, the nearer you approach your final end, the more do I love and venerate you for disentangling the New Testament from human systems, and for raising it up from the rubbish of human traditions and sectarianism. My first communication to the Christian Baptist was in February, 1825, from Lexington, Ky., which is more than thirty-six years ago. The longer I live, the more deeply and firmly am I established in our principles, and the more do I rejoice in their spread, and the more thoroughly am I convinced that they are the truths of God's word, and will remain forever. I regret that I have not done and suffered more for their propagation, and that you and I have so soon to disappear from the great theater of action. God and his truth, and human happiness, are all that are worth living for.

I read and revere the sacred page; a page
Where triumphs immortality:
A page which not the conflagration shall destroy.
All books else appear so mean, so poor;
Verse seems prose; but I still persist to read,
And God's word is nearly all the book I need.

Yours in the hope of a blessed immortality. JACOB CREATH.

## BUNYAN IN PRISON.

"I was had home to prison."

Home to prison! And wherefore not? Home is not the marble hall nor the luxurious furniture, nor cloth of gold. If home be the kingdom where a man reigns, in his own monarchy, over subject hearts—if home be the spot where fireside pleasures gambol, where are heard the sunny laugh of the confiding child, or the fond "what ails thee?" of the watching wife—then every essential of home was to be found, "except these bonds," in that cell on Bedford Bridge. There, in the



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day time, is the heroine wife, at once bracing and soothing his spirit with her own womanly tenderness; and sitting at his feet, the child, a clasping tendril, blind and best beloved. There on the table is the *Book of Martyrs*, with its records of the men who were the ancestors of his faith and love; those old and heaven-patented nobility, whose badge of knighthood was the hallowed cross, whose chariot of triumph was the ascending flame. There, nearer to his hand, is the Bible, revealing that secret source of strength which empowered each manly heart and nerved each stalwart arm; cheering his own spirit in exceeding heaviness and making strong, through faith, for the obedience which is even unto death. Within him the good conscience bears bravely up, and he is weaponed by this as by a shield of triple mail. By his side, all unseen by casual guest or surly warder, there stands with heart of grace and consolation strong, the heavenly Comfortor; and from overhead, as if anointing him already with the unction of recompense, there rushes the stream of glory.

And now it is nightfall. They have had their evening worship, and as in another dungeon, "the prisoners heard them." The blind child receives the fatherly benediction, the last good-night is said to the dear ones, and Bunyan is alone. His pen is in his hand and the Bible is on the table. A solitary lamp dimly relieves the darkness. But there is fire in his eye and there is passion in his soul. "He writes as if joy did make him write." He has felt all the fullnes of his story. The pen moves too slowly for the rush of feeling as he graves his whole heart upon the page. There is beating over him a storm of inspiration. Great thoughts are striking upon his cheek. Cloudy and shapeless in their earliest rise within his mind, they darken into the gigantic or brighten into the beautiful, until at length he flings them into bold and burning words. Rare visions rise before him. He is in a dungeon no longer. He is in the palace Beautiful, with its sights of renown and songs of melody, with its virgins of comeliness and of discretion, and with its windows opening for the first kiss of the sun. His soul swells beyond the measure of his cell. It is not a rude lamp that glimmers on the table. It is no longer the dark Ouse that rolls its sluggish waters at his feet. His spirit has no sense of bondage. No iron has entered in his soul. Chainless and swift he has soared to the Delectable Mountains; the light of heaven is around him: the river is the one clear as crystal which floweth from the throne of God and of the Lamb; breezes of paradise blow freshly across it, fanning his temples and stiring his hair. From the summit of the hill Clear he catches rare splendors; the New Jerualem sleeps in its eternal noon; the shining ones are there, each one a crowned harper unto God; this is the land that is afar off, and that is the King in his

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beauty; until prostrate beneath the insfferable splendor the dreamer falls upon his knees. and sobs away in an agony of gladness, in an ecstasy of prayer and praise. Now think of these things; endearing intercourse with wife and children, the ever-fresh and ever-comforting Bible, the tranquil conscience, the regal imaginings of the mind, the faith which realizes them all, and the light of God's approving face shining, broad and bright, upon the soul, and you will understand the undying memory which made Bunyan quaintly write, "I was had home to prison."—*Punshon's Lecture on Bunyan.*

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From the Western Recorder.

## "THE REFORMATION IN TROUBLE ON THE COMMUNION QUESTION.

"It is passing strange that 'the great light of Bethany,' while he was laying the foundation and preparing the materials for his great reformation temple, did not settle this 'vexed question of communion' in such a definite manner that his *smaller* luminaries might have been spared the severe castigation and exposure which he is now compelled, as it seems, to administer to them. We confess to no little surprise that certain Lilliputians in theologic lore would dare to even question, much less presume, to discuss any question of pith or moment, with one who, by his own original penetration, had found the long lost keys of Peter, and who, in his own native powers, threw back the brazen door of superstition and ignorance, and re-established the 'ancient order of things.'

"But there is no accounting for these 'war times.' We are living in a day pregnant with great events. And not the least of the events now portentous, is, that a *schism* is imminent in the *Christian* or Campbellite church, and that, too, on the *Communion question.*

"We had been looking for a rupture in that Babel for some time, but never dreamed that it would be on the communion of the Lord's supper.

"We think a decent respect for their great apostle and founder, required of them to have waited until he passed hence, ere they began contending about the *leadership* in this great modern reformation.

"From the contest as it has thus far progressed, we are in some doubt as to whose shoulders his mantle will fall upon; whether the 'close communionists or the *open* communionists!' From the appearance of things in the last Harbinger, it seems to be a drawn battle, an armistice is proposed at least.

"We will attempt a brief summary of the argument on both sides.

"The restricted communionists, headed by the editor of the Cin-

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cinnati *Christian Review*, 'holds that the Church or Kingdom has none but pardoned persons in it, and that only such pardoned persons have a right to the communion of the table.'

"And Pedobaptists being unimmersed, and immersion being indispensable to pardon, therefore Pedobaptists are *unpardoned*, and have no right to the table of the Lord.

"The 'open communionists,' while they accept the proposition that unimmersed persons are in an unpardoned state, yet in the case of the Pedobaptists, while they sprinkle, still they have the 'spirit of obedience,' even though they err in judgment, and that God therefore overlooks their ignorance and pardons them. And hence they should not be denied the loaf, even though they have erred in the matter of *baby* sprinkling.

"Concerning this last theory, it seems to us supremely ridiculous to talk about the 'spirit of obedience, in an unconscious babe. And why such an immense stretch of charity, at the expense of truth, towards the Pedo's? There must be a wheel within a wheel in the matter.

"But the former theory, while it is consistent with itself, rests its main pillar on the monstrous falsehood that water baptism does pardon and regenerate the sinner. It learnedly appeals to John iii. 5, to prove this position. But the text referred to has about as much reference to water baptism as the expression in Isaiah, 'I will sprinkle clean water upon you and you shall be clean,' has to baptism.

"The restricted communionists are worse than the Catholics. Out of the *church*, *unsaved*, in both cases. They shut the Pedo's, not only out of the church, but out of heaven. And the open communionists only get them in through the *underground rail-road of ignorance*. Both parties alike hold the communion question *toto cœlo* differently from what we do. So we have no particular interest in the issue of the questions, only we trust, that in common with all other errors, both parties may have a speedy downfall. For next to the abominations of Catholicism, we know of no patent of error or false religion more seductive and dangerous than the heresy of the "Reformation." Its foundation stone is the total rejection of *spiritual influence* in conversion; consequently it is nothing more nor less than *ritualism* and *rationalism* substituted for *spiritual* religion.

"We already see signs of restlessness among its deluded followers, and we hope, ere long, to see them desert the 'papal dogma' of 'baptismal regeneration,' and embrace *spiritual Christianity*.

"This will not take place until some of these *would-be-leaders* are genuinely converted by the Spirit of God. As a consequence they will cease to preach any of the thousand and one heresies of Camp-

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bellism, and *begin* to preach the gospel. Which thing, with all their rapid growth, they have failed to do up to the present time."

REMARKS.

We clip the foregoing from the Western Recorder. As the West is only one point of the compass, we might expect the *Western* Recorder to see only the *west* side of a subject. This may account for the ignorance of the Recorder's utterance as to the nature and tendencies of the inquiry recently instituted among us on the subject of communion. He sees in it a "contention about the *leadership* in this great modern reformation." Let us in charity call this a *western* view of the subject! If the Recorder had taken the pains to walk all around our Zion, and to count the towers thereof, he could not have so cheated his heart with false hopes as to our speedy overthrow. He would have discovered that the very principle of our fellowship allows us to differ on this subject, without dividing, and that we are free to discuss any question of Christian practice, concerning which we have no express "thus saith the Lord," under the light of general principles, without the fear either of ecclesiastical decrees or papal bulls. As our union is not based on opinions, nor commandments or doctrines of men, honest and charitable views on such points, no matter how diverse they may be among us, can never be made the ground of divisions. This is an element of freedom recognized among us which creed mongers cannot understand, and a ground of strength which sectaries have not sufficiently studied. This is light which comes to us from the east, an oriental splendor radiating from the apostles, a ray from the primitive church, which these western ends of a corrupt and earth-born ecclesiasticism have not trimmed their eyes to look upon. It dazzles them, and they are blind as bats to its heaven-born radiance.

What a noble heart this "Western Recorder" must have, to gloat with such foolish fondness upon our imagined overthrow! To draw such wholesale and wicked conclusions as to the motives and mean ambitions of men whose life and writings he has never studied, and concerning most of whom he knows absolutely nothing! To talk with such flippant falsehood of our "rejection of *spiritual influence* in conversion," and to round up the *role* of his recklessness by the repetion of the oft-stigmatized and stale charge of "baptismal regeneration!" *Eheu!* a long and doleful *eheu* for the *Western Recorder!*

"*Ritualism* and *rationalism* substituted for *spiritual* religion!" Yes, the *Western Recorder* says we have done this. Is it possible! Does this *Western Recorder* know what *rationalism* is? Surely not, or he could never have charged us, as a religious body, with holding its doctrines. We had thought, till this western light threw its shadow



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upon us, that no people professing to be Christian at all, could be farther from the dreams of *rationalism* than we. Do we not accept the inspiration of the Bible? Do we not contend for the binding authority of positive ordinances? Is not this, in the eyes of the Recorder, almost a sin in us? Do we not contend for the essential character of miracles? Do we not reject, in its entire theory, the neologistic method of interpreting the Scripture? Do we not demand that all questions of Christian faith shall be brought to the test of the written word? Do we not contend that Christianity is a *revealed* religion, historically exemplified in the life, and miraculously and gloriously achieved in the death and resurrection of the Savior, and *verbally* communicated to us by him and his apostles? And do we not in all these positions stand in direct antagonism to the very pith and essence of *rationalism?* Strange that we should be charged with *rationalism!* It would seem as if this Western Recorder, in search of theologic billingsgate, had met this word *rationalism* floating about in the newspapers, and taken it for a sort of general term of reproach—an expression for something very bad—a kind of heretical *mark* made to brand unorthodox people generally—and straightway stored it up in his memory, as a convenient instrument to use against any one he might cross, who did not suit his *western* way of looking at things!

The *Western Recorder* makes merry over the idea of "the *spirit of obedience* in an unconscious babe," but he is laughing at his own folly. It is a conceit of his own, and serves only to show the frivolous temper in which he has considered and spoken of this matter. No one among us ever contended for such an absurdity. Of course one who blunders and perverts in this manner, could not be expected to give a correct "summary of the argument on both sides." One who flings about words of reproach, without knowing the meaning of them, and bandies old slanders with a shameless reticence of their oft-repeated refutation, is a proper man, to be sure, *to sum up arguments!*

We do not propose to go over the grounds of this discussion here. The curious reader will find them fairly, if not fully, set forth upon the pages of the Harbinger. Suffice it to say, that the Western Recorder has not at all comprehended them, and of course has only misrepresented them. With a greedy avidity for evil towards us, he has jumped to a conulusion which time will soon correct, even for him. We are not quarreling for "*leadership*," nor are we about to be divided. The writers who have participated in this discussion, love one another with a love stronger than that of party, and the brotherhood to whom their arguments have been addressed, know too well the liberty wherewith Christ has made them free, to allow their affections to

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be turned away from the true apostolic ground of Christian union, by any differences of opinion they may hold as to the privileges of the unimmersed with reference to the Lord's table. They will not abandon Christ nor one another to rally around a doubtful question about the privileges of others, whom they agree in believing to be under the darkened and perverted systems of modern ecclesiasticism.

W. K. P.

## LETTER FROM THE AMERICAN BIBLE UNION.

ITS COMING ANNIVERSARY.—PUBLICATION OF THE REVISION, &C.

[We did not get this circular in time for the Sept. No. of the M. H., but present it to our readers notwithstanding, as it is always in season to help the Bible Union.—W. K. P.]

350 BROOME-ST., NEW YORK, Sept. 17, '62.

*Mr. Editor*:—Permit us, through your columns, to make the following personal appeal to every friend of pure versions who reads your paper:

*Dear Friend*:—The Anniversary exercises of the American Bible Union will be held on the last Wednesday and Thursday of October (the 29th and 30th), in the meeting house of the First Baptist Church, New York. The occasion is anticipated as one of the deepest interest; probably the most important in the history of the Bible Union.

The Gospels, revised by the Final Committee, printed and bound in a neat New Testament edition, and ready for the widest possible circulation, will be laid before the Union.

Rev. Drs. JEFFERY, of Philadelphia, SHELDON, of Troy, N. Y., SHEPARD, of Troy, Pa., ROBISON, of Ohio, WESTON, BREWER and ARMITAGE, of New York, have been engaged as speakers for the occasion. Delegates to the meetings will be provided for as usual.—We hope to see you and many others present.

We are now receiving orders for the Revised Gospels, and will send copies as soon as they are bound.

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| Price for One copy, | $0 20 | by mail, free of postage. |
| " Six copies, | 1 00 | |
| " Thirteen copies, | 2 00 | At these rates the expense |
| " Twenty copies, | 3 00 | by mail or express must be |
| " Thirty five copies, | 5 00 | paid by the purchaser. |
| " Seventy five copies, | 10 00 | |

The great war in our land has restricted our receipts. The generosity of our friends has been taxed to sustain the government. Millions have been needed and freely given. But all that the Bible Union needs before the Anniversary is only $3000. This will sustain the revisers,

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pay the printers, provide for the issue of the first edition of the Revised Gospels, for the deficiencies of the past year, and all other unavoidable expenses. Our reliance is upon voluntary contributions. It is a long time since we made a direct appeal to you. We now do it under deeply interesting and very encouraging circumstances. If at the close of such a year as the present we had asked for $10,000 to make up the deficiency of receipts, you would have had no occasion for surprise. But now we only need $3000 to complete the year. We feel perfectly assured that you will cheerfully assist to make up that amount.

We ask you to spare $10, or $5, or $3, or at least one dollar, to help us through! The Lord will reward you for a generous effort on behalf of His pure word. And beside your contribution, which we need *immediately*, could you not collect five or ten dollars and send to us with an order for copies of the Gospels, to be distributed in your Sunday School, church, or neighborhood? Do you not wish a copy of these words of the Lord Jesus for some relative or friend (perhaps in the army)? For each contribution of not less than one dollar before the Anniversary, we will, if requested to do so, send a copy by mail and prepay the pastage. Give us the address, and it will be forwarded the moment it is bound. Yours very truly,

WM. H. WYCKOFF, *Cor. Sec'y.*

C. A. BUCKBEE, *Recording Secretary.*

## ABOUT SERMONS.

The following tirade against sermons, which we find in an article in the last Blackwood's Magazine, could only have been written by a member of an Established Church, where the preacher preached from interest, not from duty, and where the attachment to forms exceeded the desire to learn the way of salvation. The writer can bear to hear the prayers and the liturgy read, but any thing that approaches exhortation and enforcement of duty he can not relish. We puplish it, as it graphically presents the condition of both speaker and hearer, where the sermon is considered a matter of form:—*Ex.*

"The faculty of instructing their fellow-creatures is given to comparatively few men of any place or class. To expect from some thousands of men of all classes and descriptions that they shall each emerge from the work day week on every Sunday morning with something worthy of being presented, by way of spiritual nutriment, to the many thousands who *must* listen to them, is an utterly inhuman and inconceivable fallacy. Nor is the hearer the only victim. Every class of the community gives up a portion of its sons to be trained to

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this hard life, over which the shadow of the weekly sermon hangs like a feverish cloud. The young clergyman, if he bears a conscience, is dominated by its continaul presence. He, too, might have it in his heart to worship with warm devotion, to minister with earnest zeal, to lead his people into that communion with God which is the highest exercise of religion; but one thing, first of all, he must do, whether he will, whether he can or not—he must preach. He has a little learning, a knowledge of improved interpretations and disputed passages, a certain acquaintance (perhaps) with heresies current and exploded; but he has no experience; he knows life itself as yet only by hearsay, like others of his years, and has all its problems to stumble through at first hand for himself, and not for another. No matter.—As sure as Sunday dawns, the unfortunate young soul must get into that dreadful pulpit, and instruct that little world. What can he teach them? If you were but to leave him alone in his white robes to read with simplicity and modesty to them and himself the words of the great Teacher—to lead their prayers, breaking forth with them into the frequent *Kyrie Eleison* of all Christian worship—to bless them with the benediction of the Master—to let them go, perhaps, with ponderings in their hearts, at least with honesty, with no false semblance of instruction thrust between them and God—what a wonderful delivernce would you acomplish for many a groaning priest, for many a weary hearer! But that is not our way. Thrust the victim back into his academical gown, harness him with what particolored emblems of his literate condition he may have won, and set him up there to teach us, albeit we are very skeptical about his powers, and indeed do not much intend to be taught, but only to hear what he has to say for himself. This is what we do week after week, thinking it all very good and pious. Our hearts have swelled while we have addressed our Lord in the sublime adjurations of the litany; but they must not be permitted to return into the sun-shine with that thrill of devotion still expanding their depths. After we have enjoyed the privilege, which is our Christain birthright, of worshiping our God, here comes the duty which counterbalances that right, lest it should carry us to near Him. We must go through that farce of teaching and being taught, to our mutual pain, fatigue and dissatisfaction.—Such is the established order of things. To do otherwise would be a kind of tacit heresy."

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The foolish and wicked practice of profane swearing is a vice so mean and low, that every person of sense and character despises it.—*Washington.*

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## LETTER FROM BRO. HENRY S. EARL.

MOREE, IRELAND, Sept. 9th, 1862.

BELOVED BRO. CAMPBELL:—For the past year my labors in the Lord's vineyard have been confined to great Britain and Ireland.—After a sojourn of many years in the sunny clime of America—where I received from you and your coadjutors stores of valuable information and instruction, and where my mind was enlightened and my heart attracted by the simplicity and beauty of "the glorious gospel of the blessed God"—it is a sweet and delightful task to bear "the words of life" and unfold "the unsearchable riches of Christ" to one's own countrymen; and especially to the friends of his childhood, the companions of his boyish games, and to those who are near and dear to him by kindred ties. This has been my happy privilege during the past year, and by the blessing of our Heavenly Father those labors have not been in vain, but have been crowned with an abundant success. The various churches I visited during this period gave me a warm and cordial welcome, which was both cheering and encouraging. At nearly every meeting I held, crowds of attentive auditors listened to the proclamation of the word, and 102 souls yielded a willing obedience to "the Prince of Life."

My labors were considerably scattered, having traveled 3987 miles, and visited the majority of our churches; thus I formed a personal and pleasant acquaintance with the brotherhood, ascertained the character and capabilities of the churches, and also acquired some data by which to judge of the future prospects of the cause in this country. In some places in England, and several in Scotland, the progress of the cause of truth has been impeded and greatly injured by the wilting and withering influence of the "Thomasite heresy"; but the churches have purged out this leaven from among them, and are now moving on progressively and harmoniously.

Dr. Thomas renewed his visit and efforts in this country last spring, but I hear that he has not met with success. Our brethren with one heart and voice repudiate and reject him, so that I feel assured he will not again bring discord and division into their midst.

There are three things that present, in my judgment, formidable obstacles to the progress of the truth in this country, viz., *opposition*, *lack of Evangelists*, and *lack of means*. In America, as in all other countries, we find opposition; but it is my opinion we cannot find such deep-rooted, persistent and determined opposition as in this country. This, however, may be readily accounted for. The English people are by no means a quick and impulsive people, but are

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slow and persevering in whatever they undertake; hence they are not easily led to forsake old views and adopt new ones. Besides, they have a great veneration for antiquity, and a very great distaste for change of any kind, but especially in religion. Unfortunately, however, their Episcopalianism, &c., is of modern origin; but they esteem it ancient, and say, "It is the old religion"—"It is the religion of our fathers"; and when one would point them to the truly ancient religion of Christ and his apostles, they are ready to cry out "An innovator!" or as the Athenians would say, "He seemeth to be a a setter forth of strange gods!" Still, with all this, the English have one redeeming quality—*they will come out and hear for themselves*; and we, knowing that "truth is mighty and will prevail," could not for a moment doubt the rapid and triumphant success of the cause we plead, were it not for the lack of Evangelists to proclaim the truth. The number of Evangelists wholly in the field here is very small.—We have our clear-headed, logical, and efficient Bro. King; our earnest, pathetic and effective Bro. McDougall; our critical and philosophic Bro. Greenwell, and our gentle and persuasive Bro. Evans.—There are also two others in Scotland, Brethren Rotherham and Abercrombie, of whom I know very little, except that they are assiduously engaged in the Master's work, and ever and anon report some progress in the good cause. Besides these, our esteemed and beloved Bro. Milner has been of immense value to the cause in Scotland, both by his preaching and writing. (He is now on a visit to Australia.) But these few are almost lost in the vast multitude of 25 millions that people these isles; indeed, with the present number of Evangelists, it is impossible to penetrate far into the enemies' country; hence, in many of the populous cities and towns, infidelity and sectarianism "flourish like a green bay tree." But this state of affairs would not long exist if we had a goodly number of additional, efficient Evangelists in the field; yea, the aspect would be changed, and a revolution would be effected that would cause no small stir in the camps of sectarianism! More help is needed, and needed now; earnest, devoted, and efficient help. Can this be furnished by the Brotherhood in America?

Often have the brethren here raised the Macedonian cry, "Come over and help us," and fain would I now unite with them in making another appeal, did I not fear the utter inability of the brethren in America to render the necessary assistance at this time, for not only are *men* required, but *means to support them*; for I doubt very much whether the brethren here would be able to support many extra Evangelists, and meet the other necessary, accompanying expenses. In order to carry on the work of evangelization successfully in this

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country, considerable means are required. In entering a new field, a good and suitable hall must be hired; the announcements placarded through the city, and advertised in the daily papers. Halls in this country are let at a high figure; for example, Exeter Hall, in London, costs $125 per night, and any hall in an eligible situation, and capable of seating 500 or 600 persons, could not be hired for much less than $25 per night; add to this the other expenses, and you perceive they are not inconsiderable. In other cities the expense would not be so great, but it is seldom the case that a good, large, suitable hall can be hired for Lord's days only by the year, at less than $500, and from $10 to $15 extra for each secular night.

In regard to audiences, there is no doubt about getting them, and large ones too, if we hire good halls, and have the right kind of Evangelists. Now the brethren here are not wealthy, the majority of them belonging to the middle and poorer classes; still they are willing and ready to meet all the expenses, such as rent of halls, advertising, and traveling, if the A. C. M. S. could furnish and support two, three, or more, good Evangelists. I wish most heartily that this could be effected, for I believe it would result in great good, and add new laurels of victory to the trophies of the "Prince of Peace." Considering the many and difficult obstacles to be overcome, the brethren here have reason to be greatly encouraged at the progress already made, and especially for the last few years. The prospect was never, perhaps, brighter, at any period in the history of the church in this country, than at the present time; and I do most sincerely hope that more than the highest expectation may be realized, and a glorious ingathering be made into the fold of our Redeemer.

It was my intention to return to America this fall, but at the pressing request of the brethren here, I have consented to remain in this country another year. In my travels, many and frequent were the inquiries put to me in reference to your health, &c., &c., which I answered cheerfully to the best of my ability; and I may assure you that your name is cherished with the fondest remembrance in the hearts of many dear brethren and sisters on this side the Atlantic.—Hoping that the choicest blessings of our Heavenly Father may attend you, Sister Campbell, and your family, I remain, dear Brother,

Yours in Christ, HENRY S. EARL.

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**Bible promises are like the beams of the sun, which shine as freely in at the windows of a poor man's cottage as the rich man's palace.**

**The casting down of our spirits in true humility, is but like throwing a ball on the ground, which makes it rebound the higher to heaven.**

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## A TEN-MILE ARMY OF ANTS, AND THEIR EXPLOITS.

[We take the following description of the "Bashikouay"—or reddish-brown African ant—from Du Chaillu's account of his African travels:]

It is their habit to march through the forests in a long and regular line, about two inches broad and often ten miles in length.—All along this line are larger ants, who act as officers, stand outside the ranks, and keep this singular army in order. If they come to a place where there are no trees to shelter them from the sun, whose heat they cannot bear, they immediately build underground tunnels, through which the whole army pases in columns to the forest beyond. These tunnels are four or five feet under ground, and are used only in the heat of the day or during a storm.

When they get hungry the long file spreads itself through the forest in a front line, and devours all it comes to with a fury which is quite irresistible. The elephant and gorilla fly before this attack. The black men run for their lives. Every animal that lives in their line of march is chased. They seem to understand and act upon the tactics of Napoleon, and concentrate with great speed their heaviest forces upon the point of attack. In an incredibly short space of time the mouse, or dog, or leopard, or deer is overwhelmed, killed, eaten, and the bare skeleton only remains.

They seem to travel night and day. Many a time have I been awakened out of my sleep, and obliged to rush from the hut and into the water to save my life, and after all suffered intolerable agony from the bites of the advance guard, who had got into my clothes. When they entet a house they clear it of all living things. Roaches are devoured in an instant. Rats and mice spring round the room in vain. An overwhelming force of ants kills a strong rat in less than a minute, in spite of the most frantic struggles, and in less than another minute its bones are stripped. Every living thing in the house is devoured. They will not touch vegetable matter. Thus they are in reality very useful (as well as dangerous) to the negroes, who have their huts cleaned of all the abounding vermin, such as immense roaches and centipedes, at at least several times a year.

When on their march, the insect world flies before them, and I have often had the approach of a bashikouay army heralded to me by this means. Wherever they go they make a clean sweep, even ascending to the tops of the highest trees in pursuit of their prey. Their manner of attack is an impetuous *leap*. Instantly the strong pincers are fastened, and they only let go when the piece gives way. At such times



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this little animal seems animated by a kind of fury, which causes it to disregard entirely its own safety, and to seek only the conquest of its prey. The bite is very painful.

The negroes relate that criminals were in former times exposed in the path of the bashikouay ants, as the most cruel manner of putting to death.

Two very remarkable practices of theirs remain to be related.—When, on their line of march, they must cross a stream, they throw themselves across and form a tunnel—a living tunnel—connecting two trees or high bushes on opposite sides of the little stream. This is done with great speed, and is effected by a great number of ants, each of which clings with its fore claws to its next neighbor's body or hind claws. Thus they form a high, safe tubular bridge, through which the whole vast regiment marches in regular order. If disturbed, or if the arch is broken by the violence of some animal, they instantly attack the offender with the greatest animosity.

The bashikouay have the sense of smell finely developed, as indeed have all the ants I know of, and they are guided very much by it. They are larger than any ant we have in America, being at least half an inch long, and are armed with very powerful forelegs and sharp jaws, with which they bite. They are red or dark brown in color. Their numbers are so great that one does not like to enter into calculations; but I have seen one continual line passing at good speed a particular place for twelve hours. The reader may imagine for himself how many millions on millions there may have been contained here.

## MISCELLANY.

Frost Music.—I was once belated, in Canada, on a fine winter day, and was riding over the hard snow on the margin of a wide lake, when the most faint and mournful wail that could break a solemn silence seemed to pass through me like a dream. I stopped my horse and listened. For some time I could not satisfy myself whether the music was in the air or in my own brain. I thought of the pine forest, which was not far off; but the tone was not harp-like, and there was not a breath of wind. Then it swelled and approached; and then it seemed to be miles away in a moment; again it moaned, as if under my very feet It was, in fact, almost under my feet. It was the voice of the winds imprisoned under the pall of ice suddenly cast over them by the peremptory power of the frost. Nobody there had made air-holes, for the place was a wilderness, and there was no escape for the winds, which must moan on till the spring warmth should re-

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lease them. They were fastened down in silence, but they would come out with an explosion when, in come still night, after a warm spring day, the ice would blow up, and make a crash and racket from shore to shore. So I was told at my host's that evening, where I arrived with something of the sensation of a haunted man. It has been some time before the true idea struck me, and meanwhile the rising and falling moan made my very heart thrill again.—*Once a Week.*

Inhabitants of the Ocean.—Take up a pinch of the soil over which lies 2,500 fathoms of water, submit it to a microscope, and behold! though it looks and feels like fine clay, it does not contain a particle of sand, earth, or gravel. Every atom under the lens tells of life and living things; the bed of the Atlantic is strewn with the bones and shells of the myriads of creatuers inhabiting its waters—creatures so mumerous that figures fail to convey an idea, or the mind to embrace their vast profusion. The navigator traversing the blue sea, sails for days in a fleet ship, through waters so thickly covered with small pulpy sea-nettles, or medusæ, that it looks to him like a "boundless meadow in yellow leaf." The savant, following on his trail, places a single one of the sea blubbers under a lens, and in one of its nine stomachs finds 70,000 flinty shells of microscopic diatomaceæ, on of the many animalcule of the sea. Thus each creature in thess thousands of square leagues of medusæ was sucking from the sea millions of these diminutive creatures, and ejecting their shells, to fall, in a gentle yet perpetual shower, down to the bed of the ocean, and there in time form strata of silicious or chalky matter, for future geologists to ponder over. And remember that upon all these medusæ prey legions of bigger creatures, and that into these helpless colonies sails the huge whale with cavernous mouth, and gulps down as many of them at evrey feast as they do of the minute diatomaceæ.—*Blackwood's Magazine.*

St Paul's Clock.—"Have you ever heard of the great clock of St. Paul's, in London? At midday, in the roar of business, when carriages go rolling through the streets, how many never hear the great clock strike, unless they live very near it! But when the day of work is over, and the roar of business has past away—when men are gone to sleep, and silence reigns in London—then at twelve, at one, at two, at three, at four, the sound of that clock may be heard for miles around. Twelve!—One!—Two!—Three!—Four! How that clock is heard by many a sleepless man! That clock is just like conscience of the impenitent man. While he has health and strength, and goes on in the whirl of business, he will not hear his conscience. He drowns and silences its voice by plunging into the world. He

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will not allow the inner man to speak to him. But the day will come when conscience will be heard, whether he likes it or not. The day will come when its voice will sound in his ears, and pierce him like a sword. The time will come when he must retire from the world, and lie down on the sick bed, and look death in the face. And then the clock of conscience, the solemn clock, will sound in his heart, and, if he has not repented, will bring wretchedness and misery to his soul. Oh! no, write it down in the tablets of your heart—without repentance no peace."—*J. T. Rule.*

Public Prayer.—The most common fault in public prayer is carelessness. A well-meaning brother commences to pray without that careful weighing of thoughts and words which he would feel to be proper if he were about to commence a speech. He utters words which may be expressive of his feelings, but which seem to fail to arouse that sympathy and unity of feeling which should be manifest in a praying congregation. The congregation may realize that he is leading in prayer, but they cannot realize it to such an extent as to follow him. His carelessness leads him into the utterance of a succession of stereotyped common-place sayings, which a few moments of careful thought before prayer might cause him to avoid; not that these stereotypeed sayings may not in themselves be good and desirable petitions, but that they have fallen so often on the ears of those who are being led in prayer, as to lose all that life and earnestness which should be the characteristics of every prayer offered to God.

In public prayer we cannot be too earnest; we cannot be too direct and pointed in our petitions; and we need not be afraid of making our prayers too short. A very common error is to spin them out to such a length that we may almost seem to think we shall be "heard for our much speaking." Notice the earnestness and directness of the petitions in the Lord's prayer, the publican's prayer in the temple, Peter's prayer when he was sinking, the prayer of the dying thief on the cross; then compare them with some of the long-strung prayers that we sometimes hear. Which is the best?

A Fighting Parson.—Rev. B. C. Ward, pastor of a Congregational Church in the village of Geneseo, Illinois, conceives it to be his duty to forsake the pulpit for the field. He has received authority to raise a company of infantry, but proposes to enlist clergymen only.—An appeal to his clerical brethren, published over his own signature, calls upon "the fighting stock of the church militant" to prove to the world their willingness to "seal with their blood what they have talked in their pulpits," and closes with this extraordinary passage:

"Much as we have said and done to prove our loyalty, we have not

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yet resisted unto blood, striving against sin. Shall we now, at the call of Christ, come out from behind our velvet-cushioned barracks, whence we have so often hurled bold, indignant words at the giant iniquity of the age, and meet it face to face with the hot shot of rifled artillery; with the gleaming bayonet, or with clashing sabers in a hand to hand encounter?"

Parson Brownlow, who has, up to this time, been sole owner of the title of "fighting parson," must look to his laurels. We are not sure but the Illinois Boanerges is, even now, slightly ahead.—*Buffalo Commercial Advertiser.*

Ideas Imperishable.—Abraham is dead, but a race survive to call him father. Plato, these twenty centuries and more, departed from the porch and the lyceum, but Platonism lives to teach the youth of endless generations. Christ is gone from earth, but Chritianity lives to educate the Church, and to redeem the world, and bring many sons of earth to glory. Human worth, and influence, and character, and example, have an earthly immortality. These are great forces which commingle themselves in the world's life, and live and work through endless changes, and endless ages, affecting the character and the destiny of the race for good. The antithesis of this view of human influence is that which invests human responsibility with its appalling interest; for bad men likewise live when dead, and live in evil expanding in volume, and endlessly progressive in intensity.

Sleep After Dinner—The Cornhill Magazine asks and answers the question, Is sleep after dinner a good thing? On the part of some persons of weak digestion it seems to be so. The habit should not be acquired without an attempt to ward off the necessity by a reduction of the amount of food. If this have unfavorable effects, an ample compensation for the time given to a short post-prandial sleep may be obtained by earlier wakefulness in the morning. On the other hand, Dr. Beaumont found, in the case of St. Martin, that disgestion was promoted by moderate exercise, such as walking, immediately following the meal. In all cases experience must decide.

"From House to House."—Would that more was known of this apostolic teaching! Teaching publicly is important. We have reason for gratitude that we hear the Gospel from the sanctuary. But the apostle was not satisfied till he pressed had the truth upon every man's conscience, from house to house. Public teaching reaches but a small part of the community. Teaching from house to house reaches all. In public teaching the man draws the bow at a venture. In preaching from house to house he learns those peculiar wants that enable him to speak a word in season to every individual.



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## "NEW YORK STATE MISSIONARY SOCIETY."

At the earnest request of brethren to attend the State meeting, to be held at Auburn, N. Y., Sept. 4th, I accordingly, accompanied by my wife, set out, Sept. 2d, for the purpose of attending the Convention. We spent the first night in Cleveland, the day following arrived at Buffalo, and on the evening of the 4th at Auburn. We found the brethren convened for worship. There was a goodly number of Disciples in atttendance during the meeting, from various parts, and a spirit of harmony prevailed throughout the Convention.

The great object is to send out missionaries throughout the length and breadth of the *Empire* State; and thus co-operate, by their labors and *their means*, in sowing the good seed of the kingdom, in its truthfulness and simplicity.

Bro. W. A. Belding has been laboring most effectively the past year in many portions of the State, and many converts have been made and brought into the fold. I trust the great work begun will be carried forward with energy, and consecration to the cause of truth.

Men of the world are untiring in propagating and urging the claims of their political opinions; but what are they, in comparison with the great and glorious facts of the Gospel, as revealed to us in the Revelation put into our hands?

I am happy to say that the Convention was well conducted for the four days we spent together. Much business was attended to, which will be given more in detail in the "Herald of the Truth," published at Williamsville, N. Y., by our indefatigable Brother Horner.

I would inform the brotherhood by way of encouragement, that on Lord's day, in Auburn, I aided in ordaining three well qualified brethren for the work of evangelizing in that State, so that all the appearances augur for good, provided the brethren are courageous, and go on with the work, with *liberal hearts* and consecrated souls! May the Lord bless the work thus begun!

We arrived at home on the evening of the 12th, after an absence of 11 days, in which time we traveled nearly one thousand miles. We spent one night on our return, in company with friends, at the Falls. I never at any time that I visited them enjoyed the scenery with so great a zest. I also spent two nights in Painesville, Ohio, and preached in the brethren's house one night. I also spoke one night in Merton, 5 miles from Painesville. A. C.

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Except you "set your house in order" by the religion of Christ, you throw it open to an inevitable anarchy of passions.

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## DOES JOHN THE BAPTIST CONTRADICT CHRIST?

EAGLESVILLE, ASHTABULA CO., O., Aug. 21, '62.

BRO. CAMPBELL:—In Matthew 11. 14, and 17. 12, Jesus gives his disciples to understand that John the Baptist was the *Elijah* that was looked for.

Can you give me any good reason why the Baptist should deny this when questioned by the Pharisees, saying, *I am not Elijah*, (contradicting Jesus,) as found in John 1. 21.? Please answer this in your next Harbinger. J. B. BARTHOLOMEW.

ANSWER.—The solution to this apparent contradiction is found in the announcement made by the angel of the Lord to Zechariah, in Luke 1. 17: "He (John) shall go before him (Christ) in the *spirit and power of* Elijah." This language means that John should be Elijah, not in the *literal*, but in the *ideal* sense. It is clearly in this sense that the Savior calls John the Elijah that was to come. (Matt. 11, 14.) But the Jews, many of them, were so gross in their conception of the spiritual kingdom, that they would not receive John as the promised Elijah, save in a literal sense—not one "in the spirit and power of Elijah," but the veritable old prophet *literally raised from the dead*. Such a fulfillment of this promise was expected by those who addressed the Immerser in the passage in which he seems to contradict the Savior. Art thou the Messiah? Art thou Elijah? Art thou the (promised and generally expected) prophet? *Literally* any one of these? No, says John, not literally any of these, but one in the spirit and power of a prophet (even of the promised and expected prophet)—the voice of one crying in the wilderness, make straight the way of the Lord. One fulfilling the promised work of Elijah and others, while not literally, yet ideally, Elijah, if ye will receive it, just as the Savior declares. W. K. P.

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CLERGYMEN AS MILITARY OFFICERS.—Rev. B. J. Wallace, D. D., of Philadelphia, a graduate of West Point, has recently been invited to become Colonel of a regiment to be raised, consisting of pious and moral men. He declines, giving the following reasons:

"The Bible, throughout, forbids ministers to take the sword, while it urges Christian people to fight on numerous occasions. The tribe of Levi never fought, though the Jews were among the most warlike of nations. Aaron never fought, nor Samuel, nor Elijah, nor Isaiah. Saul was severely punished for offering sacrifice, and Hophni and Phinehas, when they carried the ark unnecessarily to battle, perished.—

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David was not allowed to build the temple, because he was a man of blood. Yet military leaders, both under the old and new dispensations, were highly honored. Church history confirms my view. It has been deemed unseemly in every age for ministers to take military command. The exceptions are so rare as to confirm the rule. If I were a layman, I think that nothing but absolue inability could hold me back."

## LETTER FROM COR. SEC'Y. OF OHIO STATE MISSION.

We are happy to lay before our readers the following cheering letter from our beloved Bro. Sloan, the able and indefatigable Cor. Secretary of the Ohio State Mission. Success must ever crown the work of such an enterprise, in the hands of so suitable and faithful a man. Good judgment, unwearied industry, faithfulness unfaltering, and a zeal that never cools, will make any good cause successful; and these all are pre-eminently found in Bro. Sloan. May the Lord preserve his life, and guide his labors, and reward his fidelity with a rich harvest of souls.

W. K. P.

MOUNT VERNON, O., Oct. 7, 1862.

DEAR BRO. PENDLETON:—The missionary cause still goes on, even amid our "present distress." Twenty odd preachers are devoting what time they can spare from their labors for the churches, to the work. Since my last report, their labors result in 122 baptisms, and 19 other accessions. The hearings are good. It is the time to work. The prevalent excitement *wakes* up the public mind. Nothing is more hopeless than preaching to a *sleepy* people. In order to success, we but need faithful laborers in the Lord. Truly,

R. R. SLOAN, *Cor. Sec.*

## PRETTY PREACHING.

I am tormented with the desire of preaching better than I can.—But I have no wish to make fine, pretty sermons. Prettiness is well enough, when prettiness is in its place. I like to see a pretty child and a pretty flower, but in a sermon prettiness is out of place. To my ear it would be anything but commendation should it be said to me, "You have given us a pretty sermon." If I were upon trial for my life, and my advocate should amuse the jury with his tropes and figures, burying his argument beneath a profusion of the flowers of rhetoric, I would say to him, "Tut, man, you care more for your vanity than my hanging. Put yourself in my place, speak in view of the gallows, and you will tell your story plainly and earnestly."—*R. Hall.*

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## LET US GO FORTH.

Heb. xiii. 18.

Silent, like men in solemn haste,
Girded wayfarers of the waste;
We pass out at the world's wide gate,
Turning our back on all its state;
We press along the narrow road
That leads to life, to bliss, to God.

We cannot and we would not stay,
We dread the snares that throng the way;
We fling aside the weight and sin,
Resolved the victory to win:
We know the peril, but our eyes
Rest on the splendor of the prize.

No idling now, no wasteful sleep,
From Christian toil our limbs to keep!
No shrinking from the desperate fight;
No thought of yielding or of flight;
No love of present gain or ease,
No seeking man or self to please.

No sorrow for the loss of fame;
No dread of scandal on our name;
No terror for the world's sharp scorn;
No wish that taunting to return;
No hatred can our hatred move,
And enmity but kindles love.

No sigh for laughter left behind,
Or pleasures scattered to the wind;
No looking back on Sodom's plains;
No listening still to Babel's strains;
No tears for Egypt's song and smile;
No thirsting for its flowing Nile.

No vanity nor folly now;
No fading garland round our brow;
No moody musings in the grove;
No pang of disappointed love;
With the brave heart and steady eye,
We onward march to victory.

What though with weariness oppressed?
'Tis but a little and we rest:
This throbbing heart and burning brain
Will soon be calm and cool again:
Night is far spent and morn is near,—
Morn of the cloudless and the clear.

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'Tis but a little, and we come
To our reward, our crown, our home!
Another year, it may be less,
And we have crossed the wilderness,
Finished the toil, the rest begun,
The battle fought, the triumph won!

We grudge not, then, the toil, the way;
Its ending is the endless day!
We shrink not from these tempests keen,
With little of the calm between;
We welcome each descending sun;—
Ere morn, our joy may be begun! BONAR.

## PROGRESS OF REFORM.

NEW YORK.—Bro. W. A. Belding, Auburn, July 28, writes: For several months I have been visiting the churches in this, the Empire State. The Master's friends are on the increase. Within the last few months I have had the pleasure of immersing over two hundred converts within its borders and immediately along its lines.

OHIO.—Bro. J. R. Frame, Milfordton, Knox co., Sept. 16, '62, writes: Bro. J. F. Johnston lately visited our vicinity, and commenced preaching the gospel to the people. The immediate fruits were ten young soldiers to the army of the faithful; and much good was done in the way of sowing seed and stirring up the church.

WISCONSIN.—Bro. Wm. Powell reports 20 accessions, recently, to the congregation at Sugar Grove, Vernon co., and adds: "This is a new place, and up to last spring we numbered only 15 members; but since then we have received into the church 27 members. We have large congregations to speak to of the world, and the prospects are good for more additions."

## OBITUARY NOTICES.

DELPHI, IND., Sept. 27, 1862.

BRO. CAMPBELL:—Elder Charles Levan departed this life Saturday, Sept. 27th, after an illness of nearly four weeks. Many, very many, will deeply lament his loss. Many, on learning the departure of their "spiritual father," will mourn with no ordinary sorrow that the voice which carried light and knowledge into so many dark places—that enriched so many minds—should so suddenly be hushed. That no more will his tones of eloquence, his clear and forcible language, present to them the great truths contained in the volume which had been his study, and which he had proclaimed for twenty-five years, in seventeen different States, to eager, waiting listeners—and which he asked for during his illness, and although racked with pain, on receiving it, clasped it to his breast, saying—"Oh, I *love* it"! "You all *know* I love it"! with an exhortation to those around him to "stand up for the truth as he had done."—During his last moments, at his request, it was brought to him, and again he exhorted them to "have faith in the gospel" and that "book of all books."—

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Five months previous he came, with his companion, to Delphi, Ind., organized a church of disciples, and labored arduously, faithfully—as he ever did—for the cause of Christ, and the advancement of his church, until stricken down by sickness. His extensive labors—his noble sacrifices—his untiring energy and zeal—the great truths he has revealed—all will live, will spread in "widening circles;" and the widow and fatherless—the poor and needy—the distressed and careworn, will bless his memory for his deeds of charity and love. And well may "faith's consoling power" restrain the tears of those who saw his "parting hour." Truly in his beaming eye—his radiant face—the hope of glory shone triumphant! A son, three daughters, and a wife mourn their deep loss.

C. G. L.

☞ "Evangelist," "Review" and "Record" please copy.

On the morning of Oct. 7th, 1862, after a long and painful illness, Sister RACHEL MANFULL, wife of Wm. Manfull, Esq., of Steubenville, O., sweetly "fell asleep in Jesus," aged 55 years. She leaves an afflicted husband and seven children, and a large number of relatives and friends, to mourn their loss, but with the fullest assurance can it be said, *their* loss is *her* eternal gain. She had been a member of the church of Christ for more than thirty years, having her membership for the last nine or ten years with the church in Steubenville. She was a Christian indeed and in truth, as well as in profession, ever alive to the interests of the church and the salvation of the world, and always leaning, trustingly and hopefully, on the Lord Jesus as her only stay and support; and most fully and beautifully did she realize, during her protracted suffering, the promise—"I will *never* leave thee nor forsake thee." The Redeemer was with her, to grant the patience and resignation for which she so much prayed; to enable her to look upon death calmly and joyfully, as the appointed means by which she would pass from a world of sorrow to join the blood-washed multitude that have come up through great tribulation. It is hard for husband and children to part with wife and mother so faithful and affectionate; for the little band of disciples to lose one so true and devoted as she was; but it is the Lord, and "He doeth all things well."

"Dearest mother, thou hast left us;
Here thy loss we deeply feel;
But 'tis God who hath bereft us,
And to him we humbly yield.

Yet again we hope to meet thee,
When the days of life have fled;
Yes, in heaven with rapture greet thee,
Where no parting tears are shed."

Sister Manfull's maiden name was Gaston. Several of her brothers were able preachers of the gospel; among them, Elder Joseph Gaston, who was much respected and loved by Father Campbell, and his early co-laborers in the Reformation.

P. H. J.

CADIZ, OHIO, October 13, 1862.

Departed this life, in Eureka, Illinois, Edwin H. Ewing, aged 13 years and 5 months, after a protracted illness of over 3 months, which he bore with astonishing fortitude for one of his years. At his own request, lying in his father's arms, and looking earnestly up to heaven, he breathed out his life, as softly as a sleeping infant, on Lord's day morning, Sept. 7th, 1862.

A. G. EWING.

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# BETHANY COLLEGE.

## CIRCULAR.

We take pleasure in announcing to the Public, that the regular course of instruction in Bethany College, for the 22nd Session, will commence, as usual, on the first Monday of October, 1862. The Faculty, for the present, will consist of A. Campbell, Pres't., W. K. Pendleton, C. L. Loos and P. W. Mosblech, with tried and competent Tutors. During the past session, under these experienced and competent instructors, the full course of the College was conducted with great success and satisfaction, and we feel warranted in giving the fullest assurance that the amplest assistance and facilities in every department, will be furnished to the student, to push him forward in the studies necessary to graduation.

The whole of the magnificent College Edifice, except the great Hall, is now under roof and inclosed. The amplest accommodations are provided for Class Rooms, Society Halls, Museums, Libraries, &c., and but few Colleges in our country can offer greater inducements and aids of apparatus and cabinets, than are offered at Bethany.

We have enjoyed, throughout the sad and distressing agitations and perils of the country, the fullest exemption from disturbance or annoyance of any kind, and the prospect for the future presents no fear of any interruption to our present peace and social harmony. No location can promise circumstances more favorable for all the ends and aims of a Literary Institution, than at present favor the fortunes of Bethany College. Easy of access, healthy, and free from civil and military strife, as this Institution now is, the student can here give his head and heart to the labors and delights of Literature and Science, without distraction, and with every advantage and aid which he can need The students who have been with us, are full of hope and good will for the future, and our correspondence from abroad warrants us in expecting a goodly number of matriculates for 1862–3.

| | |
|---|---|
| CHARGES.—Per Session of Nine Months—for Boarding | $110.00 |
| " " " Tuition, | 50.00 |
| For each new Student, Matriculation Fee, | 10.00 |

Washing and Lights Extra.

The charge for boarding, as stated above, is the charge at the regular Boarding Houses; but students who may wish to economize in this item of expense, can procure, on very reasonable terms, furnished rooms, and make arrangements for their meals that will greatly reduce the cost. It will be optional with each one to adopt his own course in this matter.

We greatly desire to maintain and extend the usefulness of Bethany College, and earnestly solicit the continued co-operation and sympathy of our friends. The times are such as to excite the true lovers of order and religion to renewed energy and zeal, and we trust that we will not be disappointed in our expectations of finding many such, ready and willing to hold up the cause of education in Bethany College.

Further information will, upon inquiry, be cheerfully given by Prof. C. L. Loos, Sec'y., or any other member of the Faculty.

A. CAMPBELL, Pres't.

# GENERAL AGENT.

BRO. JOHN R. FRAME, of Ohio is authorized to receive subscriptions for the Millennial Harbinger, and to make collections for this office, wherever he may go. The brethren and friends can pay him, and his receipt will be good.

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THE

# MILLENNIAL HARBINGER.

FIFTH SERIES.

VOL. V.] BETHANY, VA., *NOVEMBER*, 1862. [No. IX.

## DISCIPLINE AMONG THE CHURCHES.

We copy the following "Circular Letter" from the "Minutes of the 72nd New York Baptist Association." It meets a difficulty which is not infrequently met with in our own churches, and which has proved with us, as with the Baptists, to be a source of much unpleasant feeling. We think the reasoning, in the main, quite conclusive, and take pleasure in recommending it to the careful consideration of the brotherhood:

DEAR BRETHREN:—Among Baptist churches, we believe, it is universally agreed that there is an act, in the process of discipline, which is final in the church in which it is passed, and which severs all *external* connection with the churches of Christ. The question to be discussed in this letter is, how far that act of discipline in one church should be regarded as binding upon sister churches of the same faith and order.

Until within the last fifteen or twenty years, it has been the practice of our denomination to accept the discipline of each church, not as always right, but as always to be respected, while the church itself was held worthy of fellowship.

But within the memory of many of us, another order has been ingurated. Individuals excluded from one church have been received into another, until the practice has become frequent. This differs from the former practice so widely in principle, as to be thoroughly revolutionary.

It was originated to relieve persons believed to have been unjustly



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excluded; and was then justified, and still is vindicated, on the broad ground of church independence. The former practice is said to be dangerous to the reputation and peace of individuals, lending encouragement to oppression in the churches, and, in turn, sacrificing the liberties of *all* the churches to the unwarranted dictation of every *separate* one. It is claimed that as churches are fallible and not inspired bodies, they are liable all to err, and that wrong done to an individual in one church, may and ought to be righted in another.

But the *principle* of church-independence has been found broad enough to cover *all* cases of exclusion. It is seen that if its plea is valid when *un*just exclusion takes place, *that* plea, at least, cannot be invalid where *any* exclusion has taken place. Yes, it is now boldly asserted that our noble system of church-independence *concedes* that one church is as much at liberty to take in, on its own responsibility, those disfellowshiped by another, as that other is at liberty, on its own responsibility, to exclude. Accordingly, within these years, persons excluded from different churches have been taken into others, without *questioning* the justness of their exclusion—even while expressing the conviction that they *ought* to have been excluded—but, on the ground of church-independence, claiming that it is the right, and, on other grounds, may be the duty, of another church to take in such persons.

In the hope of freeing the main question of this tract from embarrassment, we propose here, at the threshhold, to subject the new order that meets us to a somewhat careful review.

"The pillar and ground" of it is a certain conceived right and *obligation*, on the part of each church, to be free and independent of every other organization.

We submit at once that the kind of independence claimed is, in religion, what Red Republicanism in France, and the foreigner's clamor for Lord's day desecration in America, are in the State; the right of each to pursue a course that must necessarily abridge the rights of the other, and the consequent right to destroy each other.

It is tame to say that in *no* relation of life is such independence known to the Bible. So long as there are two men in the world, if it is possible to make their influence meet, they owe something to each other by virtue of their mutual existence. Each is bound to think of and care for the other. In some sense, each is his brother's keeper. It is one of the two great commandments on which hang all the law and the prophets. To say nothing of the kingdom of grace, where love for each other, like Christ's own for them all, is the law and the pattern, not to speak of that kingdom, on the ground of our common brotherhood, he only independence of each other revealed is the right to do as we

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please, so far as the exercise of that right does not interfere with the equal right of others. Much more is it true among the churches that Bible-independence is always limited by this, "Do unto others as ye would they should do unto you." Aye, Christian independence is the enriching right to jealously guard each other's separate rights, *seeking* not our own but our *brother's* advantage.

But turn from the abstract to the practical. How does this new order work? Among those who are one in faith and were once one in practice, the same unrestricted invitation to the supper may no longer be given, unless a church would invite back to its table those whom it had just been constrained to put away. *Dispensing* with all such invitations has already been urged as the happiest alternative under the new regime.

It must next and steadily tend to break up the Associations of churches, then, State Conventions, and finally, as religious societies are now ordinarily constituted, every combination for Home and Foreign Missions, Bible, Publication, Tract, or Educational purposes.—Not even a council or a convocation of churches, for any purpose, may be had. Why? Because brethren who have felt obliged to put away offenders, are compelled, *by such Associations*, to meet their own excluded, sent there to represent other bodies. They are at once in joint-council sent out in committees, appointed on boards with those with whom they could not conscientiously walk. If they must meet the persevering disturbers of their peace at such gatherings, and again be yoked with them, for peace' sake they would decline appearing at them. If brethren have power to put away from their fellowship those who, in their judgment, walk unworthily of it, no further than that a sister church, *through these State or Missionary Organizations*, may bring them exultant back again into that fellowship, it will be their privilege to withdraw from such organizations.

It would produce such a state of things among the churches as to make it, in every way, desirable and wise for each church to live by itself, walk by itself, work by itself, and quietly die by itself.

If it is said that brethren have no reason for taking offense at this independent action of a sister church, we reply that they would certainly claim independence enough to decline slavish subjection to another, and to protect themselves against the betrayers of their liberties. Otherwise, it is simply the right of one church to submit, and the right of another to rule; or else the right of one church to resist and, as far as possible, curtail the disciplinary power of another, and each and all do this alternately, without complaint or the thought of difference between them—the right of each to rule one hour in one place, with the mutual understanding that, in another hour and place, each

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and all shall be ruled by another! A most obliging disposition toward each other, all for the sake of tasting the sweets of extended dominion, if only for a day.

But look again. What kind of independence is this that makes it the *right* of one church to undo all that another has done and is trying to do, under divine direction, for the spiritual good of an erring brother?

Often the immediate object of exclusion is the benefit of the excluded;—that is the *extreme* act of a church to break some snare otherwise fatal. But if one church takes in the excluded of another, that part of appointed discipline is mainly canceled, leaving it possible for no church to do more than clear itself of disorderly members, and liable to meet these same again at any convocation of the churches, and find them in fellowship as wide as the denomination, there to vote down and talk down the church now put in their power. This puts it absolutely out of the power of any church to do the work contemplated in discipline. It makes it the right of any church to take from another all its power for good toward one from whom, for his good, it stands aloof because God has so ordered. It gives the right to annoy, interfere with, and hinder each other in doing the work assigned them by their Lord. It gives the right to interfere with each other's rights, and with each other's obligations! Could anything be more absurd?

By implication, this charges the Great Head of the Church with the most extraordinary aimlessness or weakness, or both. Conceive of Paul, moved by the Holy Spirit, writing to a church, and directing that a certain guilty man be delivered to Satan, for the destruction of the flesh, that his soul may be saved in the day of the Lord Jesus: *i. e.*, that he be "put away," so that he be unto them as "a heathen man and a publican," the last thing that remained to be done as a means of bringing him to repentance. It is done as directed, and Paul is duly informed. But Paul has anticipated the prompt obedience of that church; he has written to another church, and directed that it stand ready to take in this man the moment he is disfellowshiped by the first, lest the man be "swallowed up with overmuch sorrow." This is the new order in practice.

In specified cases exclusion is God's remedy. In such cases, who appoints another church to come forward and ward off the faithful blow? Can the Holy Spirit, either in his word or in his prompting influences upon the heart, can *he* be the author of it? What! moving one to neutralize the acts and influence of another; prompting one church to do one thing for the good of an individual, and empowering and moving another church to defeat it, also for the good of

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the same individual; ordering one church to exclude, and another to condemn that act and set it aside? Is the Spirit divided against himself? and has he nothing less precious than redeemed churches to dash one against the other? Could anything be more monstrous?

We have said that this new order reflects upon the Great Head of the Church. Much more than that, it conceives the attempt to withstand him to his face, and *abrogate* the law of exclusion.

If one church receives the excluded from another church, then exclusion is no longer that *extreme* act of putting one who was a member of the church in the relation of "a heathen man and a publican." If there was previously in progress a course of discipline, that act which was designed to be the extreme and severe one in the process, becomes the act which brings *deliverance;* and the contentious disturber becomes defiant because he *knows* it. While yet connected with the disciplining church, another, in all its independence, thought not of claiming any power in the case; but the moment exclusion takes place, he is received into the full fellowship of another church, and, among the saints generally, all is made to stand with him as if nothing had transpired! Is it anything less than a bold, though disguised, attempt to supersede the law of discipline *throughout?*— For if *the* penalty toward which all the steps of labor are looking is canceled, then there is no penalty; but if no penalty, then no law, and *no discipline.* Then it needs only a profession of religion to wed the churches and the world indissolubly.

But what shall we say if this daring attempt has already adroitly secured the sanctions of the denomination? Look and see. What Council, what Association, what Convention, what Missionary Organization refuses to receive churches that disregard the discipline of sister churches? But *in* receiving them, they become a party in the matter, and take sides against the church that has excluded. The act of receiving excluded persons is recognized and countenanced and indorsed in the General Assemblage of churches by *receiving* the church that has so acted; but where or how, in those assemblages, is the independent act of the church that excluded indorsed, or so much as noticed? In *no* case of exclusion is the act of the church in excluding recognized or inquired after. There is no act to show that the churches stand by or sympathize with it in its rugged path of fealty. Baptist churches, as they now commonly stand associated for various purposes, *in their associated* capacity, give the whole weight of their influence against all exclusions, and in favor of the reception of all who are excluded. They virtually brand the one and set a premium upon the other, and it must continue so till they refuse to receive churches that trample upon the discipline of sister curches.



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The end of this new system is not yet, and cannot be, until it has broken down all discipline, or broken up all kinds of associations among the churches. Either is too fearful to be contemplated but with the most painful anxiety.

One of the evils that serves to alienate brethren of different denominations, is the little familiar intercourse they have with each other.—Coming together in a way that does not call for or imply compromise of principle, largely prepares the way for becoming one in the truth. We come to approach each other's positions with so much less prejudice, that, if truth is what our hearts seek, we recognize it. The only danger is that compromise will be demanded, or will be made without demand, from personal friendship. But where brethren are one in principle, can we well overestimate the importance of the most intimate and friendly acquaintance consistent with clearly-defined, separate duties?

New Testament churches ought not to stand as so many independent armies or petty governments, but, battling as they are for the same thing throughout, it is of the greatest moment that, as among our numerous Union forces, there should be the purest friendship making its largest demands, the liveliest sympathy, the best possible understanding, and studied concert of action. We may well turn back and draw a lesson from this, our great Republic, the off-shoot of Bible teaching on Bible government and Bible independence—so many sovereign, independent States *in a Union.*

Such an exercise of church-independence, however, as leads one church to disregard the discipline of another, tends more powerfully to defeat the great object for which churches exist, by isolation, and alienation, and, finally, arraying each against the other, than all the combined evils they are ever called to confront. Gospel discipline, in its severest forms, is not permanently to separate, but either to draw the line between those who *are* separated by an impassable gulf, or to bring back those who have been turned out of the way and are wanderers.

But this system of ultra church-independence has nothing to accomplish but separations on the largest scale. We speak considerately when we say it has nothing else to accomplish. For tell us, what work of faith or labor of love is promoted by it, what hardness is softened, what differences healed, what breaches repaired, what *wrong* righted? Say not that a solitary wrong is righted. Even where *unjust* exclusions have taken place, this system rights no wrong. Theoretically, the man unjustly excluded is given a place among the churches. Practically, he is given a formal place in some one Baptist church. It was his right to be restored to the church from which

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he was unjustly excluded. It was his right that the wrong be acknowledged, and, as far as possible, repaired by those who perpetrated it, or that he be honorably released from its jurisdiction by an act of disfellowship with the church itself. There has been no acknowledgment, no rescinding act, no reconsideration, and no faithful withstanding the church to its face, by others, because to be blamed. On the records of a church of Christ, still acknowledged as such, he stands written down as one from whom Christ required the hand of fellowship to be withdrawn. His reception by a sister church has not altered it. Nor is it longer in the power of that church to do him justice. Its act of justice toward him has been forestalled. Another church has attempted to take its place and restore that which it never took away, and which it has not to give. He has passed, it may be, from church to church, quite beyond the knowledge of the church that wronged him. Never by any of *its* acts will he be given his place among the churches. He has accepted and used an unauthorized passport. The subsequent acknowledgment of the wrong, and the gratuitous rescinding of the act, would come too late and by too long and circuitous a route to have even any happy *moral* effect. Not only is no wrong redressed for the individual, but the proffered intervention has made him defiant, and abusive, and resentful, till an unforgiving spirit has made a throne of grace inaccessible to him. The erring church is not righted—no attempts to right it. On the contrary, that interfering church has done its utmost to confirm the erring church in its error, and to put it out of its power to aid it.

We close our review for the present by saying that churches are so far independent of each other as that each shall obey their Lord without consulting the other, and without regard to the other; but in so doing, so sure as they have *one* Lord, never can they be brought into collision with each other. Taking the apostle's illustration, it is as if one church were an arm, another a hand, another a finger, another a limb, a foot, an eye, or an ear. They pay no attention to each other except *through* the mind and will that controls them all. Accordingly when a hand takes a cup of water to administer to the thirsty, the eye does not refuse to guide. When the ear hears the cry of distress, the feet do not refuse to serve. One hand does not snatch and tear up what the other has written. Individual or household affairs could never go on under such dictation. So of the churches. A kingdom administered in that way could not stand. If the churches do the bidding of their one Head, with no thoughts of each other's rights or wishes, but only *His revealed will*, they will be sure to "walk by the same rule and mind the same thing."

We come now to what we believe to be the authoratative order of he King in Zion respecting discipline among the churches.

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The thought is not to be entertained for a moment that a matter so deeply affecting the peace and prosperity of Zion was left untouched or handled obscurely or loosely in this volume. It was so directly approachable and so fundamental as not even to be left for the Apostles to set in order before the churches. The subject is of that nature that it ranks with the great commission, and the terms of *admission* to the churches—nay, takes precedence of both.

In the 18th chapter of Matthew, the 15th and 18th verses inclusive, the whole subject of discipline in each church, beginning with private offense, and private effort to remove it, and ending in exclusion, together with the disposition to be made of the discipline of each church by all the rest, this was all taken up by Him who spake as never man spake, and who in teaching, as in everything else, will have the pre-eminence. The verses read thus:

"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven."

The last of these is the one that covers the question now before us:

"Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven."

If there is any difficulty in understanding this passage, it is because it is so direct, so explicit, and so complete. Its very simplicity bewilders us. He is speaking to a church—to every separate church that shall ever exist. He does not say that whoever is excluded from the churches on earth shall be excluded from the church in heaven; or whoever shall be received here shall be so treated there.—Nor can he mean that,—since in some cases the avowed object of exclusion on earth is the salvation of the soul in heaven. He simply makes the action of each church *final on earth*. Nor does he condition this finality upon the justness of the act, but upon his own wisdom and goodness in investing each church with sovereignty on earth in the discipline of its members.

If this is thought extraordinary, especially in the event of unjust exclusions, we ask why it should be presumed that Christ loves one or two or three of the blood-bought more than he loves a multitude of them associated in a divinely appointed order, for the highest purposes known on earth or in heaven?—why he should be engrossed with the

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afflictions of one disciple, and feel no yearnings over the guilty entanglements of many disciples? Can it affect less deeply the heart of our Lord to see a whole church in error than to see a solitary disciple in affliction merely? And can he be so intent upon administering artificial comfort of the one as to treat even rudely the spiritual injuries of the many? It cannot be. Here, as everywhere else in his word, he is providing not so much for the wronged as the wrongs of his people.

To say he means that whatever a church shall bind on earth shall be bound in heaven, *provided* that church binds *according to his revealed will*, would be a truism, the like to which is found nowhere else in the Bible. On what principle could it *possibly* be otherwise? The supplementing of any such condition takes away from us just so much of the divine will as this passage was designed to embody.—There could be no end to differences of opinion whether the several steps in discipline, including the form of the procedure, and the manner and spirit of each participating, perfectly accorded in every particular with the word of God. A complete history of fifty cases of exclusion would show that at least forty-nine were not handled in every respect exactly as they ought to have been handled. In things of that nature, so sure as there is depravity in the heart, there will be defect. Such defect would invalidate every case of exclusion, making them of no force, and nowhere to be regarded. Such an interpretation of this verse would make it of no more practical use than a blank line. Aye, it would stand on the inspired page to suggest doubt whether *every* instance of right-doing should be sustained in heaven.

The express intention of the verse is to make collision between the churches on account of discipline impossible; unless, for persistence in a disorderly walk *in its discipline*, as in anything else, a church must itself be disowned.

As in the family relation the parent is God's appointed guardian till, by inhumanity, he has forfeited the guardianship and the child is given over to another, so in the kingdom of God's dear Son, each church is his appointed guardian of its own members till the honored position is forfeited. Without doubt, this passage intends to make the act of exclusion in each church final in all the churches; for if to subserve purposes of grace on earth an act of exclusion by any one church is bound in heaven by *Christ*, of course it may not by *Christ's authority* be unbound on earth by a counter-act of some other church.

This position by no means implies that he endorses as *right* every act of exclusion, but only this:—His method of correcting unjust exclusions does not appoint or *allow* one church to come in between another church and those under its discipline, while that church is

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still in its fellowship, thus to embroil churches with their hundreds where only individuals were involved, but contemplates righting the wrong where it commenced, in the repentance of the erring church, or removing the candlestick out of his place.

No other organizations in the universe are so dear to Christ as his churches. Their relations to the accomplishment of his purposes are exalted beyond rivalry. So far as his kingdom has assumed a visible form for this present state, he has solemnly announced his determination to bind and loose according to the word of each church; and because he loves them, he will also hold each to the full responsibility of binding and loosing according to his revealed will. In case of wrong, the wrong shall stand till the offending church yields, or the churches, after patient waiting, are directed to pass on in tears without it. This 18th verse is designed to lay upon each church the imperative obligation, not only to respect in its own acts the discipline of every sister church, but to withdraw the hand of fellowship from any church that persistently interferes with the sovereignty of a sister church, in the discipline of those under its charge. In no way short of that can we stand *with* Christ and *for* Christ on discipline among the churches; for see, addressing each acknowledged church on the subject of discipline, Christ says, "*Whatsoever* ye shall bind on earth shall be bound in heaven." Now when a church comes forward, and in like manner addressing by its acts each church on the same subject, says, *Not everything* ye shall bind on earth shall be bound in heaven, every church must stand with that church against Christ, or with Christ against that church. Which shall it be?

Finally—Having shown that no church is at liberty to take individuals from under the rebuke of another church which is still held in fellowship, we will now meet the inquiry, Is there nothing to be done where a church, from ignorance, or prejudice, or passion, or pride, abuses this authority? In such a case, are the churches to yield an unquestioning acquiescence, lest any movement should invade the rights of another church? Never. In the absence of explicit directions, we hesitate not to say that *every principle of the gospel* calls for action on the part of others.

The simple question to be decided is, whether action shall be brought to bear immediately upon those unjustly excluded, or upon the church itself that has unjustly excluded them? The former is forbidden—the latter is open and imperative.

Gospel churches constitute a heavenly sisterhood. When one is engaged in the difficult exercise of discipline, all the others, so far as they are informed, are looking on with prayerful solicitude. If that church is faithful to the word in administering discipline, all the oth-

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ers are thankful for the grace, and rejoice to see the Master honored. If the church is unfaithful, all the others are deeply solicitous, praying for it, extending kindly efforts to influence its counsels and to get it right; but not in an evil hour of ensnarement, and consequent irritability, superseding its acts and violently taking away the subjects of its discipline. It is to be approached as judicious friends would approach a father where there was undue parental severity, not to wrest from the parent his children and bear them away, but, as *true friends* know how, to secure that tender consideration due alike to them and the parent himself in their *own home.*

The Christian man who has been wrongfully excluded can afford to be patient. When the privileges of the sanctuary have been abridged, as when sickness keeps from it, God will be a sanctuary to him. He shall not suffer loss even. "Who shall harm you if ye be doers of that which is good?"—least of all shall patient suffering for the Lord's sake. Let him be found doubly watchful in such an hour, and, as far as not restrained by discipline, walking in all the commandments and ordinances of the Lord blamelessly. That, itself, shall be God's power to reach the evil at its seat and source, as no act of others can reach it.

When the heat of excitement has passed and he fails to obtain a hearing at home, let him, in the spirit of one who, suffering wrongfully, takes it patiently, make known to some one or two neighboring pastors or deacons, or others of known excellence, the facts.

If, from the statement, it appears to be an instance of wrong, it becomes the duty of those thus applied to, in a friendly manner to call upon the officers of that church, and state what representations are made.

This would be regarded as an act of kindness, and would result in getting their version of the facts, and the entire view upon which they acted. When a fair knowledge of the facts is obtained, if, in the judgment of the neighboring brethren, they do not seem to justify the exclusion, let them, in the spirit of Christian fidelity and brotherly kindness, suggest what are believed to be scriptural objections.

If this fails to convince, let all agree to ask in faithful brethren from one or two other churches with whom they are on terms of friendly intimacy. Without giving any publicity to it, or attracting notice, let them meet in a pastor's study, or a sitting room or parlor, as attached brethren and peace-makers, to inquire and compare and counsel and pray about it. If the brethren who have come in as counsellors can't agree, let the brother "endure chastening."

If they do agree, and the representatives of the excluding church still dissent, let one or two other churches be informally represented

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in the friendly interview by men of wide experience and tried wisdom. If the same results are reached, let these all bring the matter before their respective churches, and, by a joint Committee from them, lay the facts of the private labor and the grounds of their difference before the church itself, entreating a re-consideration of their action. Let them prayerfully and patiently await the result, willing that an individual rather than a church should suffer wrong.

If this fails, let these churches withdraw from it the hand of fellowship, as walking disorderly, and any of them take in the excluded on experience. Have the facts stated in the several letters of these churches to their respective Associations, and let the Associaciations become responsible separately or jointly for a similar labor between the church disfellowshiped and the churches withdrawn from it. For if Associations are Scriptural and good, they are good for all these natural consequences that grow out of association.

Let each case of labor between churches, or between associations and churches, be patterned as nearly as possible after the model laid down in Matt. xviii. 15–17. If it is scriptural for churches to be connected as they are in associations, then it will be scriptural to have their dealings with each other modeled after the dealings of each *church* with its members; watching over and tenderly laboring with them individually to correct what is wrong, till a time comes when the withdrawing of fellowship in their associate capacity is felt to be imperative, as when a church irrecoverably departs from the common faith.

Such a course, we believe, would result in much greater care in the exercise of discipline, and in an unspeakably better understanding of what the Scriptures teach on the subject of discipline. Almost uniformly, difficulties would be nipped in the bud, and the churches more closely bound to each, and more lovingly walking together in the faith and fellowship of the gospel. If this course seems to impose too much labor, and too widely to distribute the responsibility, in a single instance of unscriptural exclusion, and must absorb too large a share of attention, we reply, that in the neglect of it there is little promise from all other labors—it will prove but the letting out of waters till the very foundations are destroyed. If our Lord, in his prayer on that last night with his disciples, instead of saying, "I pray *not* that Thou shouldst take them out of the world, but that Thou shouldst keep them from the *evil*," had said, "I pray that Thou *will take* them out of the world," and accordingly death followed hard after every conversion, then it might have seemed wise to let everything go but questions connected immediately with the soul's salvation.

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But these converts are specially detained, and detained to serve a great purpose on earth in bringing to Christ a countless multitude of others as dear to him as they are; and this purpose they are to serve under a state of things embarrassing to that extent that only God can provide for them. Depravity within, the world without, Satan in both, every convert himself a wonder to many beneath and above, having in his own breast the elements of light and also of darkness, the spirit of good and of evil, the principles of paradise and of the pit as well, all this presents a work, a war, a life which demands every line, every *word* given for the enlightenment, and establishment, and building up, and orderly onward but fearfully contested march of those who are converted. On this account the Great Captain of our salvation has ordered that every successive generation of converts be tutored to keep inviolate, and pass on unaltered, "*all things whatsoever* (*He*) *has commanded.*"

A multitude of uninstructed, undisciplined, disorderly-walking brethren, however thorough their conversion, is as unfit for the services of this kingdom as a great army of raw militia to meet in set, regular, wide, open, and deadly conflict the long skillfully-disciplined hosts of an enemy more than equal in number. In *such* an army, the more, the weaker; in their utter confusion rushing in each other's way, and as likely to charge upon their own company as the common foe. On every account, discipline among the churches must be thorough and rigid and imperative in proportion to the tenderness of his love for each, and the magnitude of the objects to be accomplished.—When it comes to the question of *order* in the house of God, no room shall be left for the counter play of even Christian affection. (2d Thess. iii. 6.)

The summing up presents the two systems side by side, thus:

The modern innovation not only discourages kindly advances between those who are separated, and friendly intercourse between those who are neighbors, but it dares to snap in twain endearing ties, "separate chief friends," create a bar to intercommunion at the Lord's table unknown to the gospel, part churches, break up associations and all combined efforts to extend the kingdom. It interferes with each other's rights, interferes with each other's work, interferes with each other's obligations. Throughout it is unfriendly to the spirit and letter of that prayer, in which, among the last acts of the Redeemer, he prayed that his disciples all might be brought into a oneness all perfect, like that between his Father and himself. It aims a fatal thrust at *love*, the vital principle of true godliness, ruthlessly tears away the net-work of spiritual affections between those who have been brought together in Christ, turns the warm-hearted simplicity of the gospel



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into the cold, heartless exactions of miserable worldliness—eats out the very soul of true religion. It defeats the object of discipline, winds the enemy's web more thickly about the ensnared, makes *affliction* a *snare* to those who are ill-used, presents a divided house, reflects unsparingly upon the wisdom or the sincerity or the stability of the King in Zion, and, finally, attempts to usurp his throne. This, *this* is its mission. It claims and takes the right to sacrifice churches with their hundreds, and associations with their thousands, and missionary combinations with their millions, all for the sake of a few isolated individuals, generally restless, impatient, impulsive, unused to yielding, strong in wealth, or gifts, or social ties, and not unfrequently graceless.

The well-known mission of sin is to put asunder what God has joined together. It began in separating the creature from the Creator; then man from his brother; and, then, in the same man, the heart from the conscience, and the will from the judgment, and on it has rushed, "destruction and misery in its way." Is it difficult to identify this kind of church-independence as sin in conception, sin in progress, sin in consummation?

The former practice discourages faction, sets itself against the lawless, restrains passion, believes that "faithful are the wounds of a friend;" for the sake of the Lord, for the sake of the church, for the sake of the individual, holds the wrong-doer to repentance. It sees the redeemed distributed by families over the earth, lends its best powers to make these home-circles sweet homes for the called of God, seeks the good of *individuals in* and *through* the *churches*, as the places of God's chosen resort, is in full sympathy with Him who "loves the gates of Zion more than all the dwellings of Jacob," looks upon the churches as the glory of the earth, and as constituting the Bride, the Lamb's wife. It brings forward divinely-dictated rules for their government, seeks the unfolding of them and the widest diffusion of the light obtained, enlists the best gifts and the loveliest spirits in it; makes discipline a sacred thing, encompasses each church exercising it with a cloud of witnesses to admonish one against the perversion of its authority, and to encourage another to come up to the full measure of its responsibility, and thus secure in these households of faith the highest order of purity and obedience and intelligence and good will, preparatory to their honored mission. It makes it the business of pastors to know how to take care of the house of God, and of the churches to know how to take care of the heirs of glory. It tutors the saints in the exercise of meekness, patience, forbearance, confession and forgiveness, and subjection to authority. It cultivates fidelity to principle, esteeming all divine precepts concerning all things

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to be right, and hating every false way. It turns snares, otherwise fearful, into happy links between the churches, secures the acquaintance and sympathies of each other, makes it their *privilege* to divide each other's sorrows, and to guard the honor and reputation of each, brings down unearthly aids, and in every way swells the tide of heavenly affection and purpose. It sets principle above convenience, churches above individuals, and Christ over all.

The Bible presents no more searching test of the triumphs of grace and truth in the heart, than it presents in this subject. When, therefore, the importance of Scriptural discipline shall be appreciated, and the spirit and laws of it shall be understood and applied in all their bearings, then also will the time be not distant when Zion shall be seen coming up from the wilderness leaning upon her Beloved, as his bride made ready."

REMARKS.

With the general tenor of the foregoing Circular Letter we very cordially agree. On one point, however, we beg leave to offer a few suggestions. I refer to the manner in which the Letter proposes to procure the interference of other churches, when it is manifest that a single congregation has so far lorded it over God's heritage as to abuse its authority of discipline in unjust and vindictive punishment of one of its members. The course prescribed by this Circular Letter claims to be suggested by the general principle adopted in the 18th of Matthew; but the analogy is so remote and fanciful that it can bring but little weight of authority. To consider, upon the authority of this passage, the official act of a church in discipline in the light of a private offense of one member against another, and then give to the subject of discipline, at his own election of passion or caprice, the license to call in the interference of one or two other churches, to try his own church, would be, to say the least, a very remarkable and dangerous stretch of the argument from analogy, and a rule eminently fitted for gendering the most implacable strife. Suppose the church thus arrayed should refuse to hear this tribunal of "one or two," what then is to be done? In the analogy, who represents "the church" to whom the matter must now be told? Do the Scriptures appoint any sanhedrim to correspond with this agent in enforcing the discipline of the kingdom? We think not.

In cases of judicial injustice there are two things to be considered: 1st, the injury done to the subject of the sentence; 2nd, the question as to the guilt or innocence of the judge. The remedy in the first of these cases is in the right of appeal; in the second, it is in the impeachment of the judge. These cases should be clearly distinguished, for a judge may commit great errors, in the application of the law,

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without any criminality that would warrant, for a moment, the process of impeachment. We must not take it for granted, because A has been injured by the misjudged discipline of the Elders of a congregation, that they are therefore to be impeached. Neither are we to conclude, because they must not be impeached, that therefore A has not been wronged. But to allow A the right of appeal is not to impeach the Elders who have condemned him; it is merely to admit that they may have been in error.

The question then remains, How and by whom is this right of appeal to be granted? First, let us remember, that the judgment of the church is to be made and expressed by her Elders. But the authority of the Elders is derived from the members of the congregation. They are the fountain of authority, but not the immediate agents of official action. In the last resort, however, they must hold and exercise the remedy. If the Elders have abused their powers, the members are the very persons to know it best. If A has been unjustly dealt with, they, his neighbors, his intimate acquaintances, his brethren, meeting him in his daily walk, and knowing him in all the more intimate and trying scenes of life,—they are the very persons rightly to sympathize with him, and to be ready—often too ready— to render him the benefit of any chance which may be lawful to clear himself of the charge of wrong, and to purify himself against an unjust sentence of the Elders. They may not try the case on its merits. The men, women and children of a congregation are not to be ordained with official functions, and set as a bench of Elders, judging the cases that may come up in the church. This would be fatal anarchy, as has been demonstrated in a hundred cases. It has ruined and will ruin every congregation that tries it. But they may interpose, where they think it necessary, to give one of their number the benefit of appeal. If he deserves it, they will best know it, and, I repeat, except under the most extraordinary circumstances, *will be most ready to grant the privilege.* To this the Elders cannot object, because it is the merciful act of their own congregation, towards one for whom they, as tender shepherds, must also feel the tenderest regard. The church, or churches, before whom the appeal is brought, can feel no delicacy in at once undertaking the friendly duty. And the party complaining should be content, because, if he cannot trust the vindication of his good name to the neighbors and friends who know him best, and have had most to do with him, this fact is itself *prima facie* evidence against him, and should deter strangers from meddling, simply upon his own one-sided and unsustainad importunity, in the case.

For this method of regulating and deciding upon the question of appeal, we have the authority of the general principles ruling in the

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case, and also the precedent in the case of appeal reported in the 15th of Acts. The case referred on this occasion, we know was not, in many particulars, like one of ordinary discipline, and on this point I do not insist—nor is it important. The point in the case bearing on the question before us is this. The difficulty having arisen, and the appeal having to be made, by whom was it arranged and ordered?—The answer is, *By the brethren, the members of the congregation.* This is the feature in the precedent which is directly in point. They (the brethren) determined, ἔταξαν, "arranged," that Paul and Barnabas should go up to Jerusalem with the question. So, when a case of appeal arises, it is not to be left to the caprice or passion, or interested judgment of the party under sentence, to proceed in any way and whether or not as he may choose, but he must ask the privilege at the hands of his brethren, and where he cannot obtain it, it would be meddlesome interference for any other congregation to take any action in the matter. W. K. P.

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From the Presbyterian Witness.

## CHARACTER.

Let us distinguish in the outset between character and reputation. Character is what a man is; reputation is what a man is reputed to be. God judges a man by his character; men, frequently, by his reputation. Reputation sought and acquired without, and independent of, character, is a moral counterfeit, a galvanized cheat, a whited sepulcher.

A man's character depends very much upon his ideal; the real is formed, and shaped, and colored by the ideal. There is, therefore, a great necessity for the formation and cultivation of a true ideal.—What is your idea, young gentlemen, of a true manhood? What do you propose to be? I mean not what trade or profession you propose to follow; but what are the principles, sentiments, and conduct you deem most worthy of a man?

Luxurious ease is one ideal of life. The impersonation of worldly honor and chivalry is another; distinguished place another. One is ambitious for wealth, another for glory, another for power. Some great one of earth frequently dazzles the eye of youth, and is the ideal man.

Of most of the great ones of the earth, especially where the greatness is intellectual, not moral, I believe it may be said, 'tis distance lends enchantment to the view. The greatest man is very weak; the most learned very ignorant. Call no man master. Let no unholy thing be rendered sacred by any great name. Be the slave of no man, liv-



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ing or dead. The only true ideal is Christ. He alone is a safe and wise Master in all things. He is the chief among ten thousand, and the one altogether lovely.

Do not misunderstand me; the conversation, example and friendship of a wise and good man is an invaluable treasure, and among the generations past, there have been unselfish and glorious heroes, whose history is an honor and a blessing to our race; but even these you must not follow blindly. Call no man master. And, especially do not confound eloquence and grace with wisdom and goodness.

A man may be very eloquent and intelligent, and, at the same time, a degraded beast, a miserable dog. Keep the perfect ideal always before you, and reject every substitute. Worship the Lord thy God, and serve him only.

To the formation of a Christian character, let all things be subservient.

You study Latin, Greek, Mathematics, Philosophy, for some higher purpose, I trust, than merely to say you have pursued these studies, or even for the meager knowledge they afford. They ought to be tributary to such a character as will make you useful on earth, respected and honored in heaven. You may read Virgil and Homer, and calculate eclipses, but if you have no faith, no hope, no love, no lofty character, your literary acquisitions are as valueless as an infant's toys, or an Indian's beads, or an idiot's philosophy.

I do not underrate these studies; their tendency is ennobling; but they are baubles light as air compared with love, and faith, and judgment. A man may be a learned fool, or knave, or an unlearned philosopher and Christian.

You may possess all literature, you may be profound, and polished, and eloquent, and witty; and if that is all—if you have no greatness of soul, no fellowship with the human and divine, that plain rustic, with only faith in God and courage for the right, is your superior.

The elements that enter into a manly character are numerous. But they may be included under three general heads: self-respect, respect for the rights of others, supreme respect and reverence for God.—Besides these, there are certain tributary and subordinate virtues; such as industry, courage, perseverance, *et id omne genus*, of which I do not propose to speak particularly.

Self respect is an important element of manly character, frequently forgotten. But you must distinguish between self-respect and enormous self-esteem, or egotism. The latter is an egregious vice, a perpetual offense and insult to other men; the former is a beautiful virtue, closely allied to the most delicate modesty. Egotism is a peacock strutting in the sun. Self-respect is an eagle soaring in the heavens.

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The egotist takes cognizance of all the accidents of life, of birth, fortune, power; of all that distinguishes him from his fellows; and these are his crown and glory. He who has a proper self-respect delights to dwell upon those heaven-born gifts which he possesses in common with his fellow men. Man's true glory is his immortality, and not his fortune, or his dress. Respect, then, yourself, your soul, and not the little accidents of a day. Respect human nature in yourself. Be thankful that you are a brother in the great family of man.

Have a self-respect that will make you sensitive to shame at the thought of impurity; that will prompt you to keep the inner temple pure and holy; that will check the fiery impulses of youth; that will silence the voice of blasphemy; that will keep you from the horrible sin of drunkenness; that will keep you from the polluting embraces of painted harlotry.

Self-respect will impart to you a dignity of speech and conduct without which you cannot have the respect of others.

Self-respect will emancipate you from a mental bondage to which some men are all their life time subject.

Young men frequently are anxious to be independent of the counsel of father and mother, and often assert it; but at the same time become slaves to the opinions of vile men, and the counsels of abominable fashions. Some young men sell their souls for less than a mess of pottage.

Despising lawful and proper restraints, they become the chained and scourged serfs of the despotism of crime. Young gentlemen, there are infinite possibilities before you, upward or downward; you may be an angel, or you may be a demon. We sometimes aspire after the glorious life of heaven; our aspirations are just and natural; but oh! this life is glorious—glorious in its opportunities and occasions to win a crown, to build up a character that shall endure when the foundations of the earth shall be removed, and the heavens rolled up as a scroll.

Be strong—quit you like men. Look up. God is your Father, and the angels are your friends. By enjoining self-respect, I repeat that I do not mean that you shall overestimate your relative importance.—Let no one, I beseech you, enrertain the delusion that he is a very great man—

"A gem of purest ray serene."

The probabilities are that in the journey of life you will meet men of far more power and intelligence than yourself. You may, however, be distinguished, and your name become historic; but while this may be the case, you may all become useful and respected citizens. There are a few great occasions in history, and in society, and a few great

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minds to meet these great occasions—such as Luther, Bacon, Newton, Washington; but the great mass, even of intelligent men, must be content to fill more humble but no less honorable spheres.

"Honor and shame from no condition rise."

Greatness may dwell in the bosom of a slave; wretchedness and meanness in the bosom of a prince.

Respect for the rights of others is another element of a manly character. We must deal justly with our fellow men. We must not only pay them our legal indebtedness, but award to them that mercy, forbearance, toleration, timely sympathy and assistance due from a man to his fellows. We must be just in commerce, tolerant in differences, forbearing in difficulties, charitable in our judgments, kind in misfortunes.

A true man always feels the promptings of humanity. The soul of his brother is as immortal as his own, his rights as sacred. Give to all men that which is just and equal. Whatsoever ye would that men should do you, do ye also to them. This is the law of justice and charity.

Be careful how you deal with an immortal spirit. Your eyes have gazed on many beautiful sights. You have seen the frost of heaven by night; you have beheld the glory of the morning; you may have seen "the deep and dark blue ocean roll;" but you have never seen any thing so beautiful, and sublime, and sacred as man. He may he an exile,—

"The dew on his thin robe heavy and chill;"

but underneath there is a warm heart, frail and sinful, but with rich affections and sublime aspirations.

He may be a beggar, poor as Lazarus, covered with rags and sores; but still a man, and perchance but little lower than the angels.

You will have a wide field for the exercise of philanthropy among your fellow men, and especially among your dependents. Power over men is a fearful gift. If it be yours, use it wisely, that you may have stars in your crown. The heartfelt benediction of the lowly and humble should be a coveted prize. All about you there are fainting spirits, crushed hearts, broken hopes, feeble and desponding men and women; do them good, dry their tears, and lead them to the fountain of living waters.

Supreme respect and reverence for God is the first duty of man, and the chief element of a true character, as it is the fruitful source of every virtue. God, the Author of our being, and the Giver of every good, does not allow us to forget him with impunity. It is the unalterable law of the moral universe, that happiness only exists in subordination to the authority of Jehovah. He requires that homage

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and gratitude due from the intelligent creature to the Creator and Father.

Devotion is the most sublime act of mortals. Fellowship with God is our highest privilege and greatest glory. Man cannot dishonor God, but he can dishonor himself by refusing to honor God. I once heard of a distinguished man, who, when charged with bending the knee to power, replied, boastingly, that he never even bowed the knee to God. It was the boast of moral idiocy; it was the glory of shame; it was the perfume of corruption.

Let your faith in God and in a higher life be a real and substantial and living faith. Bring your frankincense and myrrh, the gifts of your genius, talents, industry, not only to the cradle at Bethlehem, but to the cross on Calvary and to the throne in heaven. I warn you to-day, young gentlemen, against a sensualistic and infidel philosophy. No knowledge is more certainly true and valuable than the knowledge of God, and Jesus Christ whom he has sent. Love God with all your mind and soul and strength. Cultivate a spirit of devotion.—The field here is fruitful and inviting, but time forbids that we should enter it to-day.

The Christian character, you peeceive, does not consist of one virtue rising into immense proportions, and overshadowing every other, but in the happy blending of many virtues. It is beautiful and symmetrical—majestic as the cedar of Lebanon, beautiful as the rose of Sharon, bright and pure as the stars of night, strong and enduring as the everlasting hills. Let it be your ambition to be full grown men; to surmount, by the favor of God, every obstacle, and to enjoy the heritage of immortality.

Remember your varied relations as sons and neibhbors, and citizens of a great and free Republic. Your responsibilities will gather with the coming years. Garner up strength and wisdom to meet them.

J. S.

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A Beautiful Fancy.—In the "Legend of the Tree of Life," published in New York, in 1775, occurs the following: "Trees and woods have twice saved the world—first by the *ark*, then by the *cross*; making full amends for the evil fruits of the tree of Paradise, by *that* which was borne on the tree in Golgotha.

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Dr. John Mason, in a very few sentences, has furnished an admirable analysis of true faith, thus:—"Reliance is its essence, Christ is its object, the Word is its food, and obedience is its proof; so that true faith is a depending upon Christ for salvation in a way of obedience as he is offered, in the word.

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## OLD BURIAL PLACES.

The Prince of Wales obtained admission lately to the mosque which covers the supposed site of the cave of Machpelah at Hebron. This may be considered one of the most interesting facts, in an historical point of view, which have recently taken place. Hebron is a city toward which the eyes of the world necessarily turn with great interest, since from its locality we date, not only so much of religious interest, put also the commencement of our earliest commercial history. The first recorded use of money was the purchase of that cave of Machpelah by Abraham as a burial place for his dead wife, and a recent writer suggests the inquiry whether this striking fact is meant to teach that as the first, so the last, and possibly the only real value of wealth is just the purchase of a grave. Passing on from that melancholy incident, one of the saddest in the history of any family, the purchase of a burial place when the first one dies out of a circle of a home, we find the cave of Machpelah celebrated in the history which Jacob summed up on his death bed: "There they buried Abraham and Sarah his wife; there they buried Isaac and Rebecca his wife, and there I buried Leah." Thither, too, the mighty sons of Jacob bore his remains in the pomp of Egyptian wailing. A tradition has it that the sons of Israel were themselves buried there also; but no record of the fact exists, and the descendants of Jacob are by no means agreed in accepting the tradition. They were very probably bnried in Egypt. The cave, thus memorable, was of course a place of the most devout interest to the Hebrews. Some modren writers, seeking to establish the falsity of the supposed Holy Sepulcher at Jerusalem, have remarked that we have no evidence that the Jews were in habit of reverencing the burial places of their great dead.—The remark is grossly incorrect. The sacred history abounds in expressions like this, "whose sepulcher is with us to this day," indicating that the graves of kings and priests were marked for posterity, and cherished with profound reverence. There is no reason to doubt that the locality of the cave of Machpelah was always remembered. It was, perhaps, the most sacred place in Palestine, out of Jerusalem; and no traveler has been found in modern times so sceptical as to doubt that the mosque in Hebron covers the cave, or the opening of the cave, in which the patriarchs and their wives were buried by their children.

The mosque stands in the outskirts of the city, on the sloping side of a hill. It is an immense stone building, part of which appears, from its shape and the peculiarity of the stones in it, to be of remote antiquity. The building itself is large, is surrounded by a high wall,

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which, to the outside observer, appears to be the wall of the mosque itself; and it is only after obtaining admission within the enclosure, that the interior structure is found to be separate from it.

To obtain admission within the holy place itself, has been, for more than a century, the desire of travlers and explorers. The building being one of that class which is very uncommon in Syria, a structure that is supposed to be of Jewish origin, it has always presented great temptations to the explorer, while the possibility that it might contain in original simplicity the cave of Hebron the Hittite and thus present a scene of intense interest, has always added zest to the attempts of the adventurous explorers. But the Mahommedans venerate the spot, no less than Jews, and far more than Christians. Tracing their own decent to Esau and Ishmael, they claim, as they are doubtless entitled to, paternity in Abraham, and rank him among the mightiest prophets. They have always gaurded his grave with jealous care, and have not, for more than a thousand years, permitted Christain or Jew to defile the threshold with his footsteps. Mahommedans describe the interior of the mosque as showing an open court, in which a few raised mounds of stone, covered with rich shawls in Moslem style, were respectively named as the monuments of the patriarchs and their wives. It is to be noted that travelers make a serious error in translating the Arabic word which they use as if it were the "tomb" which this mound marks. The custom of erecting piles of stone to the memory of the dead was Jewish, as it is now Arabic and Mahommedan. But we have no doubt that when the account of the visit of the Prince of Wales comes to be published, we shall see the usual error made, and that the geographer or historian of the visit will dilate on the absurdity of showing at Hebron a tomb of Joseph, when every one knows that he was buried at Sechem. They do show at Hebron a memorial-mound to Joseph, as well as to the patriarchs who were buried in the cave.

It is interesting to remark in this connection, that the grave of Rachel is also marked by a memorial heap of stones, and its locality is not doubted. The small dome that covers it stands on the side of a road leading from Jerusalem to Bethlehem, where there is but a little way to come to Ephrath; and, although in the most lonesome and desolate looking country now, there appears to be no reason to doubt that this burial place of the mother of Benjamin has been honored and preserved for thousands of years. There are but few graves in the world, outside of Egypt, which are known to antedate the Christian era, of whose occupants we have any knowledge. Not only do men go to dust, but the monuments that are built over them decay, and they become only part and parcel of the great world they once lived

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in. As we go further back, we find that of those who lived over a thousand years before Christ, no graves or monuments are definitely known, with the exception of three or four, among which the grave of Rachel and the cave of Machpelah are the most conspicuous."

Remarks.—It is an indisputable fact that the Jews have always, and still do highly revere, not only the burial places of their great men, but also those of the common people. It will, perhaps, be of some interest to our readers ro read a brief account of the removal of the Jewish remains from an old cemetery to a new one, which took place in the city of Pesth, Hungary, in 1837. When the few Jewish families in Pesth grew up to a considerable congregation, their application was so far granted that they received a spot of land a good way out of the town, on a lease, that was to be renewed every thirty years, on the condition that, should the city extend so far on that side as to enclose that ground, they mnst pay the lease of the last thirty years, without interring there any more of their dead during that period; and then they might, if they chose to do so, remove their remains to some other place which, they might have acquired for a new burial ground. The city grew rapidly, and, after less than a hundred years, the Jewish community were notified that their lease would not be renewed, and that they must stop burying their dead in that place. The Jews succeeded in obtaining a large and beautiful ground, in the rayon belonging to the government powder depots ; and, after another thirty years, they began to remove the boes of their ancestors to the new grounds, as they could not see them thrown into the streets, as has been done with some Christain burial grounds.

Sixty Jews were seleeted to dig out the bones cautiously, each grave apart, and put them in fine linen bags, each with the name on it, if it it could be ascertained. These bags were put together in a hut erected for that purpose, and kept there till evening, when they were carried in funeral procession, with all cermonies used for such ocoasions, to the new burial ground, and there deposited in the house erected for the keeper's dwelling, and for the washing of the dead according to the Jewish rites.

After six weeks the work of evacuation was completed; a large grave was dug in the new ground, and all the remains from the old were deposited in it; and a grand monument, with all the names of the dead which were ascertained, engraved on it, was erected over them. The mode of interring these remains waa this:—The bags were placed in rows, six inches from ehch other, which room was filled with earth. The whole was then covered with a layer of earth, and another row of bags placed upon it, and so on until all were disposed of and the hill erected over it.

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As we were one of the laborers there, we had the best opportunity to observe the evil consequences of long cherished prejudicial customs and habits. Till very recently the Jews were in the habit of burying their dead almost instantly after they had expired, and it may still be so, where they are not controlled by the government, and compelled to let the corps be over ground till the third day. No wonder, then, that thousands were buried alive; and how terrible the awakening of such unhappy creatures must have been, we discovered, to some degree at least, by the positions in which their remains were found when we opened their graves. Some were found with their skulls upon their breasts, showing that they had attempted to lift the cover over them with their heads, and expired in this situation. Some were found with their faces down; and still others with the bones of all the fingers in the mouth, showing that in their despair they ate the flesh from their hands. While we have shown the great reverence which the Jews pay to the remains of their dead, and to their burial places, which are called "Beth Chayim," house of life, or "Beth Alma," house of eternity, we see at the same time that, in spite of all the boasting of modern Rabbis, they must receive every good and wise institution from the Gentiles, who again derived all the civilization they possess and enjoy from the doctrines of Christ and His apostles.—*New York Evangelist.*

## WANDERERS AND PILGRIMS.

A large track of country lay spread before me; upland and lowland, hill and plain. The whole land seemed stirring with perpetual movement, all in one direction;—from the bright hills at its commencement, to the dark mountains at the end. Earth and sky seemed moving, as when an enormous flight of migratory birds is passing by, but earth and sky were really stationary. This movement was one constant tide of human life, ceaselessly streaming across the land.

It began on a range of wooded hills, with their sunny southern slopes, forest and flowery banks, and grassy and golden fields.—Down these slopes joyous bands ran fast. As I looked closer, I saw the movement was not incessant in the case of each individual; only the ceaseless passing of the great tide of life made it seem so. Merry groups paused on the hill-sides, and made fairy gardens, and twined leafy tents where they would sit a little while and sing and dance. But only a little while. No hand seemed driving them on; it appeared only an inward, irresistible instinct. Yet soon the bright groups were scattered, and moved down again over the hills, often never joining more.



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"Why do you hasten away from these sunny slopes?" I said. "There seems nothing so pleasant in all the land besides."

"Perhaps not," the travelers replied, with a slight sigh: but it ended with a snatch of song as they danced gaily on. "Perhaps not, but we are a race of Wanderers! We cannot; and perhaps better things wait us in the plain."

"Whither are you going?" I asked.

"We know not," was the answer: "only onward, onward!"

In the plain were buildings of more solid construction, houses and cities. And here I observed many of the travelers would have gladly lingered, but it could not be. Homesteads, and cornfields, and vineyards, all had to be left; and still the tide of life streamed on and on.

"Why?" I said.

"It is the doom of our race," they said, sorrowfully; "we are a people of Wanderers."

"Whither?" I inquired.

"We do not know," was the reply; "only onwards and onwards to the dark mountains?"

Slower and slower grew the footsteps of the wanderers, more and more regretful the glances they cast behind. Slower, yet with fewer pauses. The strange restless impulse drove them steadily on, until, wearied and tottering, they began the ascent of the dark mountains.

"What is on the other side?" I asked.

"The sea," they said, "the Great Sea."

"How will you cross it, and what is beyond?"

"We know not," they said with bitter tears. "But we are a doomed race of Wanderers—onward, onward; we may not stay!"

Then first I preceived that, among these multitudes of aimless Wanderers, there was one band who kept close together, and moved with a freedom and a purpose, as if they journeyed on not from a blind, irresistible impulse, but from choice. Their looks were seldom turned regretfully behind them, or only on the dark mountains. They looked to something higher.

I asked them—"Why are you thus hasting on?"

"We are Pilgrims," they replied; "we would not linger here,"

"Whither are you going?" I inquired.

"Home!" they answred, joyfully—"to a Holy City which is our Home."

"But how do you know the way?" I asked, for no barriers seemed to limit their path, so that any of the wanderers might join at any point.

"We know it by two marks," they answered—"by the footprints

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wherever He stepped. And we know it also by the goal to which it tends!"

Then looking up, I saw resting on the mountains where this path ended, a bridge like a rainbow, and beyond it in the skies a range of towers and walls, pearl and opal, ruby and golden, such as in the summer evening is sometimes faintly pictured on the clouds, when the setting sun shines through them. And the little band chanted as they went, "The doom of our race is reversed for us. We are not Wanderers; we are Pilgrims. We would not linger here; this is not our rest. Onwards, upwards, to the City!—to the Home."

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From the American Christian Review.

## PREPARING YOUNG MEN FOR THE MINISTRY.

KENTUCKY UNIVERSITY, August 6, 1862,

DEAR BRO. FRANKLIN:—We have fallen, it seems, upon troublous times. The foundations of society are trembling beneath us; and the events of each successive hour, but serve to illustrate, more and more fully, the transitory and uncertain nature and character of all human institutions; and the greater necessity of having our affections set on things that are imperishable, where Christ sitteth at the right hand of God, so that when He, who is our life, shall appear, we also may appear with Him in glory.

But alas, how many, in the excitement of the hour, have lost sight of heaven altogether! How many are disposed to exchange their birthright, as the children of God, for a mere mess of pottage! The ways of Zion now mourn; and in some places, the Sanctuary is almost entirely forsaken.

Under these circumstances, I tremble, especially, for the *youth* of our country. They are naturally ardent; and are easily carried away by surrounding influences. Most even of those who have not entered the army, seem to think of but little else than war and military fame. Like the ancient Athenians, they spend their time in the forums and on the corners of the streets, in either telling or hearing the exciting news of the day; to the almost entire neglect of their social, moral and religious cultivation.

What, then should be done, what can be done, under existing circumstances, to save the youth of our country, and especially our own young brethren, from the demoralizing tendencies of this untoward generation?—to make them feel and realize that there is a glory above that of the camp and of the battle field?—and in a word, to qualify them for the very highest spheres of usefulness, in both the church and the State? Our country will be in a deplorable condition at the

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end of this war, let it terminate as it may, unless, in the mean time, a respectable number of our young men can be trained and qualified, intellectually and morally, for the coming *crisis*.

Such is my anxiety on this subject, that if it were possible, I would like to visit at least every town in Kentucky, and address the youth on these and other kindred topics. But, for the present, this is impossible. The next session of our University will open on the 15th day of September; and in the mean time many other matters require my attention.

But it has occurred to me that a few men of energy and influence in different parts of our country, might do much, very much, by way of securing the end and object that I have in view. Brother Franklin, you are acquainted with many young men in all parts of the Mississippi Valley. You have justly secured their confidence and their esteem. And they would be more likely to regard your advice than they would that of a stranger. Can you not, then, very dear brother, without any serious inconvenience to yourself, induce some of the most promising of these young men, to spend in Kentucky University, Bethany College, or whatever other Institution they may prefer, so much time as may be necessary to qualify them for an enlarged measure of both usefulness and happiness in whatever sphere God in his providence may mark out for them? Men whose minds have been liberalized by the study of literature and science, and who have especially *been thoroughly educated in the Holy Scriptures*, are even now much needed, not only in the pulpit and in the school room, but also in all the other prominent positions of society. And the demand for such must be very greatly increased at the end of the war, owing to the degeneracy and demoralized condition of society.

May we not, then, dear brother, rely on you to do all you can, in this way, for the glory of God and the good of humanity; and particularly for the future safety and welfare of our own beloved country, and the perpetuity of our Republican Institutions? Can not you send us some young men of promise, at the beginning of our next session? If so, be assured, that we will do for them and by them the very best that we can.

In making this appeal to you, I, of course, have no wish to interfere with the just claims of other literary and moral institutions, nor with the legal demands of our civil and military authorities. My desire is simply to have the youth of our whole country so educated, that hereafter there may be no danger of any social, or moral, or political, or religious discord among us. If one tenth of the cost of the impending war had been judiciously spent by the last generation, in having their children brought up in the nurture and admonition of

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the Lord, it is highly brobable that our country would still be united, and prosperous and happy. But the fact is not to be concealed, that the *moral* education of the generation that is now in power, has been most fearfully and most lamentably neglected Let us then endeavor to be more faithful in the discharge of our duties to the rising generation than many of our fathers have been in the discharge of their duties to us. Let us, in a word, give all diligence in training up our children in the way in which they should go: and when they are old they will not depart from it.

As ever, yours, in faith, and hope, and love.

R. MILLIGAN.

REMARKS.

The foregoing was written merely as a private letter, by one known by many thousands to be one of the best and truest of his race.—President Milligan is by no means an obscure individual, needing anything we might say to commend him to the confidence of the people of this country.

His life, as a man of God, a preacher of Christ, for years a most acceptable Professor in Bethany College, and now the unanimously approved President of Kentucky University, with native goodness of heart, commends him to all good men.

The above letter, as we think, contains important suggestions, a forecast for the cause and general welfare, and should not be read by us, as a *private letter*, and thrown aside. We now have the permission to make it public, and thus open the way for remarks, which we hope, and trust, and pray, may not be in vain. No man, we think, who at all has the love of his race at heart, can fail to see that the suggestions of President Milligan are of immense value.

We have in the congregation of the Lord thousands of pious young brethren, many of whom have it in their hearts to become preachers of the gospel. Many of them have been reading and studying much, with this view. These are now hoping to see their way open for this work. Meantime, many of them are more or less influenced by the excitements growing out of the terrible troubles of the country.—Still, there are large numbers, not engaged in any way, and can, especially if they will display a little energy, pursue their educational studies, in the midst of all these excitments, with great proficiency, and thus prepare themselves for the great work to be done, in saving our wonderful rising and rapidly spreading population when this great struggle shall terminate. Terminate it must and that before long.—We shall need the preacher and the school teacher then, as much as ever. It is certainly of the highest importance, not only that we keep the preaching and schools in motion now, but that we, by extra



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exertion, prepare to do a stupendous work when the Lord shall give us peace, law and order again.

The present prospect is, that the Lord will, in the future, open our way as he has never done in the past, and that an opportunity for the great reformation movement of the nineteenth century of a most cheering character will be afforded. We can clearly see this, and it is for us now to be preparing men for the work. To this end, no move can now be more appropriate than to push as many of our young brethren, capable of this good work, as possible into our educational institutions, and thus prepare them for the work.

It is a fact, as we have stated in public many times, that if young men, good and pious young men, of fair and natural ability, will apply their minds; give themselves to reading, to meditation, and make a good effort to acquaint themselves with the Scriptures, they can, in one year, know more about the gospel, and make a better defense of it, than one out of ten of the current preachers of the day. But to acquit themselves well and make the right kind of defense of the gospel —to plant the gospel, advocate it, propagate, perpetuate and maintain it, they need a liberal education. To be well received and have a good influence, they should speak good English, be sound expositors of Scriptures and men of sound principles. We want true men for this great and good work, men of reasoning, enlarged minds, a knowledge of human nature, and good common sense. We want humble men, of good manners and deportment, who know how to go into society and exercise a good influence. To prepare young men for the great work, *they must be educated*, no matter what money or labor it may cost. One of the first evidences that a young man has the nerve to make a man is to see him resolutely enter the hall of learning and remain there till he masters literature, science, arts, and thus obtains the grand acquirements and accomplishments for his great work.

It will be seen, that President Milligan makes his p'ea, not merely for Kentucky University, but for young brethren to be in *some of our educational institutions*, preparing themselves for the great battle of life —the great struggle of life, in an effort to save our race, but especially the population of our country, when the great contest is over. We make our plea in the same way: not in behalf of any of our educational institutions, but in behalf of all of them. We desire to see them all prosper—to see them all well filled with students. They are all alike dear to us, and nothing can be more gratifying to us than to know that any of them is pursuing such a course as to accomplish the greatest amount in its legitmate calling, and commending itself to the approbation of the great, rapidly growing, intelligent and liberal people. Let us, then entreat young brethren not to be easily turned

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aside from their purpose, to educate themselves well, store their minds with useful knowledge, especially Bible knowledge, and thus prepare themselves for the greatest and best work in the world, preaching the gospel of Christ.

B. FRANKLIN.

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REMARKS ON THE ABOVE.—I cannot but second the proposition and arguments of President Milligan, so pointedly seconded by Brother Franklin. We pray for the spread of the gospel, and for its triumph against, and over, all opposition. Why pray to the Lord to send out reapers to gather a harvest of souls, while we sit still in our easy chairs, and virtually do nothing; make no effort; neither spend nor be spent in the work of faith, nor in the labors of love, to win souls, to save our neighbors, our fellow citizens, those dear to us, too, by the ties of nature and of blood! Is not this a palpable demonstration of hypocrisy, or of self-deception?

In a very important practical sense, Christians may win or gain souls to the Lord Jesus the Christ; who came down from heaven, assumed our humanity into personal union with his own supreme Divinity; was born in a stable, slept in a manger; made himself so poor as to be without so much as a room, or a couch on which to lay his weary head! And when seized by a heartless soldiery, hung upon a cross between two robbers—one on his right hand and another on the left—a mob reviling him, shaking their heads, and in derision saying, "Thou who destroyest the the temple and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross!!"

The chief priests, the scribes, and the Elders, derided him, and said—"He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe on him. He trusted in God; let him now deliver him if he delight in him; for he said, I am the Son of God." The robbers, on each side of him, reproached him in like manner.

The sun preternaturally withdrew its rays until the *ninth* hour, three o'clock afternoon, when he expired.

There was a marvelous darkness, supernatural, rather preternatural, beginning at twelve o'clock and ending at three o'clock afternoon.—In all, three hours. It was, too, at full moon, when no eclipse could happen. It was a miracle of stupendous significance, unprecedented in the annals of the heavens and of the earth. It was, in one point of view, supernatural and in another angle of vision, preternatural, or as some express themselves, unnatural. Such a scene was never before nor since witnessed by angel or by man.

It is worthy of the most concentrated attention and reflection. There

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is but one scene reported in Sacred History that can compare with it. That is reported in Joshua, chapter 10th, and 12th verse. In the presence or sight of Israel, "Joshua said:—

'Sun, stand thou still over Gibeon,
And thou, moon, in the valley of Ajalon.'

And the sun stood still, and the moon stayed, until the people had avenged themselves of their enemies. Is not this written in the book of Jasher? Thus the sun stood still in the midst of the heavens, and hasted not to go down when the day was complete."

It is added, "And there was no day like that, before or after it, when Jehovah hearkened to the voice of a man! For Jehovah fought for Israel."

We have had volumes of disquisitions and discussions upon this stupendous miracle. One of our most erudite Bible commentators refers to Habakkuk as alluding to this event, which has been doubted and disputed by many commentators; and is still doubted by men of considerable attainments in literature, science and criticism. We shall hear Habakkuk. In speaking of God's ancient works of wonder in the protection of his ancient people, the offspring of Abraham, his friend, he says, chap. iii. 8–15:

"Was Jehovah enraged against the rivers?
Was thy wrath against the floods?
Was thine indignation against the sea,
When thou didst ride upon thy horses,
And upon thy chariots of salvation?
Thy bow, made quite bare, was directed,
According to the oath to the Tribes, even the word.
Thou didst cleave the streams of the land.
The mountains saw thee and trembled:
The overflowing of the water passed away:
The deep uttered its voice,
And lifted up its hands on high.
*The sun and moon abode in the horizon:*
By their light thine arrows went abroad!
By their brightness, thy glittering spear.
Thou marchedst through the land in wrath;
Thou didst tread down the nations in anger.
Thou wentest forth for the salvation of thy people,
For the salvation of thine anointed ones.
* * * * * * * * * * * *
But although the fig-tree do not flourish,
And there shall be no fruit on the vines,
The produce of the olive shall fail,
And the fields shall yield no food;
The flocks be cut off from the folds,

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And there shall be no herd in the stalls;
Yet will I rejoice in Jehovah;
I will exult in the God of my salvation.
The Lord Jehovah is my ssrength,
And he will make my feet like hind's feet;
And he will cause me to tread on high places."

*Christian* reader, you will doubtless say with all your heart, *Amen.*

But what *do you*, my courteous reader or hearer, in this great field of evangelic labor? How much of the fruits of your labor do you devote or consecrate per week, per month, or per year, to evangelic or missionary labor?

Answer me not; answer your own heart. Answer your own conscience. Answer the Lord that ransomed you by the voluntary sacrifice of himself. Answer the God and Father of our Lord Jesus Christ, who so loved the human race as to send from his own bosom his dearly beloved and only begotten Son, the brightness of his Father's glory, and the express image of his substance, and upholding all things—the universe of universes, with all their inhabitants, from the mammoth or behemoth down to the veriest animalcule, visible or invisible to the human eye, aided by the most potent magnifying convex lens ever made by a Newtonian artist.

Our cotemporaries, especially our mercantile cotemporaries, have alway's manifested much more faith in a Girard's Bank, or in a United States Bank, than in the Bank of the Lord Jesus Christ.

And felicitous to tell, our elder brother is cashier, and never protested a promissory note, issued from his counter and endorsed by his Father. On presentation, every note has been honored on sight, or when due.

There is not on record an instance of repudiation of any genuine bill, presented in banking hours. But there are banking hours in which they must be presented. Every legitimate bill is endorsed by both the Father and the Son, and is payable on sight or presentation. There are, we repeat, but two kinds of bills—those payable on sight and those payable on time. Both are honored according to the printed letter. This, you may say, is a parabolic presentation of the subject. So much the better. The greatest Teacher that ever appeared on earth chose the parabolic style, because more intelligible, appreciable and impressive than any other. And at that time better adapted to the conditions of society than any other.

Æsop's Fables were more instructive to the masses than Plato's philosophy. They were, indeed, Æsop's philosophy. Our great Teacher chose parables to enlighten his generation or cotemporaries on the great theme of his person, mission and commission. And

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these *parables* or *fables* of the Great Teacher are, to the present generation in its aggregate character, much more appreciable and intelligible than our theoretic, speculative, or philosophic abstractions and concretions. "A rose by any other name would smell as sweet." And a metaphor, a parable, a fable, or an allegory, may be as instructive as any doctrinal, speculative or philosophical exegesis or exposition which literature or science can present.

But all this is mere preamble to a question of superlative, I might say, of transcendent interest and importance to ourselves, our cotemporaries, and to our offspring in coming time.

What, then, as a people, are we doing, to educate, develop and encourage young men to consecrate their whole powers to the work of evangelizing? What response do we give to the ceaseless entreaties, "Come over and help us"?! We promise—yes, we promise; but "all promise is poor dilatory man." "He resolves and re-resolves," but does nothing. We deceive ourselves. We flatter ourselves with our good intentions and benevolent resolutions. *But what do we?* is *the* question! Answer not this question without reference to another question:—*What has the Lord done for you?* Answer these two questions to your entire satisfaction, and I am assured you will satisfy every reasonable man in the Christian church, as well as yourself.

With many of our cotemporaries we must say the day is far spent, and the night, the long, dark night, is at hand. Let us, then, brethren, with full purpose of heart, arise with all our energies, and earnestly go to work in the field of humanity, and practically realize that he who winneth souls is wise. A. C.

## ASKING IN THE NAME OF CHRIST.

We are in the habit of using the phrase "for Christ's sake," in connection with our prayers, or its equivalent, "in the name of the Lord Jesus Christ." What is the import of these expressions? What is implied in asking for blessings in the name of Christ? These are not empty, unmeaning forms of speech. There is a thought, a principle contained in them, which must be recognized as the condition of acceptable prayer. Words are nothing to the Hearer of prayer.—The sense only does he regard—the "heart-sense," as an old writer calls it; that which the heart means and feels when we pray, and that alone does he regard. That alone is *the* real prayer, whatever be the words. Do we, then, when we use expressions indicating that we come to God in the name of Christ, understand and feel their import?

Asking in the name of Christ, implies that it is only through Christ

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that we have access to the throne of grace. It recognizes the fact that we have transgressed the law of God, and are therefore under condemnation, and that out of Christ, irrespective of Christ's atoning work, God must sustain to the transgressor the relation of executor of a violated law—a just God, but not a Savior. Mercy reaches the human family, because Christ has made it possible that God should be just and yet justify the penitent believer; and now he stands as mediator—the only mediator between God and man—offering, freely, pardon to the guilty, and all needed blessings, on the ground of his own blood. The suppliant comes to God through his mediation. This is "the new and living way" of access to the mercy-seat.

Asking in the name of Christ, implies all this, and the "heart-sense" of it is, that the soul's utter unworthiness is felt. The suppliant knows and feels that there is nothing in himself—nothing in any man or all men for whom he intercedes—which lays the foundation of any claim for a blessing from our Heavenly Father. None, therefore, can pray in Christ's name but the true penitent. The impenitent does not feel his guilt, and therefore does not feel his entire dependence on the mercy of God, and does not realize his need of an atoning Savior. True prayer is the breathing forth of a broken and contrite heart. The worship of the proud, unsubdued heart, is that of the Pharisee—"I thank thee that I am not as other men are; I fast twice in the week; I pay tithes of all I possess." I thank thee that I am so good, so worthy—that I have not been a great sinner—not profane, not dishonest, not a reproach to my friends; but respected and honored among men. To the broken heart nothing can be so vile and so degrading as sin, and therefore the fact that he is a sinner places him among the vile and unworthy. "The chief of sinners," is his cry. Look upon the face of thine anointed, and have mercy upon me, a sinner.

To ask in the name of Christ implies further, that the blessings for which we pray are to be used in promoting the cause of Christ.—Why do we need and why do we desire the blessing for which we pray? Is it for our own gratification, for our success in business, for our pleasure merely? Do we desire health, simply because it is a source of happiness? Do we ask that the life of a child may be spared, simply because we love that child, and it is painful to part with it? There is a great deal of praying of this kind, but it is not praying in the name of Christ. It is a kind of asking which the Apostle James describes as fruitless. "Ye ask and receive not, because ye ask amiss, *that ye may consume it upon your lusts.*" This simple fact, that men ask for blessings for their *own use*, to be consumed upon themselves, without

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regard to Christ's kingdom, shows us why it is that so many prayers in secret and in public bring no blessings upon the suppliant. But asking for Christ's sake is very different from this selfish asking.—It implies that the suppliant has renounced his rebellion, and consecrated himself to the cause of Christ; and now what he needs and what he asks for, is for his use as a servant of his blessed Master.—Health and strength to do his duty; the Spirit of God to show him the truth, and help him to obey it; the conversion of a child or a friend, that that child and that friend may be employed now and forever in doing the work of Christ; success in business, that the results of business may be employed to extend Christ's kingdom—these and such as these constitute the burden of the petitions of a true disciple, when he pleads for blessings in the name of Christ. He is Christ's agent in this world, to whom the Master has committed important trusts and an important work to be done. The great enterprise of the Lord Jesus in this world, which is to recover this rebellious province of God's empire to obedience, is committed to men. The Church is the army of the living God, and every member of it is a soldier, having his own place to fill and his own work to do. To each one and all of this great army, the Captain of our salvation gives the assurance that he will take care of him, and give him success in doing his work, if he will simply ask for what he needs. "My grace is sufficient for thee." In his infinite resources, there is a supply for every necessity in his cause; and any man who wants blessings, simply to use them in Christ's work, may draw on those resources at all times, and receive all that the Infinitely wise sees that he really needs. We are agents for Christ. An agent asks in the name of his principal. The government deposits in a bank a sufficient sum of money to erect a hospital, to equip an army, to pay the soldiers, or any other purpose, and one or more men are employed to superintend the work. Authority is given them to draw on the bank for that money, for the purpose for which it is placed there, and for which they are employed. The draft of such an agent must be in the name of the government. He must be recognized at the counter as the agent of the government. For himself, for his own private uses, he has no right to take a dime of it. If he attempt it, it is fraud. *He is not known there* in any other name than as the agent of the power that employs him; and except through the imperfection of all human trusts, could not draw a dollar of the deposited treasure.

We are familiar with this illustration, and hardly need to be told that it is just so with the treasures of divine grace, in readiness for the service of Christ. Every laborer, however humble, is an agent in his cause, and has full authority to draw for himself, as often as he

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needs. No Pope, or Bishop, or Priest, can draw for him, and dispense to him. He must come himself, and present his own draft.—That draft is a believing prayer. "*Ask*, and ye shall receive." *Ask*, if you want anything in Christ's work, and every want shall be supplied. There is no deception at that bank. No counterfeit can escape the eye of the Omniscient. But the honest servant, the man who simply wants to do good, and all the good he can, will never plead in vain. For the work assigned him, he will have what he needs. His work may be to honor God in suffering. It may be to honor Him in dying. Whatever it be, the promise is sure. "As thy day is, so shall thy strength be." The same principle applies to petitions in behalf of others, as well as ourselves.

Christians are now praying every day for this suffering, bleeding land of ours. To pray in the name of Christ for this object, implies that we desire this land to be Immanuel's land; to be employed in all its vast resources, in all its untold wealth, and in all its power for good, in promoting the kingdom of the blessed Redeemer. The prayer implies that we desire that this nation should be *fitted* to be, to the utmost possible extent, a *power* among the nations of the earth, in promoting that which is dear to the heart of the blessed Jesus; that everything which hinders its usefulness, which restricts needlessly its power, should be removed out of the way. To ask that this war may be stopped, because it is eating up the wealth of the nation, is asking not in the name of Christ, but in the name of money. To ask it because of the enormous sacrifice of human life which it involves, is placing human life above Christ's kingdom, and asking for the sake of human life, and not for the sake of Christ. Prayer that will find acceptance with God, must come from hearts that feel the burden of our national and personal sins, and that earnestly desire, above all things else, for our nation, that it may be "a mountain of holiness, a habitation of righteousness," and that its power for good may be increased, and all employed in advancing Christ's blessed kingdom. With such feelings, we may come boldly to the throne of grace, and plead in the name and for the sake of our ascended Redeemer, "the King of kings, and the Lord of Lords."—*Christian Herald.*

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Some one says that the first weeping willow in England was planted by Pope, the poet. He received a present of figs from Turkey, and observing a twig in the basket ready to bud, he planted it in his garden, and it soon became a fine tree. From this stock all the weeping willows in England and America originated.



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From the N. Y. Weekly Journal of Commerce, Nov. 27th.

## TELEGRAH AND RAIL TO EPHESUS.

It is about a year since we published the proceedings of the Ottomon Railway Company, with the remarks of one of the officers, who stated that the time was not far distant when a branch would be completed to Ephesus. This is now accomplished, and the opening of the line has been celebrated according to custom, with speeches and banqueting on the part of the English proprietors. and midday prayers and solemn ceremonies on the side of the more serious-minded Turks.

Certainly nothing can be more startling than this announcement that a railway conveys the modern traveler from Smyrna to Ephesus! In the land of the seven churches, where the voice of the great apostle was heard preaching the new gospel, the propheey of Isaiah begins to have literal fulfillment; the valleys are exalted, and the mountains and hills brought low, to make way for the return into those desolate lands of the Christianity which civilizes, reforms and restores.

Ayasalóok, the modern village which stands on the site of ancient Ephesus, is a miserable collection of hovels, having neither place nor name among the important towns of Asia Minor. The fate of the cities of the seven churches has been peculiarly melancholy. Smyrna has risen in modern times to be an important sea-port town, and has indeed, throughout the last eighteen centuries, and perhaps it might be said for twenty-five hundred years, preserved a certain importance in the Eastern world. Pergamos and Thyatira are small inland cities, of no importance whatever in the world, and although inhabited by people who go to make up the number of the Sultan's subjects, and pay his taxes, are never heard of in modern history, scarcely indeed in modern travel. Laodicea is a wild waste of ruin, inhabited only by the wolf, the stork and the vulture. Philadelphia, like Pergamos is a filthy Turkish town, noted in modern times and its immediate neighborhood for the total absence of brotherly love, and the frequent occurrence of brawls and bloodshed. Sardis lies buried on the banks of the golden Pactolus. In a moonlight night the two lonesome columns of the temple of Cybele stand ghostly on the plain, sole relic of the ancient idolatry; but of the few that remained faithful, with unstained garments, in Sardis, there remains no memorial on earth, save only that ever present promise, by virtue of which they shall walk in white robes.

There was another feature of the opening of the railway at Ephesus.

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At the time of midday prayer a telegraphic despatch was sent from Ephesus (Ayasalook) to Constantinople announcing to the Sultan Abd-el-Assiz that the line was open.

Could the dead dust of Ephesus awake to life and behold the wonders of that day, what astonishment would fill the souls of the long sleepers! That dust is not alone of the great men in profane history, but it is eminently sacred in the eyes of the Christain. Mary, the Virgin mother, doubtless was buried here, and her dust went here to the common earth, to await the resurrection of which her Son was the first fruit. John, the beloved disciple, having seen from the rocky hill of Patmos the glory of his Master's House, from which he, the well-beloved and most impatient, was longest of all the disciples kept away, received at length in Ephesus the joyful answer to his prayer, "Come quickly, Lord," and shook off here the dust of his long pilgrimage.—Timothy, the friend of Paul, and perhaps first Bishop of the church in Ephesus, died here, it seems to be probable, and was buried in this soil. Here Onesiphorus, and Priscilla and Aquila, and others who have come down to long memory and affection as those who ministered to the weariness and sufferings of the great Apostle, lived and doubtless died, and over their dust the modern steam car thunders by the ruins of the theater in which Paul was accused by the people, and the silent wire of the telegraph, the work of the American Morse —modern Christian of a land then lying unknown beyond the pillars of Hercules—that wire bears to far Byzantium the lightning intelligence that the followers of Mohammed are at prayer in their mosk on the plains of Ayasalook, "City of the moon." Diana of the Ephesians has regained the possession of her desolated city, but the railway and the telegraph-wire will be the advance couriers of the returning faith of Mary and John, and Paul and Timothy.

We cannot leave this subject, interesting because of a thousand associations which it brings up, without recalling a coincidence which is brought to mind by this telegraphic communication between Ephesus and Constantinople. The most successful attempt at telegraphing, or, speaking more correctly, sending a message with great rapidity, of which history gives us an account, was made on this same line, and extended still farther down the coast of the Levant. When Helena, the mother of Constantine the Great, was prosecuting her pious researches in Jerusalem, she caused a series of towers to be built along the seacoast from Tyre to Constantinople, and when she had effected what she and the Christians of the fourth century regarded as her great discovery, the uncovering of the beams of wood in the pit near Calvary, which she believed, for some reasons which we may well doubt, to be the wood of the Cross of Christ, she "telegraphed" the

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account of her discovery to her son in Byzantium. A fire blazing on the hill of Acra sent the intelligence to the hill at Ramah, the city of Samuel, and thence it flew to the hill of Samaria, where the city of Omri was then splendid in its Roman decorations. They saw it from far-off Carmel, and lit their fires to tell the news to those who watched on the Spur of Lebanon that goes down to the sea at Tyre, and it flashed along the shore by Berytus and Tripoli, and Laodicea of Syria, and the strange story was dropped from the line at Antioch, then the most lordly and magnificent city in the world. It crossed the battle plain of Issus, it blazed along the Taurian range over the cold Cydnus and the city of Tarsus. It crossed the hills above Philadelphia, it leaped the mountain passes above Colosse, it lit with star-like radiance the waters of the Archipelago, as it went from hill to hill by Thyatira and Pergamos, and over Ida, "many fountained Ida," and the plains of Troy. From the summit of high Olympus (Olympus in Asia), the inhabitants of the new city of Constantine saw the flash of the expected message, and their shouts and hymns of thanksgiving in the midnight streets answered the enthusiastic rejoicings of the people in Jeruselem.

The towers of Helena stand in mournful ruin all along the route of that despatch. It would not be surprising if the wires of Morse's invention are sometimes affixed to the walls of those very towers. These would be a singular fitness in this, and the mind would be irresistibly directed by the coincidence to the message which Prof. Morse himself caused to be the first sent over the first wire established (that between Baltimore and Washington), giving to God the glory of the grand achievement of modern times.

While the boastful artificers of old lie silent around Demetrius the silversmith of Ephesus, and the Christians of Sardis and their brethren wait in peace the summons to "walk with me in white robes," the steadfast advance of art and civilization fostered by the religion of the despised Nazarene, is filling valleys, and leveling mountains, annihilating space, and hastening the day when the men of America will speak with the men of Jerusalem, in one moment of time, in one common language, the language of a universal civilization, and universal Christianity.

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THE OBSCURE RISING TO EXCELLENCE.—Some have gone into the vineyard at the third hour, and some at the ninth; and some, like the Nile, have been mean and obscure in their source, but like a mighty river, majestic in their progress, with a stream both grand and fertile, have enriched the nations, rolling on with accumulated magnificence in the ocean of eternity.

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## MISCELLANY.

A Guilty Conscience.—Every violater of the law of right renders to it an unwilling homage of his own heart, by the inward sense of guilt and remorse which he feels. Weariness and sorrow of mind, which is inseparable from the sense of guilt, is the soul's confession to the law of right, not only of its claim, but that submission to it, is the only course of life that can give peace and happiness. Sinners often make an external display of affected intrepidity; but it is in vain. For a guily conscience will betray itsnlf, and talk of condemnation in the inner soul, whatever false smiles and artificial bravado may clothe the exterior. Cruel terrors, as specters ever walk before the guilty soul and give it no rest; solitude is full of troublesome thoughts, darkness alarms, and light is full of winged fancies, which hover around to reproach and expose. In sleep, unwelcome dreams fill the mind with dark and gloomy ideas; and guilt, like a cruel persecutor, pursues the tranngressor as with an avenging sword.

The wrong-doer carries his own tormentor within himself, in his own violated moral sense; a tormentor from which he can never escape. Turn which way he will, go where he may, ths avenger of his crimes is ever present, and hangs upon every conscious moment, and spoils every pleasure, embitters every hour. There is no flying from this tormentor, because the evil-doer can not escape from himself, from his own character; conscious identity, the known fact that he is the same who did the wrong, holds him to the punishment.

Thought Essential to Health.—If we would have our bodies healthy, our brains nust be used, and used in orderly and vigorous ways, that the l fe-giving streams of force may flow down from them into the expectant organs, which can minister but as ministered unto. We admire the vigorous animal life of the Greeks, and with justice we recognize and partly imitate the various gymnastic and other means which they employed to secure it. But probably we should make an error if we omitted from our calculation the hearty and generous earnestness with which the highest subjects of art, speculation and politics, were pursued by them. Surely in their case the beautiful and energetic mental life was expressed in the athletic and graceful frame. And were it a mere extravagance to ask whether some part of the lassitude and weariness of life, of which we hear so much in our day, might be due to lack of mental occupation on worthy subjects, exciting and repaying a generous enthusiasm, as well as to an over exercise on lower ones?—whether an engrossment on matters which have not substance enough to justify or satisfy the mental grasp, be



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not at the root of some part of the maladies which affect our mental convalescence? Any one who tries it soon finds out how wearying, how disproportionately exhausting is an overdose of "light literature" compared with an equal amount of time spent on real work. Of this we may be sure, that the due exsercise of brain—of thought—is one of the essential elements of life. The perfect health of a man is not the same as that of an ox or a horse. The preponderative capacity of his nervous part demands a corresponding life.—*Cornhill Magazine.*

FAITH NOT OPPOSED TO REASON.—We should be careful, in stating the doctrine of faith, not to place it in opposition to reason. On the contrary, we only say what is sustained both by St. Paul and St. Agustine, when we assert, that it is a very *reasonable thing to believe.* Faith is a different thing from a mere physical and emotive impulse; and it would be no small mistake to confound those who walk by faith in the true sense of the term, with thoughless and impulsive persons.

Faith is necessarily based upon antecedent acts of entelligence.—By the use of those powers of preception and reasoning which God has given us, we have the knowledge of the existence of God. It is by their use also that we know that God has spoken to us in his revealed word.

I illustrate the subject in this way: I suppose myself to be in a strange country. There is a wide forest before me with which I am totally unacquainted, although I must pass through it. I accordingly select a guide, whom I suppose to be able to conduct me through these ways never before trodden by me. In following this guide I obviously go by *faith.* But as I know the character of my guide, and as my intelligence or reason tells me that I ought to exercise such faith, it is clear that my faith in him is not in opposition to reason, but in accordance with it.—*Fenelon, translated by Upham.*

HUGH MILLER'S DESCRIPTION OF CHALMERS' FUNERAL.—Never before did we witness such a funeral; nay, never before, in at least the memory of man, did Scotland witness such a funeral. It was a solemn tribute, spontaneously paid to depart goodness and greatness by the public mind. In the Cemetary the procession was at once seen for the first time, and the appearance was that of an army. The figures dwindled in the distance, in receding toward the open grave, along the long, winding walks, as in those magnificent pictures of Martin, in which even the littleness of men is made to enhance the greatness of their works, and the array of their aggregated numbers. And still the open gateway continued to give ingress to the dingy, living tide, that seemed to flow unceasingly inward, like some perennial stream that disembogues its waters into a lake.

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The party-colored thousands on the eminence above, all in silence, and many in tears—the far-stretching line of mourners below—the effect, amid the general black, of the scarlet cloaks of the Magistracy of Edinburg, who had come with much good taste and feeling, in their robes of office and attended by its officials and insignia, to manifest their spontaneous respect for the memory of the *greatest* of their countrymen —the slow, measured tramp, that, with the rustle of the breeze, formed the only sounds audible in so vast an assemblage—all conspired to compose a scene solemn and impressive in the highest degree.

John Quincy Adams.—When John Quincy Adams was minister to the court of Holland, he joined a society of learned men, who met once a week for mutual improvement. Mr. Adams, though one of the youngest members, soon became a great favorite; his finely-toned mind and his delightful conversation won him many friends, and receiving as much enjoyment as he gave, he was always punctually present.

On one occasion, however, the meeting was adjourned to Sunday evening. Mr. Adams was not there. It was appointed on the next Sunday evening. Mr. Adams was not there. His fellow-members noticed and regretted his absence. On the third Sunday evening it met; Mr. Adams' chair was still vacant. Many were surprised that he, who was formerly so prompt and punctual, should thus suddenly break off.

How did it happen? Press of business was supposed. At last the meetings were returned to a week-day evening; and lo! there was Mr. Adams in his place, brilliant and delightful as ever. The members welcomed him back, and expressed their sorrow that press of business or duties of his office should have so long deprived them of his company.

Did he let that go as the reason?

"Not business engagements hindered me," replied he; "you met on the Lord's day—that is a day devoted to religious uses by me."

He then told them he had been brought up in a land where the Sabbath was strictly observed, and from all that he had felt and seen, he was convinced of the unspeakable advantages always arising from the faithful observance of it.

Ought, Wish, and Hope—John Newton, in his old age, when his sight had become so dim that he was unable to read, hearing this Scripture repeated. "By the grace of God, I am what I am," paused for some moments, and then uttered the affecting soliloquy: "I am not what I *ought* to be—ah! how imperfect and deficient; I am not what I *wish* to be, though I abhor that which is evil, and would cleave to that which is good; I am not what I *hope* to be—soon, soon I shall put off mortality, and with mortality all sin and imperfection.—

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Though I am not what I *ought* to be, and not what I *hope* to be, yet I can truly say I am not what I once was, a slave to sin and Satan; I can heartily join with the Apostle, and acknowledge, 'By the grace of God I am what I am.'"

## PROGRESS OF REFORM.

MORRISANIA, N. Y., Nov. 26, 1862.

MY DEAR BRO. PENDLETON—The Harbinger for Oct. has just come to hand, and I notice, on perusing its contents, that our beloved Bro. Campbell and lady visited Auburn, and attended the N. Y. State Missionary Society's Anniversary; and though I find no mention made of the organization of a Disciples' church at Morrisania, N. Y., I want you, through the Harbinger, to let the brotherhood know that the primitive gospel is being preached, and the good seed of the kingdom is scattered and is bringing forth fruit in Westchester co.

A few of the brethren formerly connected with the church in New York city, but now located at Morrsiania, commenced holding meetings, inviting their neighbors to meet with them for the purpose of investigating the Scriptures. This brought down the opposition of the sects upon us, by those living around us, more particularly the Baptists; but the result thas been, hat we now have a scripturally organized Christian church, meeting every Lord's day, attending to the ordinances as they were delivered by the apostles. We have succeeded in obtaining a neat and commodious meeting house, the one formerly occupied by the Baptists, and now we have every indication of being instrumental in doing much for the Master's cause in this place. Please let this be known throughout the brotherhood, by means of the Harbinger, and cordially invite those to visit us whose business or pleasure may bring them to New York.

Bro. Monroe joins me in all Christian love to you and yours, and particularly desires to be kindly remembered to Bro. Campbell and family.

Yours in the good hope, JAMES WOODS.

☞ We are gratified to hear of the good prospect which is open before the church at Morrisania. We know some of the brethren chiefly instrumental in planting the cause in this place, and we can assure any of the brotherhood who may find it convenient to give them a call, that they will find a warm Christian greeting from hearts full of the love of God, and hospitable to his people. Success attend them. W. K. P.

MOLLINGTON, CHESTER, ENGLAND, Nov. 1st, 1862.

The work of the Lord is still prospering in our hands. Bro. Davis has hired the "Corn Exchange Hall" in Chester, for Lord's days and Wednesday evenings. Our audiences are large and attentive. Much interest is manifested, and we hope good will be done. Two young ladies were buried with the Lord in baptism on last Lord's day; and to-morrow, an old man of 78 years will follow their example. HENRY S. EARL.

Bro. Daniel Morrison, Cambria, Wayne co., Iowa, writes: Two weeks ago, I had the pleasure of witnessing four intelligent believers adopted into the Lord's family. Bro. Parr and myself were the speakers. The prospect of further usefulness is encouraging.

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# OBITUARY NOTICES.

POPLAR PLAINS, KY., NOV. 18th, 1862.

DEAR BRO. PENDLETON:—It becomes my painful duty to communicate to you the death of our esteemed brother and friend, Elijah T. Porter, who died in Poplar Plains, Ky., at quarter past 9 o'clock A. M., Nov. 14th, in the 26th year of his age.

I know that this intelligence will fall with crushing weight upon your spirit, as it has upon the hearts of his many devoted friends, here and at other places. Nearly ten months he had been teaching a flourishing school in this village, of which I am a resident, at a distance of ten miles from his home. During his sojourn here he had become endeared to all. His pure influence was realized by young and old; and when sadly and slowly they bore his lifeless remains away, the whole community felt that his place would not soon be filled. You knew and loved him too, and we feel that you will sympathize, not only with us, but with his stricken parents, who have thus parted with their youngest-born, in whom were centered so many fond hopes, and whose society brightened so many lonely hours. But so it is; a mother has given up her all—the last of an interesting family; and she must tread the rough paths of the world unsupported by the son to whom she clung. The days of her lingering will not be many, and she will then be at rest with all those loved ones who have gone before.

A short time before he died, he called her to him, and laid his head, like a weary child, upon his mother's breast. He could not talk much, but he expressed his fears that she would be lonely without him, in her old age. She responded, "I will not be long after you, my son." He then asked the simple and touching question, "What shall I do until you come, mother?" God has answered it, and he is happy now, with all those purified spirits that are ever chanting the praises of the Father and Son.

His disease was Diphtheria. He was sick but one short week; and although he suffered intensely from the first, he never murmured. His friends still had hopes of his recovery, until about ten hours before his death, when unfavorable and alarming symptoms were suddenly developed, and he began rapidly to sink away, till at last, without a struggle and without a sigh, his pure spirit went back to God who gave it.

May we all have strength to bow submissively to this great affliction, remembering the hand that deals the blow is our Father's who ever "wounds to heal;" and above the tumultuous sorrow surging over us, may we hear his blessed words, "I will not leave thee comfortless." P. B. WILES.

Brother Porter was dearly loved by many in Bethany, and besides the foregoing just and touching notice of him by our beloved Brother Wiles, we have seen several others, full of eloquent words of sincerest sorrow. From one of these we extract the following. It was written by a young gentlemen of fine genius, but who has not yet learned to rise superior to some of the weaknesses so often accompanying this noble gift. It will serve to show how true moral greatness will exert its power even over hearts that do not give themselves to the service of Christ. Writing to a friend, he says:

"Yesterday was one of the saddest days of my life. It was passed in attending the last solemn rites of funeral and burial, that were being paid to the mortal remains of our esteemed and beloved friend, E. T. Porter. Suddenly, and in the full enjoyment of and health, he was taken ill with that dreadful disease, Diphtheria—and after one short week of intense pain and suffering, his noble spirit went out into eternity, and his eyes were closed in death.

"To me his death was an awful shock—the sundering of a tender tie. I respected, admired and loved him; for he possessed the instincts and impulses of a true gentleman. In his daily life, he exhibited the beauties and graces that adorn the Christian, and personally he was to me a close friend—a tried one in

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time of trouble. However unworthy I was of his friendship, he bestowed it and receivedin return my warmest love.

"When I received the news, I could not credit it, and when I approached his coffin and saw his manly form stiff and cold and lifeless, I could but hope that I was in the midst of some terrible dream, which would soon end; and although I saw him lowered into his tomb, it is hard even now to believe that he is in the cold ground, and that autumn leaves are falling about his grave.—One by one our friends are dropping around us. Baker and Porter and Parrish, and many others, have left us; who shall be next, and how many be taken, we cannot tell. Inasmuch as we have to die, it is sweet to die at home—to have familiar friends to close our eyes, familiar feet to tread the turf above us, and familiar winds to wave the grass upon our graves. How many of our friends have otherwise gone to their eternal resting, we shall not know until the awful vail that hangs over the armies of the South is lifted, disclosing, as I fear it will, sad havoc among our relatives and old associates.

"He was sick just one week. His parents and numerous relatives were with him during his illness. He died Nov. 12th, about 9 o'clock in the morning.—He was interred in a little grave-yard not far from his father's home, in full view of the forests through which he had roamed from infancy."

The Faculty of Bethany College had cherished bright hopes of Bro. Porter. They admired and loved him. They mourn, almost as parents mourn, his untimely death. They can sympathize with those upon whom the blow falls heaviest, because it comes very near to them also. These are times of sorrow—of heart stricken humility; and we can only bow ourselves before the Most High, and say, "Thy will be done." If he so heavily afflicts, will he not also give great consolation! Though he smite us, still let us praise him! Parents, relatives and friends of our departed brother, be comforted, for he has gone to the honors that await the righteous. Let us labor to join him, for we, too, must soon follow him.

W. K. P.

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## TRIBUTE OF RESPECT.

Whereas, In the dispensation of divine providence we are called to mourn the death, occasioned by severe but short illness, of our beloved brother and fellow Neotrophian, Elijah T. Porter,

Resolved, That our Society has thus lost a noble, faithful and talented member, in whose gentleness, purity, and decision of character, were centered well grounded hopes of extensive usefulness.

Resolved, That we do deeply sympathize with the relatives of the deceased in their sore bereavement.

Resolved, That we send a copy of the foregoing resolutions to the relatives of the deceased, and forward for publication a copy, each, to the Millennial Harbinger and American Christian Review.

H. S. Glasier, Jabez Hall, H. T. F. Linn, Com.

Neotrophian Hall, Bethany College, Dec. 2nd, 1862.

Died, at the residence of Mr. George Miller, near Bethany, on the 7th of October, 1862, Bro. J. W. Greenwood, aged 27 years. The deceased was a native of Susquehanna co., Pa., but had migrated to Minnesota, whence, more than a year ago, he came to Bethany College, as a student. Though engaged in profitable pursuits in his new home in the far west, he forsook all, and determined to devote his previous earnings to a preparation of his mind and heart for usefulness in the public ministry of the Lord's kingdom. Eagerly and industriously he went to work, and was making rapid progress as one of the most diligent and exemplary students of the College. Towards the close of his first session, he learned the disheartening intelligence that the Indian depredations in Minnesota had destroyed his hope of means for the further prosecution of

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his studies; but with the noble impulse and steady faith of a true man, he cast about him and went to work to find other means for completing his education. He succeeded, and was prepared to enter upon his second year, when he was seized with congestive fever, and in a few days was borne, a corpse, to his last resting-place far from his home and early friends; but not unattended or unwept, for he had made for himself many friends, who mourned his loss with a tenderness like that of a brother. Bro. Greenwood was justly dear to his relatives, and we sympathize with them deeply in their loss. His brother, W. K. Greenwood, acknowledging the announcement of his death, says:

"Thus we are called upon to mourn the loss of one of our number, who left us a little over a year ago, healthy, active and vigorous, with high hopes and anticipations, and to whom we looked forward with great anxiety, that he might prepare for and spend a long life in usefulness; but the Allwise Ruler of human events has ordered it otherwise. While we feel the loss so deeply, we would remember with thanksgiving and gratitude that he was prepared for tha great change; and although it is our loss, it is his gain." t

All that tender hands and loving hearts and skillful science could do for him, was done; but the disease was severe, and its ravages rapid. It is consolation to reflect that his life was one of beautiful, consistent and steady Christian faith, and thus to be assured that he has gone to the reward of the righteous.

☞ Tribute of students shall appear in our next number. W. K. P.

Death has again visited the family of Bro. J. A. Campbell, and taken away his only little boy, John Mendel, aged 4 years and 25 days. He died on the 3d of Oct., 1862, of Diphtheria. He was a sweet child, and the center of many fond parental hopes; but he has gone to join his little sister, who, but a few weeks before was taken to her heavenly home. Sweet it is to know that they have a Father in heaven, who has thus early taken them from the evil to come. Let this be our consolation, while we look up to the better land, and find renewed reason to set our hearts more and more on the things that are above.

W. K. P.

Died, at his father's residence, in Bethany, on the 17th of November, George Henry, son of Samuel and Nannie T. Adams, in the 4th year of his age. This dear little boy was the pet of all who knew him, and his untimely death has left a sad blank in the hearts of his fond and devoted parents. We went with them to his little grave with tender tears, and can only point them to his better home for comfort. It hath pleased the Lord to take him, no doubt for his good and our chastening. Thus is the Savior calling us to brighter mansions, and teaching us that there is nothing true but heaven. With resignation, let us suffer our little children to go, knowing that it is a loving friend who calls them. W. K. P.

Died, in Dover, Lafayette co., Mo., Oct 28th, 1862, George, son of Samuel W. and Sallie H. Warren, after a protracted illness, aged two years, one month and one day. And thus another pure spirit has been added to that shining throng that surrounds the throne of God, forever freed from all the ills of our polluted world. He was a sweet little boy, and his death is a sore trial to his devoted parents, but their loss is his everlasting gain. May God in his great mercy enable them to bear this affliction as becometh Christians—as those who consider themselves pilgrims and strangers in this land—who look for a kingdom to come, where they shall yet embrace their darling little boy, and may forever join their voices with his in singing praises to God and the Lamb forever and ever. J. W. C.

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## MILLENNIAL HARBINGER FOR 1863.

We entered upon the present volume of the Harbinger with some misgivings. The interruption of the mails, the great agitation of the public mind, the sudden transfer of so large a number of our fellow-citizens from the avocations of peace to the stirring scenes and perils of the battle-field, and the general diversion of the attention and concern even of many Christians from the enjoyments and duties of our religion, resulting from the disturbed condition of our public affairs, all conspired to excite in us gloomy forebodings; and had we listened to the voice of prudence alone, we might have shrunk from the uncertain prospect. But we determined to hope for better things of our brethren; and the Harbinger was continued; and now that the year is about to close, we do not regret it. The Lord has put it into the hearts of a generous brotherhood still to hold up our hands, and we are encouraged to go on for another year. Our list has, from the various causes above alluded to, been greatly diminished, and all the expenses of publication greatly increased. The single item of paper has gone up 75 or a hundred per cent. We shall be constrained, therefore, to change our terms, and return to the old rule of former days. We regret to be driven to this measure, but it is rendered necessary by a condition of things which all men feel, and can in some measure understand. We shall, therefore, publish the Millennial Harbinger for 1863 at the uniform rate of $2.00 per volume for a single subscriber if paid in advance or during the year, or $2.50 if not paid till the end of the year.

Agents who procure clubs of *five* subscribers, will be allowed to retain *ten* per cent.—on clubs of *ten* subscribers, *fifteen* per cent.—on clubs of *twenty* or more subscribers, *twenty* per cent. upon the subscription price, with a copy free of charge for the agent in each case.

We take pleasure in returning our grateful acknowledgments to the many efficient agents who have heretofore so benevolently co-operated with us in extending the influence of the Harbinger, and very earnestly solicit a continuation of their efforts. We extend to them the most liberal terms and conditions which the circumstances in the case will allow, and doubt not that the earnest desire which we feel to sustain this long and tried auxiliary to our public usefulness, will be met with a correspondent good will by a generous and wide-spread brotherhood of intelligent and faithful Christians. A. C.

## GENERAL AGENT.

BRO. JOHN R. FRAME, of Ohio is authorized to receive subscriptions for the Millennial Harbinger, and to make collections for this office, wherever he may go. The brethren and friends can pay him, and his receipt will be good.

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THE

# MILLENNIAL HARBINGER.

FIFTH SERIES.

VOL. V.] BETHANY, VA., *DECEMBER*, 1862. [No. XII.

## CHRISTIAN COMMUNION.—NO. 1.

We most cordially believe in *the communion of saints*. Indeed it is now, and long has been, a substantive article, or item, of our faith. We have, however, in this, and in other items of our faith, been much misconceived, and consequently much misrepresented.—There is now, and indeed long has been, in the professing world, a partizan faith, repentance, baptism, communion and co-operation.

We find the Greek noun *koinoonia* twenty times in the original Greek Christian Scriptures. In our common version, it is translated, or represented, by the word *communion* four times, by the word *fellowship* twelve times, by *communicate* and *communication* once, each, by *contribution* once, and *distribution* once. This is its whole currency in the Christian Scriptures.

There is, indeed, a communion in acquiring, a communion in giving, and a communion in receiving. These are the sum and the substance, the alpha and the omega of Christian communion. Most irrationally, most unscripturally, and most unhappily, is the word "*communion*," in sectarian Christendom, appropriated to one single ordinance, viz., that of the Lord's Supper. Hence sectarians, or professors of most creeds, will occasionally invite those of another creed to lead in prayer, in praise, in family worship, and afterwards debar them from the Lord's table, merely, too, in most cases, because of doctrinal or political differences. This, most assuredly, *ought not so to be*.

There appears to us a still greater anomaly. These same parties, occasionally, when they have another sectary of another type at their



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own family table or family worship, will courteously ask them to give thanks, or to "ask a blessing" before eating. But they sit down first! They will stand around the table and contemplate the viands and the bill of fare, and then *sit down* and *ask a blessing!* And yet these same genteel Christians would rise from table and ask a guest to be seated! How polite to rise up to address *man*, and to sit down to address *God!!*

True, indeed, these are bodily services. But is it not written, indeed commanded, by the great apostle to the Gentiles: "You are bought with a price: *therefore glorify God in your body and in your spirit, which are God's.*" (1 Cor. 6. 20.) Need we inquire how can we, or how should we, glorify God *in* (or *with*) our body? Answer a previous question. How could we, in this present life, glorify God without our body? Paul, indeed furnishes a response to such a question in his letter to the Romans, chap. 9th, 13th, in these words: "Yield yourselves to God, as those who are alive from the dead, and yield *your members* to God, as *instruments of righteousness.*"

There is here a beautiful analogy. We serve ourselves, while in the body, by the members of the body; by the organs which constitute the five senses and all their appendages. We can sin against God, against man, and against ourselves, by any one and every one of the five senses. They are severally instruments of good or of evil to ourselves and to our neighbors. They are, therefore, most properly denominated "*instruments*" of righteousness, or of unrighteousness, of holiness or of unholiness.

We are, indeed, so constituted that we may not only in our persons, but in our character, our offices, and in all the relations of life in which we stand to heaven and earth, so live and so act as to honor or dishonor our Creator, our Redeemer, as well as ourselves. We are Divinely instructed to "render to all their dues; tribute to whom tribute, custom to whom custom, fear to whom fear, honor to whom honor," is due.

"Owe no man anything but love to one another; for he that loves another fulfills the law." This, and nothing less than this, is the standard of human perfection, and, consequently, it is the standard of human happiness. Humanity cannot be beatified by any possibility in any other way.

There are many forms of beauty in the materials of this univere.—There is, says Paul, the great apostle to the nations of the earth, one glory of the sun, another glory of the moon, and another glory of the stars (for one star differeth from another star in glory). So is, or shall be, the resurrection of the dead." And so, we may say, is the life of the Christian. There are higher and lower degrees of

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moral and spiritual excellencies in the most estimable communities of the Christian profession.

The "*suaviter in modo*" and the "*fortiter in re*"* of Lord Chesterfield, is as pertinent to the Christian as to his lordship. Our good works should be performed in a pleasing and acceptable manner.—Solomon has happily said:—

> "Like apples of gold among figures of silver,
> Is a word spoken at the proper time.
> As a golden pendent, or a jewel of fine gold,
> Is a wise reprover to an obedient ear."

These inspired proverbs are the best system of ethics ever studied by any student in any school or college in Christendom. Their author was a king of kings, a prince of princes, and morally and politically the wisest of mankind.

He wrote no speculative system of ethics—no philosophy of moral science. He drew upon a higher source of wisdom and knowledge than ever did a Socrates or a Plato—the perennial fountain of all wisdom and science, properly so called.

But we shall be told that the communion of Christians is our proper theme on the present occasion. Let it be so conceded. We are only surveying, or reconnoitering, the field of evangelic labor. It is not the church. It is the world—the whole world of humanity. So reads the commission given by the King of kings to his apostles: "Go into *all the world*, preaching the glad tidings to *every creature*. He that believes and is babtized shall be saved; he that believes not shall be condemned. (Mark 16. 15, 16.) Or, as Matthew reports: "All authority in heaven and in earth is given to me. In pursuance thereof, go and convert (or make disciples of) all nations, baptizing them *into* the name of the Futher, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."—(Boothroyd's ver.) Bernard's version, and, indeed, all the improved modern versions in the English language so render it.

There is nothing commanded to be done *in the name* of the Holy Spirit, either in the Jewish or Christian Scriptures. All authority in the universe is now vested in the Lord Jesus Christ, and no person can be evangelically baptized *in the name* of the Holy Spirit.—He is now the Prophet of all prophets, the High Priest of all high priests, the King of all kings, and the Judge of all judges in the universe. Hence his preamble to his commission to the twelve apostles

*This may be translated, Pleasant in the manner of doing everything, and firm in the purpose of doing it.

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assumes or declares that "ALL AUTHORITY *in heaven and in earth*" *is vested in him.*

This transcendent authority is overlooked in the church of Rome, in the church of England, in the church of Scotland, and in the Baptist and Methodist churches, in the old schools and in the new schools in Europe, in Asia, and in America, whether Episcopalian, Presbyterian, Congregational or Methodistic. They have not one of them as yet repudiated the Popedom—only in part. They one and all cherish this unevangelic assumption and presumption of the mother of harlots.

They seem to assume that the *authority* of Jehovah is equally vested in the three personalities of the godhead. In the Jewish theocracy nothing was commanded to be done in any other name than that of God, or the Lord. But in this, the last of the ages, "all *authority*" in the whole universe is vested in the Lord Jesus, *the Christed Lord* of heaven and earth.

There is, indeed, the millennial age yet to come—the thousand years' reign of Emmanuel. But antecedent to this there is yet a series of involutions and evolutions programmed on the pages of prophecy. There must be an overturning of ecclesiasticisms, of Papalism, Mahometanism and Paganism, before the millennial triumph can be inaugurated.

We can date the origin of the papacy, and the almost simultaneous origin of Mahometanism, Revelations 13th, 18th, A. D. 666.

Irenæus mentions the word *Lateinos* as containing numeral letters amounting to 666. "The Greek word *Apostates*, when the letters are considered numerically, contains this precise number." "This is the name of the beast, *Apostate;* and it is also the name of *a man*, doubtless of him called "*the man of sin*," and "the false prophet," the head of the great apostasy. This is Faber's ingenious explanation."

But we must not hastily pass over the sixth angel and the pouring out of his bowl (or vessel) upon the river Euphrates, which dried it up, that the way of the "*kings of the East*" might be prepared. (Rev. 16. 12–16.) This is the most engrossing scene to the living generation; and, consequently, we should endeavor to concentrate our minds upon it and endeavor to apprehend it, if possible, and to comprehend it in all its aspects and bearings upon the present church militant.

But we do not dogmatically affirm that our conclusions are infallible. We merely assert their strong probability. The Lord did not purpose or intend that we should know the precise day or the precise spot on which any future purpose or prediction would be consummated. The day or the hour, the hill or the valley, the mountain or the

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plain, in or on which any predicted or promised event should be consummated, is not minutely told or defined. But still there are such indications, intimations and circumstances presented as to concentrate our minds on the environs of their approach, and on the times and the seasons of their fulfillment and consummation.

There was a star in the east—not a sun or a moon, but a moving star—that directed the eastern sages to the city of Bethlehem, in Judea. And when they approached the city, this extraordinary star halted, and concentrated its brilliancy on the cottage in which was born and cradled the Lord of the universe, the new-born king, not of Judea, nor of Jerusalem, but of the universe of universes, with all the tenantries thereof.

And who or what are *the angels*, inquires the interested reader? A very important and interesting inquiry. These agents are found, or named, in the New Testament alone, one hundred and ninety-one times. In the Apocalypse of John, we find the word angel no less than seventy-six times. Paul employs this word twenty-six times; Luke forty-seven times; other writers less frequently. The word *messenger* is the most appropriate representative of it in the Christian Scriptures. The winds, the waves, the lightnings of heaven, pestilence, famine and sword are employed to execute the purposes of God. "He makes the winds his angels, and flames of fire his ministers."

The largest figure in the Holy Scriptures is found in Genesis 24. 60: "Be thou," sister Rebekah, "the mother of thousands of millions."

In the times of the antediluvian world, the larger the family, the richer and happier was every member of it. The increase of the family enriched father and mother, son and daughter, brother and sister. No parents ever sustained a greater family loss than did Adam and Eve in the death of Abel. If Cain was so great an *acquisition*, as his name imports, what a loss to mother Eve was the death of her son Abel! But it was to Abel himself a glory and an honor paramount to that of any other human being. He was the first born of humanity that entered into the real paradise of God. Of all humanity, he is therefore the oldest citizen of the real paradise of God. And his fame, in its length and breadth, transcends all the sons of men that have lived, or that shall live throughout the entire future of humanity.

A. C.

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He that hath knowledge, spareth his words; and a man of understanding is of an excellent spirit. Even a fool, when he holdeth his peace, is counted wise; and he that shutteth his lips is esteemed a man of understanding.—*Solomon.*



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## LETTER FROM ELDER JACOB CREATH.—NO. 6.

### REGENERATION AND REMISSION OF SINS.

BRO. A. CAMPBELL—*Dear Sir*:—The great and vital importance of the topics at the head of these letters, and the stress laid on them by all religionists, and the ignorance of the teaching of the Scriptures on these topics by many persons, I hope will be my apology for the number of these letters on these subjects. The foolish dogma and tradition of infant regeneration (founded on John iii.) by a few drops of water, without knowledge, faith, repentance, reason, conscience, or liberty or choice on the part of the infant, is as unjust and tyrannical as to put a pen into its hand, and make it sign away its inheritance or estate. This is truly "baptismal regeneration!"

The doctrine of the protestants, or sects, is a spiritual regeneration, without the word, without immersion, without any instrumentality whatever—personal, immediate and supernatural—founded on John iii.—and is equally at war with reason, experience, philoscphy and Scripture. These are the two great fundamental errors of Popery and Protestantism, and ought to be slain by the sword of the Spirit. In Ezekiel, 18th chap. 31st v., we have these words: "Cast away from you all your transgressions, whereby you have transgressed; and make you a *new* heart and a new spirit: for why will you die, O house of Israel?" I ask if a new heart and spirit are not equivalent to being born again? If a Jew was required to do these things under the law, and could do and did do them, why cannot sinners do them under the gospel which is the ministration of the Spirit (2 Cor iii.)? They have done them, they can do them, they will do them. God has as certainly furnished men with the means of doing these things as he has furnished men with bodies and reason, with tools and implements of husbandry to make corn and wheat. God blesses the means to the accomplishment of the object in both nature and grace.

I wonder that it has never occurred to the advocates of popular or sectarian regeneration, that they have *reversed* the matter of the Spirit being given before faith to produce regeneration, from the teaching of Jesus and his legates. Allow me to call especial attention to the following plain passages of Scripture, proving most indisputably that he and the legates taught that the Holy Spirit was given *after* faith and immersion:

1. John 3. 5—Except a man, or any one, [*eis*] be born of water and of the Spirit, he cannot enter the kingdom of God.

2. John 7. 38, 39—He that believes on me, as the Scripture has said, out of his soul shall flow rivers of water. But this spoke he of

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the spirit which they that believe on him should receive, for the Holy Spirit was not yet given, because that Jesus was not yet glorified, or coronated in heaven.

3. John 14. 17—The Spirit of truth, whom the world cannot receive, because it sees him not, neither knows him.

4. Acts 2. 38—Repent, be immersed every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the Holy Spirit.

5. Acts 5. 32—And we are witnesses of these things; and so also is the Holy Spirit, whom God has given to them that *obey him*.

6. Acts 1. 8–15—But you shall receive power after the Holy Spirit is come upon you. The number was 120 disciples, not unbelievers.

7. Acts 8. 14, 15—Peter and John prayed for the Samaritans, who had received the word of God, that they might receive the Holy Spirit.

8. Acts 11. 17—Forasmuch, then, as God gave them the like gift as he did to us, who believed on the Lord Jesus Christ, what was I that I could withstand God?

9. Acts 15. 8, 9—And God, who knows the hearts, bare them witness, giving them the Holy Spirit, even as he did to us, and put no difference between us and them.

10. Acts 19. 1, 2—Paul said to the twelve disciples of John at Ephesus, Have you received the Holy Spirit *since* (or *after*) you believed? And they said to him, We have not so much as heard whether there be any Holy Spirit.

11. Because the love of God is poured out into our hearts by the Holy Spirit, which is given to us—who had been buried with him in immersion. Chap. 6. 3, 4, 5.

12. Acts 18. 8—Many of the Corinthians, hearing, believed and were immersed. 1 Cor. 6. 11—But you are washed, or immersed, sanctified, justified in the name of the Lord Jesus, and by the Spirit of our God.

13. This only would I learn of you: Received you the Spirit by the works of the law, or by the hearing of faith? Gal. 3. 2, 5, 14.—That we might receive the promise of the Spirit through faith. Joel 2. 28. 32; Acts 2.

14. In whom also, after that you believed, you were sealed with that Holy Spirit of promise, which is the earnest of our inheritance. Eph. 1. 13. 14.

15. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Spirit, which he shed on us abundantly through Jesus Christ our Savior. This was said to the Christian congregations in the Island of Crete, a large island in the Mediterranean or Great Sea.

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16. To the Hebrew Christians Paul said, Heb. 6. 4.: For it is very difficult (*adunaton*) for those who were once immersed, (enlightened) and have received remission of sins—the heavenly gift, and were made partakers of the Holy Spirit, &c. The Arabic version has "immersed" here, and in chap. 10. 32, instead of "illuminated." The Greeks used *Pholismos*, illumination, for immersion, because no one is as well or fully illuminated before immersion as he is after; he can neither enter nor understand Christ's kingdom. (John 3. 5.)

These numerous, clear, plain passages of holy Scripture fix the reception of the Holy Spirit *after* faith and baptism, and not before it. It is as useless to rise against all this array of divine testimony as to attempt to bark down the moon. The ascertainment and establishment of a few discoveries in science has wrought wonders in the history of mankind; such as the trial by jury, the magna charta, the art of printing, gunpowder, the mariner's compass, steam, telegraph, &c.; and so the discovery and establishment of a few great facts in theology, have wrought wonders within the last forty years; such as, the Bible is the great platform of Christian union, the only infallible rule of faith and pactice; its simplicity, its efficiency; faith comes from hearing the Bible; immersion for the remission of sins, and the gift of the Holy Spirit to the obedient; the Christian church is built upon the one great proposition that Jesus is the Christ, the son of the living God. The leaven of these great and fundamental truths is now working most powerfully and successfully in all society. The stone which the builders so long rejected is now becoming the head of the corner. This is the Lord's doing, and it is truly marvelous in our eyes. Let us not be disheartened, brethren, but push forward these great truths day and night. The Lord's work is prospering in our hands. Jesus is seeing of the travail of his soul. The wheel of his Providence rolls high and rapid, and is hastening to its conclusion. The Lord God Omnipotent reigns; let the people of the earth rejoice; let the multitude of isles be glad; let the nations hope and trust in him forever, for in Jehovah there is never failing strength.

Yours truly, JACOB CREATH.

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LITTLE THRONES.—The only throne the Christian can erect for those he loves, is a foot-stool about God's throne in heaven. The moment a creature becomes an idol, then a blight falls upon the worship. But we may place our loved ones, by care and prayer, among the saints in heaven, and that will only increase our treasure above, while making us enjoy the sweeter peace below. The *litile* thrones will only make the *great* throne of God the more sublime.

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## PLEA FOR REFORMATION.—NO. 11.

Hindered, by illness and by pressing public engagements, from completing our series, just as we were about to resume our pen, our eye chanced to rest on the subjoined article in the Biblical Repository for October, 1845. We prefer it to anything we could write ourselves, First, Because it is written by a master-hand; Secondly, It comes from a source which entitles it to a candid hearing from Protestants generally; Thirdly, We love to honor an independent mind, which rises superior to party associations, and, for truth's sake, spurns the trammels of party creeds. Although some of the Theses bear a tinge which betrays the ecclesiastical and theological surroundings of the author, yet there are few sentences we would desire to erase or to change. We ask a careful examination of the Theses, as embodying in themselves a mighty plea for reformation. I. E.

### THESES ON THE UNITY OF THE CHURCH.

BY PROF. HENRY TAPPAN, D. D.

I. Christianity is not a system of Philosophy, but a collection of facts, historical and biographical; a system of truths assumed as already existing in the Conscience and Reason, such as the Divine existence, and the distinctions between Right and Wrong; and truths revealed upon the Divine Authority, such as the Divinity, Incarnation and Atonement of Christ, and the work of the Holy Spirit: a code of cardinal moral laws, as given at Sinai and expounded by Christ, and moral precepts, reaching to the whole inner and outer life of man, familiarly conveyed and illustrated, and receiving their perfect exemplification in the life and death of the Son of God: and a gift of exceedingly precious promises, covering all the trials of the present life, so as to transmute them into a spiritual and heavenly discipline, and comprehending all the glories of the world to come.—Christianity is not *speculative*, but *practical*.

II. Christianity, as a system of facts, truths, duties, and promises, is connected with the whole character and destiny of nations and individuals; it must, therefore, be connected with the whole philosophy of human nature.

III. The facts, truths, duties, and promises of Christianity may be received in all their simplicity as a body of belief, or system of faith, and their full saving benefits experienced, independently of all systems of philosophy whatever, taught in the schools. Jesus Christ said, "I thank thee, O Father, Lord of heaven and earth, because

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thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight."

IV. Christianity, as a revealed and practical system, identifies in mind and spirit, in life and hope, all who receive it in its integrity, however diverse may be the denominational names under which they are embodied, however diverse the conflicting sects to which they may belong. All such compose the Church, or the Assembly of the true Disciples on earth, and will compose the Assembly of the Saints in heaven.

V. As a true disciple is one who heartily receives and habitually practices this system, so also a true minister of the gospel is one who heartily receives and practices this system; and who, in addition to this, together with gifts and qualifications which fit him to be a clear and effectual expounder of the gospel, has the inward call of the Holy Spirit to this great and solemn work.

VI. A body of men, calling themselves a church, and professing to be a part of the catholic or universal church, have a right to exclude from their communion any true disciple, or to reject the ministrations of any true servant of Christ, preaching and exemplifying the gospel of his Master.

VII. All the ministers of Christ are of equal authority and dignity. And he that would excel in gifts and graces, must serve best with an humble and loving Spirit; for the Master hath said, "he that is least among you all, the same shall be great." And this ministerial parity refers not merely to rank and authority in managing the affairs of the church, but also to the liberty of thought and of speech; so that no one minister of Christ, be he Chrysostom, Cyprian, Augustin, Calvin, Luther, Arminius, Laud, Cranmer, or Edwards, hath any higher prerogative in teaching and promulgating his opinions than the humblest; much less has he any right of imposing his dogmas upon others. Only as he speaks in accordance with the plain word of God, does he speak with authority; and into this plain word he may not foist any subtleties of his own, so as to make them appear to be part of the same.

VIII. The word of God is the supreme and infallible rule of faith and practice; and "those things which are necessary to be known, believed, and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them." (Con. of Faith of the Presb. Church, ch. 1., § vii.)

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IX. Inasmuch as the great end which the gospel contemplates, in respect to man, is salvation, "those things which are necessary to be known, believed, and observed for salvation," must be the greatest and the best things, and he must be the best Christian, and he the best Christian minister, who is best versed in and most obedient to them.

X. "Those things which are necessary to be known, believed, and observed for salvation," are not only well and experimentally understood by all the faithful disciples of our Lord, but they are also embodied in the formularies of the reformed churches generally, as well as in the writings of the most apostolical Fathers; but are nowhere so clearly, simply and satisfactorily set forth as in the Scriptures themselves: for the writings of the Fathers, as well as the formularies of the churches, are the compositions of uninspired and fallible men, and contain many things irrelevant, unnecessary, and purely of a philosophical character.

XI. "The infallible rule of the interpretation of Scripture is the Scripture itself; and, therefore, when there is a question about the true and full sense of any Scripture, (which is not manifold, but one,) it may be searched and known bythe places which speak more clearly." (Ibid § ix.)

XII. "The Supreme Judge, by whom all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scriptures."

XIII. Creeds and confessions, when fitly formed, are convenient summaries of scriptural doctrines; and are binding only so far as they express these doctrines, and have no other authority than that which lies in these doctrines. The decrees of councils and synods can afford no higher sanctions to that which is from God, and cannot bind the conscience with that which is not from God.

XIV. Neither may synods and councils decide authoritatively what shall be the interpretation of any Scripture, although they may give their collective opinion and judgment; for the interpretation of Scripture can legitimately be made out only in the free and unimpeded exercise of the reason in comparing Scripture with Scripture, and in employing all those helps of learning which go to make the sense of the original more plain as expressed in one's vernacular tongue.

XV. It hath not pleased God to reveal to man the truths of philosophy nd science; but He formed him with an intellect capable of achieving

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them, and afforded him in the wide world the occasions, the phenomena and the means. Many centuries have worn away, while man has been slowly gaining these truths. It was ordained that he should develop his being in the struggle, and become great only as he became wise. God has revealed to him only those truths for which he could not wait through the long toil of centuries, and which even the toil of centuries would have failed to find. Man makes himself the philosopher, the artist, the poet, the mechanician, the statesman; God's grace gives him the light, and makes him the child of heaven.

But if God revealed that which philosophy had not found, and could not find, and yet philosophy itself be not revealed, but left as a legitimate object of human research, to be wrought out by the unaided human faculties, then how preposterous to set the dogmas of philosophy above, or to commingle them with, the pure word of God! On the one hand, the revelation is degraded from its throne of pure light, to be illumined by the murky gas light of human wit; and philosophy, as yet unachieved and only in a progressive state, is elevated to expound the great truths which lie beyond her province. On the other hand, the progress of philosophy is interdicted, since the authoritative dogma consecrates the philosophy, however crude, which gave it birth, and prohibits as heresy those researches which, reaching forward to a more perfect philosophy, tend to modify, if not to overthrow the dogma.

XVI. The Divine grace met man in the midst of his philosophy, as well as in the midst of his ignorance and his wretchedness. The ignorant and the wretched embraced the gospel as a relief. The publicans and the harlots passed into the kingdom of heaven; but the philosophers, even when they embraced it, went on speculating, and aimed to settle the great questions awakened by the contact of Christianity with human nature. Hence arose all the forms of philosophical Theology, of Christianity Gnosticised, Manichacised, Platonized, Peripateticised, and so on.

XVII. Contemporaneously with philosophico-theological dogmas, was the rise of the Hierarchy; and the creed which the philosopher had formed, the mitered Bishop proclaimed with an assumed apostolical authority; and by a terrific mimicry of Heaven's thunderbolts, and a real display of earthly power, awed the timid, confounded the ignorant, and struck down the rebellious.

XVIII. St. Augustine, we have good reason to believe, was a sincere and devout disciple, and was eminent for setting forth in his writings the great central doctrine of Justification by Faith; but he was also imbued with the philosophies of his time, and particularly with Manichæism, which wrought in him, even after he had professedly re-

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nounced it, and impressed itself upon his theological system. His doctrine of the total inability of man, was the source of his peculiar views of original sin, imputation, the efficiency and necessity of baptism, prevenient grace, and absolute election.

XIX. During the middle ages, the doctrines of Scripture were inwrought with the ancient philosophies, until their true original form no longer appeared. The great doctors, who drew after them thousands of disciples, and whose subtle and angry disputes are but partially preserved in the ponderous tomes which now lumber old libraries in the old world, or take a voyage to the new, to astonish, if not to pollute our fresh and free thoughts; these great doctors were but men philosophizing under ancient authorities, and theologizing without Scripture.

XX. When the blessed and glorious Reformation took place, men were called back to the simple Word of God, and magnified, as of old, the fundamental and plain doctrines of salvation. And now, why did not all who felt the fresh beams of the Sun of Righteousness rising again with healing under his wings, have again a perfect unity and harmony in one faith, one Lord, one baptism, as in the sweet prime of Christianity, when the apostles were upon the earth? There were just two hindrances: First, the habitual awe which men felt for a hierarchy which was hoary and venerable for its antiquity, analogous to the awe they felt for the old kingly authority in the civil government. Secondly, their reverence for the philosophical dogmas which had been associated for ages with gospel truths, so that hallowed creeds and all theological language had taken form in accordance with them. Hence, the glorious men of the Reformation did not get rid entirely either of the hierarchical spirit or of the dogmatical modes of thinking and speaking. Luther was an Agustinian monk, and retained to a great degree the Augustinian philosophy.—Calvin, and the Reformers generally, drank at the same ancient fountain, which seemed then to be haunted by none but heavenly spirits. And the hierarchy prevailed more or less, but most of all in England. In this age, and in the age immediately following, sprang up many dogmatical controversies, and the creeds which were formed embodied the points for which the parties contended. These creeds still exist, in very form or in substance, and are those which we are now called upon to subscribe.

XXI. It is not fit that creeds formed amid the heat and uproar of the battle of the Reformation, or amid the conflicts of the contending sects afterwards, should be retained for the time of peace and concord which the church is sighing for, and the dawn of which is opening upon us.



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XXII. It is not fit that creeds shaped by particular philosophical tenets should be received as standards whereby to judge of Christian character, or ministerial qualifications. To private Christians generally, they must be inappropriate, inasmuch as philosophy is not a common study, and no one can truly and safely receive a dogma shaped by a philosophy, who is unacquainted with the grounds, the history, and the methods of this philosophy. Again, to candidates for the sacred office they are inappropriate. Philosophy, like all other parts of human knowledge, can be fitly pursued only in obedience to the laws of rational cognition. Hence, philosophical dogmas cannot be laid down by authority. And the student of theology, if he comprise philosophy in his educational course, must pursue it with all the freedom of mind and thoroughness of investigation which the terms of rational cognition demand. But, if philosophical dogmas are embodied in creeds, and then these creeds are required to be received at the very porch of theological study, and at the very beginning of our ministry, free investigation is precluded; and we do in fact embrace upon authority what authority has no right to determine. We do, indeed, and very properly, receive the revealed truths of the Bible upon the authority of the great and all-wise God. But we may not, side by side with this, receive the speculations of doctors, and councils of doctors upon their authority, and thus enslave our free and rational thought; and, instead of walking in the open field of truth, with the light of heaven shining upon us, hide our heads in affright beneath the clumps of brambles and briers which have sprung up here and there, and which, frowning at each other, claim authority in the whole domain.

XXIII. There are manifest evils, as well as absurdities, in requiring of the student of theology to study philosophy, and then commanding him to study according to the *order* of certain doctors, and to mould himself according to certain formularies. In this way the so-called great, and learned, and titled theologian becomes one who, with a large capacity of dogmatical deglutition, swallows down the prescribed doctrines, and acquires great facility in technical words and forms, while his soul, still dwelling in darkness, attains no clear, philosophical perception. On the other hand, the simple-hearted child of truth, who is toiling up the hill manfully in the way of God's appointment, and who reaches eminences from which he obtains celestial visions, often becomes the mark of theological odium, has his good name cast out as evil, and is decried as a heretic, because, like Galileo, he knows more than the cardinals.

XXIV. Men generally think there is but one pope in the world, but in reality there are two. There is the pope of the polity, who

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orders the outward forms and rituals; and he will let you believe anything, or be anything that will accord with kissing his toe, and acknowledging the apostolical succession. And there is the pope of the dogma, who will give great freedom as to outward forms, and will laugh with you at the apostolical succession; but wo be to you if you differ from his formularies of belief. These two popes sometimes make friends, like Pilate and Herod, and sometimes they are warring against each other. But one thing is certain, that, as yet, the Christian world, to a great extent, is governed by one or the other. Like Scylla and Charybdis, they stand frowning and roaring on either hand. The path of freedom and truth lies midway between them, but the navigation is dangerous.

XXV. In embracing any creed, no man can lawfully be required to assent to any more therein contained than what is plainly derived from the Scriptures, as "things necessary to be known, believed, and observed for salvation," and which "are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain unto a sufficient understanding of them." The advantages to be expected from this are manifold:

1. Many sects, now widely separated, and often conflicting with each other, would at once meet into one harmonious band of brethren; and the whole Christian church return, ere long, to the unity and fellowship of the apostolic age.

2. Much time, talent, money and labor now expended by the different sects, in a vain strife for victory, would be brought to bear upon the evangelization of the world.

3. Christianity would go forth among the heathen without reproach and without weakness.

4. A multitude of discussions would be removed from the church to the schools of philosophy; where, no longer regarded as cases of conscience, but as matters of science, they would be handled without wrath and bitterness.

5. Many points in philosophy, hitherto unsettled, now subjected to unencumbered thought, would be in a fair way of final determination. Among these would be that most important point, *human freedom*.—All the different schools of theology admit this under some form, and, admitting it, acknowledge moral responsibility, and thus are prepared for a reception of the Divine code. Indeed, men generally make no question of it. In the philosophical determination there are various forms of it, and these have had linked with them different theological systems which have divided the church. We may mention three:—1. The Augustinian, which Luther and Calvin also adopted, and

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which assigns to man a self-determining will previous to his fall but, insists that in the fall it was totally lost, bringing in a total inability. 2. The Arminian, which maintains that the will retains its self-determination and freedom after the fall. 3. The Edwardean, which is a mixture of the two, maintaining in opposition to Arminius and Augustine too, that a self-determining will is an absurdity in itself; maintining, with Arminius, that man is as free in the faculty of freedom after the fall as he was before it; and again, supporting a theory which involves all the inability contended for by Augustine. This vexed point removed from the church, would calm many angry waters; relieve many oppressed brains; and becoming purely a psychological question, would finally be settled by a legitimate method.

XXVII. A distinction between God's system of truth, contained in the Bible, and a system of philosophico-theological doctrines received as a creed, is oll-important. The first system must be received; the second, is a matter of choice or opinion.

(TO BE CONTINUED.)

## THE WITNESS OF THE SPIRIT.

I propose, not a discussion of the Holy Spirit's office as a witness of Christ, but of that specific office indicated in these words, "The Spirit itself bears witness with our spirit that we are the children of God." This passage is commonly understood as if it read, "The Spirit itself bears witness *to* our spirit," &c. The orthodox interpretation makes it refer to that mysterious influence in the heart, the experiencee of which is held to be the assurance of pardon. It is altogether vain to talk to one who claims this experience about the Scripture terms of pardon, for he always appeals to the *witness within*, which with him is more certain than the Word of God.

The passage before us expresses in a condensed, and yet sufficiently elaborate form, the ground on which Paul bases his conviction that he was a child of God. If a man were asked, therefore, what evidence he has of his sonship, his answer, if he reasons like Paul, should be—*The Spirit itself bears witness with my Spirit that I am a child of God.* But the popular interpretation of this answer utterly fails to satisfy those who rely upon it most devoutly, and this should long since have caused them to suspect the correctness of the interpretation. We have learned to suspect everything that the world has been teaching, and to inquire fearlessly into every subject that is open for investigation. We therefore march boldly up to this long vener ated sentence, and institute a candid inquiry into its meaning.

It supposes me to be interested as to a question of fact, a fact con-

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cerning the relation I sustain to God. It assumes that, like all other questions of fact, this is to be settled by competent testimony. It implies, therefore, a judge who is to decide the question, and witnesses who shall bear testimony; for all these are essential to the trial of such a question. In this case my *understanding* is the judge, acting deliberately upon my own relations, and to it must the testimony be addressed. The testimony must, therefore, be submitted in an intelligible form, and the witnesses must be impeached, in order to a safe verdict.

Who the witnesses shall be in any given case, depends upon the facts to be established. They must be acquainted with the truth or falsity of the facts assumed. But the fact in question in this instance depends upon two other facts, which must be settled first. It is impossible for me to intelligently decide that I am a child of God, unless I ascertain, *first*, what kind of a man a child of God is; *second*, what kind of a man am I. If the witnesses who answer these questions agree in describing the same character, the main question is settled in the affirmative. But the first of these questions depends upon the *will of God*, as to whom he will adopt into his family. I must, then, call in a witness who is competent to testify as to God's will. But the only being accessible to us since the ascension of Jesus Christ who is competent to this task, is the Holy Spirit. We are dependent upon him for all that we can know of the present will of God, and even for all we know of what Jesus said when here. This enables us to see the propriety of the position as a witness which is assigned him in our text. We can depend upon his evidence, for "he searcheth all things, yea, the deep things of God," and he is called "the Spirit of truth."

If I have learned by the testimony of the Holy Spirit what must be the character of a child of God, I have not yet decided whether I am one, untill I have carefully inquired as to my own character. I must call in a witness who is competent and will testify honestly upon this fact. This inquiry has respect to all my conduct, by day or by night—my most secret words, my unuttered thoughts and feelings. There is only one witness accsible this side the judgment seat of Christ, competent to testify on these topics, and that is my *own spirit*. My own Spirit, by its memory and its consciousness, testifies to my understanding what my own character is. That it is competent to testify, admits of no doubt; and in order to be sure that it testfies honestly, I have only to be honest with myself. I involuntarily rely upon its evidence, and that so confidently that the whole world cannot make me doubt it. If a man should be found doubting the evi-



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dence of his own consciousness, he should consider himself insane for it is the insane alone who can be deceived by it.

That these two are the witnesses upon whom Paul relied, he distinctly asserts in our text. The word translated in the common version "beareth witness with," is *summarturco*. It affiirms that its subject testifies together with some other witness. Its subject here is "the Spirit itself," and it is followed by 'our spirit,' in the dative case, dependent on the *sum* in composition with *marturco*. Strictly translated, it would read, "The Spirit itself testifies together with our spirit that we are the children of God." The correctness of this criticism is beyond dispute. Both spirits, then, are witnesses, and each bears its proper testimony, as indicated above.

Lest any one should regard it as an anomaly that Paul should represent my own spirit as testifying to me—or more strictly speaking, one faculty of my mind testifying to another—we call attention to another very distinct instance of the same thing, in an entirely different connection. In Rom. xi. 1, he says, "I say the truth in Christ, I lie not, my *conscience also bearing me witness* in the Holy Spirit, that I have great heaviness and continual sorrow in my heart." This is the Common Version, but we have in the original the same *summarturco*; hence it would more properly read, "my conscience testifying together with me." Thus he makes a distinction between his conscience and himself—himself representing what was immediately accessible to his readers, and his conscience another witness invisible to them, and who does not always concur in the testimony of the lips.

When the Holy Spirit testifies to Paul what character God would adopt as a child, he could not doubt it; and when he honestly inquired of his own spirit what his own character was, he could not doubt the answer that was given. When these two characters agreed, to doubt that he was a child of God would have been to doubt either his own consciousness or the words of the Holy Spirit. He had, then a most solid ground of being "always confident," only provided that the evidence of these two witnesses was perfectly intelligible to his understanding. We now inquire into the manner in which that evidence was communicated. In this inquiry we may omit the consideration of the testimony of our own spirit, for about that there is no dispute, and confine our attention to that of the Holy Spirit.

To Paul himself the Holy Spirit testified in two different ways.—Being an inspired man, divine communications were made directly to his understanding. He says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them who love him. But God has revealed them to us

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by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." Whatever, therefore, was in the mind of God, was in the possession of the Spirit, and this Spirit was in Paul communicating to him whatever it was important for him to know. This was in accordance with the Savior's promise to the Apostles, "When he, the Spirit of truth, is come, he will guide you into all truth." By means, then, of a direct communication of ideas to his understanding, the Spirit testified to Paul, and to all the inspired men, the will of God concerning the characters who should be recognized as his children. He undoubtedly has reference to this in the words of our text, and so far as he himself personally was concerned, this was doubtless his chief reference.

But the Holy Spirit also testified to Paul in another method. In Heb. x., after asserting that the one sacrifice of Christ is sufficient for the remission of sins for ever, he says he has the Holy Spirit as a witness of this, and then immediatly quotes from the prophet Jeremiah. His words are, "Whereof the Holy Spirit is a witness to us; for after that he had said before, This is the covenant that I will make with them in those days, saith the Lord: I will put my laws into their hearts, and in their minds will I write them, and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin." The argument is this—Since the Holy Spirit declares that God will *remember no more* the sins of those in the new covenant, he becomes by that assertion a witness that there is no more offering for sin. But the testimony borne by this witness is the word of the Prophet. The Apostle Peter expresses the same thought, when he says that the prophets searched "what, or what manner of time the Spirit which was in them did signify, when it *testified* beforehand the sufferings of Christ, and the glory that should follow." So the old prophets themselves thought, for in the prayer of the Levites, recorded in the ninth chap. of Nehemiah, they use this language—"Yet many years didst thou forbare them, and testifiedst against them by thy Spirit in thy prophets; yet would they not give ear."

In these two ways did the Holy Spirit testify to inspired men. But the great mass of the brethren who were contemporary with Paul were uninspired, and hence necessarily excluded from that testimony which consisted in direct communication of ideas to the understanding.—But in this they suffered no real disadvantage as compared with inspired men; for what the Spirit revealed to the latter by direct inspiration he immediately, through them, communicated to the brethren. "Which things," says Paul, "we speak, not in words which man's wisdom teacheth, but which the Holy Spirit teacheth." When, there-

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fore the brethren heard either from the Apostles or from other inspired teachers in the various congregations, a statement of the characteristics of the children of God, they were receiving "the witness of the Spirit."

In the course of time the Holy Spirit ceased to communicate ideas to men by direct inspiration, and inspired teachers disappeared from the churches. From that time to this no man has heard the Holy Spirit testiy orally through the lips of an inspired man, nor inwardly as he did to the Apostles. Testimony cannot be given without a communiction of ideas; hence direct testimony of the Spirit to the understanding would be simply inspiration. He, therefore, who claims to have received such testimony, claims no less than inspiration. Ere inspiration ceased, however, all the testimony which the Spirit had dilivered orally was committed to writing, and in addition to this, much was submitted in the epistles which had never been spoken, but appeared first in the written form By this provision the generations who have not known a living and inspired teacher, have nevertheless been guided into all the truth to which the Apostles attained, and that, too, by the unambiguous testimony of the same Spirit.

To sum up the whole matter, the Spirit itself testfied together with the spirits of the first Christians, through the Old and New Testament Scriptures, through the words of living inspired men, and, in the case of the inspired themselves, through immediate communications to the understanding. But the same spirit testifies now only through the Old and New Testament Scriptures. The whole process of this joint testimony, as respects ourselves, is this—We hear the Holy Spirit itself testify, through the Scriptures, what character shall become a child of God, and who of those that become such are to be recognized as a continuing in that relation. We hear from the testimony of our own consiousness what our own character, in all its secret workings, is; and when these two agree, we know that we are the children of God.

This is no airy and unsubstantial means of determining this momentous question: it is incomparably more solid and reliable than that which modern visionaries have blindly attempted to substitute. It impels a man by all the force of his desire to know his real position, in the sight of God, to study closely the elements of character prescribed in the Word of God for his imitation; and then to look deeply within himself, not for some mysterious whisperings of the Spirit of God, but for those fruits of the Spirit which characterize the life of him who is a child of God. He who intelligently applies this test, can no more doubt his conclusion than he can his consiousness on the one hand or the Word of God on the other.

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I am happy to be able to close this article by a quotation from Dr. Chalmers, whose Lectures on Romans is a standard work. His mind was not altogether clear on this passage, as it could not well be while under the shackles of Calvinism; but he caught some very clear glimpses of the truth, and expresses himself thus—"The part that the Spirit of God hath had in this matter is, that he both graves upon us the lineaments of a living epistle of Jesus Christ, and tells us, in the epistle of the written revelation, what these lineaments are. The part that our own spirit has is, that with the eye of consciousness we read what is in ourselves, and with the eye of understanding we read what is in the book of God's testimony. And upon perceiving that such as are the marks of grace which we find to be within, so are the marks of grace which we observe in the description of that Word without, that the Spirit hath indited, we arrive at the conclusion that we are born of God." J. W. McGarvey.

## THE TERRIBLE TYPHOON IN CHINA.

A letter written by an English merchant in Canton to his wife in London gives the following graphic account of the effects of the recent typhoon on the Chinese coast, of which some important reports have been published:

"I intended to write to you last Sunday, but the day was very differently spent. It was one which will long be remembered here. In the early morning it was dull, with a fresh breeze blowing, and we thought we were going to have a nice cool day. After breakfast, there being no sun, we went to the Red Fort to get the air. After being there a little time we noticed that the wind freshened; but rain beginning to fall, we were obliged to return to the house. The wind still increased, and the river got quite rough. We were watching the boats flying by before wind and tide, when the wind began to blow with fury, and we saw one boat pass by bottom upwards. We had scarcely time to notice this, the wind every moment getting more furious, when the matting flew off the houses like paper shavings, and the tiles seemed to flutter about like sparks; the rain was swept along and the river itself like dust, and then in rapid succession dashed by junks, flower-boats, cargo boats, and every kind of boat, but all perfect wrecks, most of them bottom up, some on their side, dashing against each other, and either sinking or being heaped up in one confused pile on shore.

"Then came floating by a long line of wreck nearly a mile long—spars, timbers, tops of boats, disabled boats, many with people still on board, but very many more without one still living of their late oc-

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cupants. The river rose rapidly until it overflowed into the houses, and in some of the streets was three to four feet deep; the rain all the time descending in torrents, and the wind raging as if it were mad. This continued for about an hour and a half, when it suddenly fell quite calm, and the sun appeared. This did not last long. The wind in an instant sprang up from another quarter, and blew with greater fury than ever. The wind being now against the tide the river appeared like a sea, the waves dashing over the wrecks and sending the spray twenty to thirty feet high. This continued until evening, when it moderated to an ordinary gale.

"The following morning the scene of destruction which presented itself was beyond description: you cannot imagine it, and, I trust, will never witness such a thing. Houses were blown down in every direction, verandahs torn off others. Trees, some with roots bigger by far than our drawing-room, and more than three hundred years old, were rooted up like carrots. But sadder still was the frightful loss of life. It is estimated to be over twenty thousand, and I fear there is no exaggeration in this. In one house nearly opposite to us one hundred and twenty people were killed by its falling. Hundreds were drowned by the tide rising in their houses, and preventing their escape.

"Sixty war junks had anchored about half a mile from us a few days before; these were new and fully manned and on their way to the North. Of these junks only ten are left, and these perfect wrecks, and upwards of five hundred of their crew have perished. The mandarins immediately after the typhoon, issued proclamations offering one dollar for any body brought to them, in order that it might be claimed by relatives, or if not, buried. There were several stations appointed where the bodies were to be brought. At one only, within a mile of this, in less than twenty four hours twelve hundred were brought, and within three days upwards of six thousand. If this occurred at one place you can imagine that the estimated loss is not overdrawn. Dozens of boats must have gone down immediately, with every soul on board; and until the decks break up the bodies will not escape.

"The sights we have had the last few days are very dreadful.—At Whampoa the distruction of property and loss of life have been equally great. Baurboo Town and New Town are entirly destroyed, and nearly every soul in them must have perished. Ships in dock are overturned; many are stranded. One steamer is lying quietly in the midst of a paddy-field, and a chop-boat is driven more than a mile from the river. This may seem incredible. The consul read to me the official report, and it stated these facts, which I also heard from others. The river rose ten feet higher than it has ever been known to

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reach in the highest spring tides, and it was impossible to distinguish where the river's channel was. With the fury of the wind, this wide expanse of water became like a sea, driving all before it. It was thus that the boat was left far from the river when the water subsided.

"The official report quoted an expression of the consul's boatman to show the loss of life; it was that 'the bodies were as plentiful as shrimps.' An American missionary was killed by the falling of his house, and four Europeans in the Whampoa custom-house were drowned. With these exceptions foreigners have escaped with merely a good deal of discomfort; their houses have been knocked about, and many have been drenched by the rain. My bedroom was like a sieve; the water poured in in every direction as if from a water-spout. I expected every moment that the roof would be lifted off, but it was not; we were a good deal sheltered by the other houses."

## LETTER FROM ELDER JACOB CREATH.—NO. 7.

### REMISSION OF SINS.

BRO. A. CAMPBELL—*Dear Sir*:—I shall occupy this number with quotations from Pearson's Exposition of the Athanasian Creed, upon which both the Roman and English Hierarchies are built. I make the quotations from this work for the double purpose of showing our own orthodoxy on this important article, and secondly to show that we are not orthodox according to this exposition. He says on page 544, "In which deduction or series of truths, we may easily perceive that the *forgiveness of sins* which is promised unto us, which we upon that promise do believe, contains in it a reconciliation of an offended God, and a satisfaction unto a just God; it contains a reconciliation, as without which God cannot be conceived to remit; it comprehends a satisfaction, as without which God resolves not to be reconciled.—For the first of these, we may be assured of *forgiveness of sins*, because Christ by his death hath reconciled God unto us, who was offended by our sins; and that he hath done so, we are assured because he which was before angry with us, upon the consideration of Christ's death becomes propitious to us, and did ordain Christ's death to be a propitiation for us. This reconciliation is clearly delivered in the Scriptures as wrought by Christ; for all things are of God, who hath reconciled us to himself by Jesus Christ, (2 Cor. 5. 18) and that by virtue of his death; for when we were enemies, we were reconciled to God by the death of his Son, (Rom. 5. 10) making peace by the blood of his cross, and by him reconciling all things to himself. (Col. 1. 20.) In vain is it objected that the Scripture says our Savior reconciled men to God, but nowhere teaches that he reconciled God to

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man; for in the language of Scripture, to reconcile a man to God, is in our vulgar language to reconcile God to man; that is, to cause him who before was angry and offended with him to be gracious and propitious to him.

"As the princes of the Philistines spoke to David, 'Wherewith should he reconcile himself unto his master? should it not be with the heads of these men?' (1 Sam. 29. 4.) wherewith shall he reconcile Saul, who is so highly offended with him? wherewith shall he render him gracious and favorable but by betraying these men to him? As our Savior advises, If thou bring thy gift before the altar, and there rememberest that thy brother has aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother (Matt. 5. 23. 24); that is, reconcile thy brother to thyself, whom thou hast injured; render him by thy submission favorable to thee, who hath something against thee, and is offended at thee. As the apostle advises the wife that departs from her husband to remain unmarried, or to be reconciled to her husband, that is, to appease and get the favor of her husband (1 Cor. 7. 11.) In like manner, we are said to be reconciled to God when God is reconciled, appeased, and becomes gracious and favorable unto us; and Christ is said to reconcile us unto God, when he hath moved and obtained of God to be reconciled unto us, when he hath appeased him and restored us unto his favor. Thus, when we were enemies, we were reconciled to God; that is, notwithstanding he was offended with us for our sins, we were restored unto his favor by the death of his Son. (Rom. 5. 10.) Whence appears the weakness of the Socinian exception, that in the Scripture we are said to be reconciled unto God, but God is never said to be reconciled unto us. For by that very expression it is to be understood that he which is reconciled, in the language of the Scriptures, is restored to the favor of Him who was formerly offended with that person who is now said to be reconciled. So, when David was to be reconciled to Saul, it was not that David should lay down his enmity against Saul, but that Saul should become propitious and favorable unto David; and therefore where the language is that David should be reconciled unto Saul, the sense is, that Saul, who was exasperated and angry, should be appeased and so reconciled to David." PP. 544–5–6.

My object in this quotation is to show that it is in direct opposition to all our teaching on this subject. For we have uniformly taught that we are reconciled to God, and not God to us. Now who is right, we or Pearson, on this item of the orthodox creed? Let this point of Orthodoxy be settled between us.

Our orthodoxy in preaching baptism for remission of sins is too

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clearly proved by the Scriptures to be doubted by any person who believes the Sacred Writings. But then we wish to prove it by one of the oldest and most orthodox creeds in Christendom, one article of which says, I believe in the forgiveness of sins. Pearson says, p. 149–50: "Seeing therefore we are assured that the preaching remission of sins belongs not only certainly, but in some sense *peculiarly, to the church of Christ*, it will be next considerable how this remission is conferred upon any person in the church. For a full satisfaction in this particular, two things are very observable; one relating to the initiation, the other concerning the continuation, of a Christian. For the first of these, it is the most genuine and irrefragable assertion of all, to whom we have reason to give credit, that *all sins whatsoever any person is guilty of, are remitted in the baptism of the same person.* For the second, it is as certain that all sins committed by any person *after* baptism, are remissible; and the person committing those sins shall receive *forgiveness* upon true repentance, at any time, according to the gospel. First, it is certain that *forgiveness of sins* was promised to all who were baptized in the name of Christ; and it cannot be doubted but all persons who did perform all things necessary to the receiving the ordinance of baptism, did also receive the benefit of that ordinance, which is *forgiveness of sins.* John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. (Mark 1. 4.) And St. Peter made this the exhortation of his first sermon, Repent and be baptized, every one of you, in the name of Jesus Christ, *for the remission of sins.* (Acts 2. 38.) In vain doth doubling and fluctuating Socinius endeavor to evade the evidence of this Scripture; attributing the remission either to repentance, without consideration of baptism, or else to the public profession of faith made in baptism; or if anything must be attributed to baptism itself, it must be nothing but a declaration of such remission. For how will these shifts agree with that which Ananias said to Saul, without any mention either of repentance or confession, Arise and be baptized, and wash away thy sins (Acts 22. 16), and that which St. Paul, who was so baptized, hath taught us concerning the church, that Christ doth sanctify and cleanse it with the washing of water. (Eph. 5, 26.) It is therefore sufficiently certain that baptism, as it was instituted by Christ after the pre-administration of John, wheresoever it was received with qualifications necessary in the person accepting, and conferred with all things necessary to be performed by the person administering, was *most infallibly efficacious as to this particular, that is, to the remission of all sins committed before the administration of this sacrament.*" If our opponents have us hung on one horn of Socinianism



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—by not teaching that God is reconciled to us—we have them hung on the other horn by denying or not teaching that baptism is for remission of sins. Let us both reform—they teach baptism for remission of sins, and we that God is reconciled to us. JACOB CREATH.

(TO BE CONTINUED.)

## WHO ARE IN THE SPIRIT?

"But you are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."—Rom. 8. 9.

This passage of Scripture does not teach the conditions on which we enter into the relation, but merely states a fundamental principle of the relation into which we have already entered by the "obedience of faith." Our Savior says, "He that believes and is immersed shall be saved." (Mark 16. 16.) Paul declares that God hath saved us through the *bath* or "*washing*," of regeneration, and renewing of the Holy Spirit. (Titus 3. 5.) Peter said, "Reform and be immersed in the name of Jesus Christ for remission of sins, and you shall receive the gift of the Holy Spirit." (Acts 2, 38.) Or as it is set forth in the 3d chapter and 19th verse, If a man, believing in Jesus Christ, will reform and turn to God, his sins shall be *blotted* out. The above, and many other passages which might be quoted, are conditions of pardon. But the passage we are considering relates to the state of mind enjoyed by the "*sons* and *daughters* of the Lord Almighty;" for none are the sons of God who are not led by his Spirit. (Rom. 8. 14) When we are "born from above by the incorruptible word of God," 1 Pet. 1. 22, then it is that God sends forth the Spirit of his Son into our hearts, crying, Abba, Father. Gal. 4, 6. Not to constitute us sons, but "because we are sons." The justified "through the Lord Jesus Christ have peace with God," (Rom. 5. 1,) and access to his favor, "wherein we stand and rejoice in hope; and "hope makes us not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit which is given to us." Rom. 5. 5. Or, as expressed in Eph. 1. 13, After you believed you were sealed with that holy spirit of promise by which we are sealed unto the day of redemption. Ch. 4, 30. God not only seals his children, but he gives them the earnest of his spirit in their hearts. 1 Cor. 1. 22. & 5. 5, and Eph. 1. 14. So that, if the Spirit of him that raised up Jesus from the dead dwell in us, he who raised Christ from the dead will also quicken our mortal bodies, *because* of his Spirit that dwells in us. Rom. 8. 11. For we, through the Spirit, wait for the hope "which is sure and steadfast and enters to that within the vail." "For the

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expectation of the creature waits for the appearing of the sons of God." "He that has this hope in him will purify himself." In order to this, the Savior commands us to watch and pray always. Luke 21, 36. "Men ought always to pray and out not to faint" Ch. 18. 1. The blessed Redeemer holds out this inducement to pray, "Every one that asketh receiveth," and he assures us that our Heavenly Father will give the Holy Spirit to them that ask him." Luke 11, 13. The Apostle Peter exhorts us to "arm ourselves with the mind of Christ." 1 Pet. 4. 1. And Paul commands *every one* "not to look upon his own things," "but let that mind be in us which was in Christ Jesus." Phil. 2. 5. What was the disposition exhibited by Christ? Hear his words, Matt. 11. 29, "Take my yoke upon you, learn of me, for I am meek and lowly in heart." And this accords with what our blessed Lord taught in his Sermon on the Mount, Matt. 5. 5, "Happy are the meek, for they shall inherit the earth;" "happy the pure in heart, for they shall see God."

This is the instruction of the Son, to whom God "gave his Spirit without measure." What is the fruit to be looked for in the lives of those professing to be led by the Spirit of Christ? Paul answers, Gal. 5. 22, "The fruit of the Spirit is *love*, *joy*, *peace*, *long-suffering*, *goodness*, *faith*, *meekness*, *temperance*." He who "puts on the new man, and is renewed in the spirit of his mind," will depart from iniquity—will purify himself from the pollutions of the world through the knowledge of the Lord and Savior. But alas! too many professing the Christian name, are living in the indulgence of gross sins, neglecting the plainest instructions of the apostles. Let all such read 2 Tim. iii. 1–5, and not forget what Paul said to the Corinthians, 1 Cor. 15. 33, 34, and take the admonition of the apostle, "Let no evil communication proceed out of your mouth," not forgetting "Whatever a man sows, that also shall he reap." How can we claim fellowship with Christ, if we refuse to be led by his Spirit, and indulge in *anger*, and *malice*, and defamation of character? Brethren, these things ought not to be so, and we hope better things of our brethren though we thus speak. Let us separate ourselves from sin and sinners, that the fruit of our lives may consist "in all goodness and righteousness and truth," approving what is well pleasing to the Lord, and have no fellowship with the unfruitful works of darkness, but rather even reprove them. Eph. 5. 10, 11. "And be not drunk with wine, by which comes dissoluteness, but be filled with the Spirit." Let us see that we walk circumspectly, "redeeming the time, because the times are evil, and "see that we faint not at tribulation," but approving what is that good and acceptable will of God, that he may grant unto us, according to the riches of his favor, to be strength-

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ened with might by his Spirit in the inner man. That Christ may dwell in our hearts by faith, that we may be rooted and grounded in love, and able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, that we may be filled with the fullness of God." And unto him be glory in the church by Jesus Christ, through all ages. Eph. iii.

BUFFALO, N. Y., Dec. 2, 1862. C. S. STRAIGHT.

## SEED TIME.

The Christian, renewed as he has been in the spirit of his mind, and daily experiencing the efficacious remedies of the Great Physician of sin-sick souls, feels that by some means he has received a tremendous shock. He feels it in the shortness of his memory, in the defectiveness of his judgment, in the dimness of his reason, and in the freaks of his imagination. He feels it in the coldness of his heart, in the lightness of his thoughts, in the barrenness of his mind, in the scantiness of his praises, in the smallness of his joys, and in the poverty of his gratitude. He feels within him, continually, "the law of sin and death." But, blessed be God, the gospel brings to him pardon, brings life, brings immortality to his heart!

Through the gospel a system of most efficient remedies for all our maladies has been presented. A Physician has been sent, endued with all divine skill and power; possessed of all the treasures of wisdom and knowledge; furnished with the whole Materia Medica of Heaven; whose bosom overflows with perfect benevolence; whose heart melts at every prospect of human woe—bleeds at every symptom of human sorrow!

Let us then remember that what we sow, that shall we also reap. "He that sows to the flesh shall of the flesh reap corruption; but he that sows to the Spirit shall of the Spirit reap life everlasting."—Few persons seem to bear in mind that they are reaping every day what they have sown some days, months or years before, even in their temporal enjoyments or sorrows. Still more plain it is, for those who believe the gospel, that men will reap hereafter, in the long harvest, what they have scattered in the seed time of their existence. Others also will reap, in some sense, the seeds which they are sowing, just as they now are reaping the seeds sown by their ancestors and predecessors.

These facts suggest to us the necessity of great attention to our conduct. Ourselves here and hereafter, our children and our children's children, with their cotemporaries, may, and in many instances will, most assuredly reap what we are this day sowing. As we then regard our present and future happiness, that of our descendants,

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and that of all connected with them, we are admonished to take heed what we daily sow.

"To sow to the flesh" is to labor for fleshly or animal pleasures; such shall reap corruption. Remorse, and its hand-maid shame, must introduce them to the whole family of moral and physical agonies which terminate in the utter corruption of every sensual appetite and gratification. They reap death because they sowed the seeds thereof.

"To sow to the Spirit" is to devote our energies to the teachings of the Holy Spirit; to attend to the mental, more sublime, and heavenly objects of spiritual enjoyment, which are the objects of Christian faith and hope; and to aim at the extension of these enjoyments by the introduction of others to a participation in them.

"To reap life everlasting" is to rise in bliss and exalted enjoyments, without any assignable point of termination. Such is the bright prospect of an eternal harvest to those engaged in sowing the precious seed which grows for an age and ripens forever.

In every sense, then, life is the seed time. To-day for to-morrow; this year for the next. And as we are reaping what others sowed, let us, as Christians and as wise men, sow not only for ourselves, but that generations yet unborn shall rise and call us blessed. We trust seed is this day scattering which shall be reaped hereafter, in that happy day when every man shall find in another "a brother and a friend."

If, then, with the wisdom which comes from above, we go forth scattering the precious seeds of true bliss and real good, how happy for ourselves, and for all that are dear to us in time and eternity. But let none despair because they cannot sow and reap in the same day. Remember the patience of the husbandman, and imitate him in preparing for the golden harvest which will never end.—*Jour. & Mess.*

## GUIZOT ON THE BIBLE.

The ex-prime minister of France has always cherished strong religious convictions and sympathies, and his thoughts on the influence of religion on the progress of civilization are worthy of careful study by statesmen and philanthropists. At the annual meeting of the Protestant Bible Society of France, he made the following remarks on taking the chair:

"Historically, the Old Testament and the Gospel contain a fact—a spectacle without a parallel. It is the history—if I may be pardoned such an expression—it is the history of God himself in his relations with souls and human societies. It is the spectacle of the one, real, personal God, incessantly present and acting in the world. No other national and religious history presents anything resembling it. Everywhere else, in the traditions and monuments of States, you



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only meet with gods evidently of human invention. You find the work of human imagination, the recitals of human adventures, attributed to persons pretending to be Divine. The Old Testament and the Gospel bear an entirely different character; it is the presence and the action of God, who made man and the world, and who governs them. And the great spectacle, that unique spectacle, is first unfolded among a small people, shut up and ignored in a little corner of the world. The religion of the old Testament commenced in isolation and obscurity. Then all at once, at a given day, at a determined hour, that religion passes from obscurity to an immense ambition—from isolation to the conquest of the world. It announces that conquest, and advances to it through the most unexpected enterprises, and by contests sometimes the most sanguinary, sometimes the most skillful. And it is evidently attaining its purpose; evidently our earth is belonging to the Christian nations; they are conquering it by mind and by strength, and will possess it entirely. Who would not be struck with such a fact accomplished by the Bible? Who would not see in it a proof of their mission and a source of their power? I pass from the historical to the moral order. Since it has existed, and everywhere it exists, humanity is in presence of great problems which concern it and which pre-occupy it passionately. What are we? Whence do we come? Where are we going? What do our nature and destiny signify? These are questions which naturally and invincibly arise in the human mind Our sacred books alone have for these questions precise, positive and striking solutions; they alone explain to man his present state, and reveal to him that of the future. On the one hand, the presence and constant action of God in the world; and on the other, the satisfaction of the moral and imperious requirements of humanity. That is what the Bible is, and what it effects—that is why it is only necessary to be spread abroad, and to be kept constantly before the eyes of man, to assure its complete empire."

## THE FORCE OF CHRISTIANITY.

The great force of Christianity in a State, as seen producing these vast, practical results, is spiritual. The kingdom of Christ is not this world; yet the subjects of that kingdom are in this world, and are planted there in their relations to make it better. What secular power is like that of the Scriptures, in direct, palpable, practicable, and enduring reults upon freedom, upon social order, upon mental well-being, and science and law? God's Sabbaths and sanctuaries, the examples, sacrifices, prayers, and sympathies of Christian men and women are the great sheet-anchor of the nation, preparing them for the

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tempest and stress of the age, in all its wildest violence. This Christian power is not a visible so much as an invisible force. It is not counted in the decennial census; not entered in the yearly tax-roll, not registered in army lists, or voting books, or congressional catalogues. But yet these spiritual influences constitute a power behind all those, and towering above all those, to the throne and bosom of God. Without the conscience which this Christianity enlightens and educates; without the hope that it ministers; without the restraints that it imposes, where were your constitutions, and what would be the upshot of your victories and your revolutions? Their strength is of the unseen, but is also of the Almighty and Omnipresent, and Eternal; for all these it derives from the God whom it trusts, and who guards all that thus seek his favor and lean on his fatherly heart and his Omnipotent arm. "*Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.*" As with the renewal, in letters of fire, of that inscription, Pentecost sealed the Churches of Jesus, in their day of weakness, and when Paganism spread itself over the mightiest and broadest empire the world had yet known, so Pentecost sealed them for the conversion of those Gentiles, and the evangelization of our race and globe. In the name of the Lord, let us now set up afresh our banners. The times that sweep by, march, be assured, men and brethren, to the ultimate triumph of the right, and the slow but universal diffusion of the truth. Find, in God's strength, thy niche, and fulfill thy task, and thy land shall yet be Emmanuel's land. The Babe of Bethlehem, and the suffering of Calvary—weakness victorious under long wrong, and emerging over all wrong into full supremacy and manifested Omnipotence. The Savior's earthly career is the image, compend, and pledge of the career of his church; weak, contemned, and wronged, but enduring, overcoming, and invincible.—He notches the centuries, musters all earth's gatherings, and flings forth the banners of his covenant as the crown and last result of all earth's strifes. Not wont is he to undertake more than he can achieve. The Winner of Pardon, the Render of the Grave, and the Opener of Paradise. All earth's nations and kindreds must yet be made to see the work already done by this Christ, in the heights and the depths, on the cross, in the vacated tomb, in the reoccupied throne, above us and beneath us, are pledges, full and sufficient, for his doing the work that remains unfinished upon our earth, and around us, and within us.

The din and turmoil of national conflict shall not prevent the Christian from tracing reverentially the inaudible footprints of this the King of Zion. It is one and the same Ruler who governs throughout upon distinct principles, the kingdom of providence and the kingdom of grace.—*W. R. Williams, D. D.*

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## THE AMERICAN CHRISTIAN MISSIONARY MEETING.

This organization convened for its fourteenth anniversary in Cincinnati, O., on the 21st Oct., 1862. The attendance, though not quite so large as we have enjoyed at some former meetings, was nevertheless very good, and for harmony and general good feeling, the meeting was one which must have been very gratifying to all the genuine lovers of the true unity and brotherhood of Christ.

The address of the President has already been laid before our readers. The Report of the Board of Managers shows that the receipts for the year "foot up $6773.09," in cash, with the following fruits from the evangelcial labor which has been employed, viz.: J. O. Beardslee and others in Jamaica, baptized 172; G. W. Hutchinson, Kansas, 160; W. E. Evans, Kansas, 68; E. H. Brooks, Central Michigan, 132; D. S. Burnet, "at large," 199; Alanson Wilcox, Mich., 25; L. L. Carpenter, N. W. Ohio, 51; J. C. Irvine, 9; S. W. Leonard, 9; in all, 825 immersed. Besides this, these evangelists report 440 "*other accessions*," making in all, 1268 added to our congregations. Eight preachers were received, and 15 churches organized. The total amount of labor paid for was about 50 months, or a little over the average of *four* evangelists for a year.

Such parts of the report as referred to the different missions and fields, were referred to special committees, and we give below their reports:

### REPORT OF COMMITTEE ON NEW FIELDS

The report makes it evident that no new fields can be undertaken at the present time, but the committee would express the hope that the resources of the society ere long may be sufficiently increased to justify such an undertaking, and would recommend, in that case, a more decided effort in the Middle and New England States.

J. W. McGarvey, W. T. Horner, W. J. Houston, Com.

### REPORT OF COMMITTEE ON JERUSALEM MISSION.

The committee to whom was referred that portion of the report of the Board which refers to the Jerusalem Mission, have had the same under consideration, and state that, notwithstanding we deeply regret to learn that, by the resignation of Bro. J. T. Barclay, we now have no missionary in Jerusalem, "the city of the Great King;" yet, as Brother Barclay has resigned, we think it just and proper that we should bear his expenses in returning home to his native land, and we recommend that the Board make a sufficient appropriation for that purpose.

Desirable as it is to have a missionary continued in the "Holy Land," yet, considering the pecuniary embarrassment of this co un-

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try, we cannot recommend the continuation of that mission at the present time.

All of which is respectfully submitted.

J. Shackleford, E. Goodwin, C. H. Gould, Com.

REPORT OF COMMITTEE ON DOMESTIC MISSIONS.

Your committee to whom was referred so much of the Corresponding Secretary's report as relates to "Domestic Missions," beg leave to report, that they offer congratulations to the Board that, under God, they have accomplished a great work in the home field during the past year; and when we consider that it has been accomplished in the most "perilous times" known to our country, they would feel to "thank God and take courage;" and would earnestly recommend to the Board that every exertion possible be put forth in order to retain all the fields now occupied, and, if possible, extend their borders.

Respectfully submitted.

L. H. Jameson, J. W. Cox, O. A. Burgess, Com.

REPORT OF COMMITTEE ON JAMAICA MISSION.

The committee to whom was referred so much of the Board's report as relates to the Jamaica Mission, having carefully considered the same, beg leave respectfully to report: That we regard it as cause of congratulation and thanksgiving that the same Providence who primarily opened to us this missionary field, and furnished to us, in Brother Beardslee, a missionary well qualified for the work, has all along crowned the enterprise with eminent success. The entire history of this mission shows that the Board has ever felt in it a special interest; and, in view of our limited resources, has shown an especial liberality in sustaining it. This we believe to have been well and worthily bestowed, and therefore merits the hearty approbation of this convention, as it has received the smiles of an approving Providence.

Whether, then, we consider the mission, the missionary, or the richness of the Divine blessing upon it, we regard the providential indications as unmistakable that it should be continued, and should receive at our hands, if possible, still further encouragement.

We would not, in the present embarrassed condition of our country, recommend any increased appropriation in its behalf. Such appropriation, we believe, would cripple the Board in regard to other important fields, and create in our brethren in Jamaica expectations which, in our opinion, cannot be realized.

We wish, however, to encourage this mission, and increase its efficiency. This may require other laborers. These may perhaps be found among the converts. Such, we believe, will be more successful, and should be employed in preference to others.

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The work, too, may and should be largely self-sustaining. A trifle from each of nine hundred converts will essentially contribute to this end. Moreover, it is due to these brethren that they be taught to contribute more than a trifle. Now, too, in their infancy, more readily than afterward, they can be taught, what many are slow to learn, that "it is more blessed to give than to receive." We, therefore, recommend to the Board that they instruct our Brother Beardslee to give due attention to this matter. It was his original purpose, and the expectation of the friends of the mission, that it would ere this have been at least partially self-sustaining. While we advise no change of salary, we recommend that two-thirds of the sum at present appropriated be allowed to Brother Beardslee, and the remaining third be divided among other competent laborers—the balance of their respective salaries to be raised by voluntary contributions. In view of the past success and present necessities of the mission, we earnestly recommend it to the liberal support of the brotherhood.

All of which is respectfully submitted.

A. D. Fillmore, R. R. Sloan, Robt. Graham, Com.

Interesting communications were received from the missionary organizations of Kentucky, Illinois and Ohio, which are printed in the report. The disbursements of the State Missionary Society of Ohio, as reported by Bro. Sloan, Cor. Sec'y., were $5.500; and the accessions to the church, 1640 converts. In Illinois, as reported by brethren Fillmore, Houston and Burgess, the Com. of the Missionary Society of that State, over "$8,000 had been donated and subscribed for the missionary cause," with a result in converts of more than 600 souls.

These are certainly encouraging results, and the times call us to increased energy and a larger manifestation of our fidelity to the cause of our Master. The love of many waxes cold, and the spirit of the world is overshadowing the church to a degree that alarms the stoutes faith. Surely our faith is not in vain; the Lord does rule.

W. K. P.

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Deal gently with those who stray. Draw them back by love and persuasion. A kiss is worth a thousand kicks. A kind word is more valuable to the lost than a mine of gold. Think of this and be on your guard, ye who would chase to the grave an erring brother.

The great and decisive test of genius is that it calls forth power in the souls of others.

Labor to purify thy thoughts; if thy thoughts are not vicious, neither will thy actions be.

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## A CHINESE FUNERAL.

Last Wednesday I attended the funeral of an old lady, one of our native Christians at Que Hoong, who was buried with all the rites peculiar to the Chinese, except the idolatrous. The procession was headed by two men carrying immense paper lanterns, elevated on poles and trimmed with white, the national symbol of mourning. Then came four bearers of branches of bamboo, long, flexile, and waving, from which depended graceful festoons of rich red watered silk; then two musicans, wailing forth at intervals most dismal strains from brass instruments, shaped like the clarionet, and sounding like the Scotch or Irish pipes. The coffin followed, slung by ropes from a large spar running lengthwise of it, and supported by four bearers at each end. Then came, as chief mourner, the eldest son, in sackcloth overalls, sackcloth cap, and grass shoes, carrying a white wand in his hand. The immediate male relatives of the deceased, sons, sons-in-law and grand sons, followed, all in sackcloth, and it is impossible to conceive a more beggar-looking set. The women and remoter relatives of the family, robed in white came next. Each man wore a square piece of white cotton cloth, about as big as a common pocket-handkerchief, on his head, with the sides and corners dangling from beneath his skull-cap, which gave the wearer a very Arabish look. The procesion wound down craggy mountain footpaths, and straggled along the borders of a brawling mountain stream, without order and without solemnity. Peasents looked up from the sickle or plow, both of which are in use at this season, to make comments, ask questions, or pay the compliments of the day to such of the mourners as they knew. The grave was dug in the middle of a spot shaped like a huge horse shoe or Greek Omega. It was four feet deep and high up the side of a precipitous hill. In front of it a little space had been leveled, and to this spot about 70 persons toiled up the steep ascent to pay the last honors to a relic of humanity. The chinese bury on hill-sides both as a matter of taste and economy. Good tillable ground is too valuable for this purpose, especially as a Chineses tomb occupies several square rods of surface. The site is usually selected with an eye to the prospect in front, and the corpse is laid facing it, so that the soul that had any love for the beautiful in life may stil have its tastes gratified if it lingers, as the natives believe, near its former habitation. Man, according to Chinese psychology, has three souls and seven animal spirits. What becomes of the animal spirits at dissolution I have not learned; but of the souls, one stays at home, one accompanies the body to the grave, and one seeks heaven or hell, according to its deserts.

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Nothing could be finer than the prospect presented to the spirit-vision of any souls who might haunt this family sepulcher. A small valley lay at the foot of the hill, or rather nestled among the hills, covered with ripe grain, which scores of men and women were engaged in harvesting. In another valley that meandered toward the setting sun glimmered the distant Min, and beyond, the blue mountains melted by degrees into the azure of the horizon. Whatever departed spirits might be thinking about, the living group on the hill side, recently denuded of its covering of grass and young pines, and shaped into a huge yellow oval, paid but little attention to it. The men were busy with the interment, and the women howling with all that vigor that everywhere characterizes oriental wailings. The near relatives shed tears, and were sincerely affected with their loss; outsiders howled from habit and with dry eyes. As for the men, they shouted, and wrangled, aad joked, and laughed, and worked, as if a funeral was the jolliest of all possible performances.

After much yelling, and ordering, and suggesting, where no one was heard and all wanted to be masters, the coffin was at length lowered into the shallow grave, and plumbed exactly into the center of it, where it lay like a great log of wood, round, jet black, and shining with varnish. Next our native preacher got the "minstrels and people" still, and read rhe burial service in the common dialect, and concluded with singing, by all the native Christians present,

"There is a happy land, far, far away."

The solemn mountains, whose ravines have for so many centuries reverberated with sounds of heathen ceremonials, now first listened to the strains of a Christian hymn. The peasants in the valley too paused from their work to listen. The coffin was then thoroughly imbedded in a mixture of lime and earth, firmly pounded down, and the grave filled.—*Rev. E. Wentworth.*

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Reputation.—Reputation should be, and is to every sensible and reflecting individual, a subject of the utmost importance in this life—a priceless gem to deck fallen nature and give to human dross its paramount value. It is something in which we are personally interested, as our success and usefulness in life, our position in society, and our temporal pleasures, as well as our eternal happiness, in a great measure depend upon it. Without reputation, wealth becomes valueless—lofty birth and dignified station possess no distinction—beauty, with every personal accomplishment, loses its charm, and age fails to excite that reverence which it would otherwise command.

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From Neander's "Memorials of Christian Life."

## OCCUPATIONS PERMITTED OR FORBIDDEN AMONG CHRISTIANS.

It is evident from the passages already quoted from Tertullian's Apology, that all those employments or trades which involved nothing immoral or contradictory to the principles of Christianity, were carried on by Christians. The rule given by the Apostle Paul was applicable here: "*Let every man abide in the same calling wherein he he was called.*" (1 Cor. vii. 20.) Christianity would only impart fresh fidelity in his calling. It would now be carried on in a new spirit and with a new disposition, as a trust from God—as something devoted and serviceable to the kingdom of God.

Thus every calling not in itself immoral (although by the manner in which it was commonly carried on it might be immoral) might be sanctified by Christianity—that which had hitherto been the abode of Satan might be transformed and exalted into a temple of God. Among the ancients nothing was in worse repute than that of a caupo or innkeeper; so that a word derived from it (cauponari) became a proverbial expression to designate dishonorable adulteration. But the innkeeper Theodotus, at Ancyra, in Galatia, who died as a martyr in the Diocletian persecution, showed how even such a trade might be made use of for the service of Christianity. His tavern became in that persecution a place of refuge for all persecuted Christians, where they received the means of support, and where the communion was celebrated with bread and wine at his expense. The biographer of this person compares this tavern to Noah's ark, on account of its being a safe rendezvous for all true Christians in this persecution.

But when any one abused that expression of the Apostle Paul by attaching to it a laxer meaning, in order to justify the carrying on of an occupation that was inconsistent with the principles of Christianity, Tertullian indignantly replied: "According to such an interpretation (in which no regard is paid to proper definition and limitation), we might all remain in sin; for there is no one among us who is not to be regarded as a sinner; and Jesus Christ came on no other account than to deliver sinners." Whoever before his conversion to Christianity followed an occupation that pandered to vice, or was founded on deceit, or was in any way connected with heathen idolatry, was obliged to renounce the same before baptism. The church into which he entered then assisted him to begin a new occupation. Such trades were forbidden to Christians as that of a maker of idols. To the excuse sometimes made that making idols and worshiping



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them was not the same thing, Tertullian answered: "Verily thou dost worship them, who makest them that they may be worshiped. And thou worshipest them not with the spirit of any worthless savor of sacrifice, but with thine own; nor at the cost of the life of a beast, but of thy own life. To these thou offerest up thy mind; to these thou makest libations of thy sweat; in homage to these thou kindlest the light of the understanding." Moreover, it was considered unlawful to exercise the profession of an astrologer, a juggler, or a magician, which latter was at that time a very fruitful source of gain.—Such was the effect of the publication of the gospel by the Apostle Paul at Ephesus, the ancient seat of such deceitful and curious arts, that those who practised them confessed their sins, and sacrificed to the gospel what had hitherto been so highly esteemed by them, and had been productive of such gain. It must have been well known among the heathen that Christianity counterworked these arts of darkness, since that famous Goet in Pontus, Alexander, whose life was written by Lucian, placed the Christians and the Epicureans in the same list as enemies of his juggleries, and would never practice his art in their presence. Then there were stage-players (*histriones*), whose profession, as it then existed, appeared inconsistent with Christian seriousness and demeanor, and with the strictness of Christian morals. When in an African church a stage-player who had embraced Christianity continued to support himself as heretofore by training boys for the theater, Cyprian declared this ought not to be allowed, and added: "If such a person alleges poverty or necessity, he may be provided for among the rest whom the church supports, provided he will be content with a more moderate but more innocent maintenance. But he must not believe that he merits support on this account, because he has given up a sinful habit, for by so doing he benefits not us, but himself. Seek, therefore, as thou only canst to call him back from this wicked and shameful life to the path of innocence, and to the hope of eternal life, that he may be satisfied with a spare but yet wholesome maintenance given him by the church. But if your church has not the ability to give support to those who are in want, then he must come to us, and receive as much as is necessary for food and clothing, that he may not teach injurious things to others who are out of the church, but learn himself in the church what will contribute to salvation."

Respecting military service the opinions of Christians were divided. That the opinion that this calling was not permissible for Christians was not universal, appears from the passage already cited from Tertullian, and from the story of the Thundering Legion (*legio fulminea*) under the Emperor Marcus Aurelius; for even if we were not dispo-

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ed to admit that this story is founded on fact, yet its circulation among the Christians of that age shows that the existence of Christians in the army was not a novelty. Many other similar examples are also to be found; and from the treatises in which Tertullian controverts the lawfulness of the military profession for Christians, we see at the same time that another party vindicated it, and appealed to the directions which John the Baptist gave to the soldiers (Luke iii. 14), to the example of the believing centurion (Luke vii.), and to that of Cornelius. But others not only objected to the military service for Christians, that it brought with it many temptations to take a part in idolatrous ceremonies, but that it also appeared inconsistent with the priestly character of all Christians. "How shall the son of peace appear in the field of battle, whom it will not befit to go to law? Shall he administer bonds and imprisonment, and tortures and punishments, who may not avenge even his own injuries?" Certainly these scruples testify the tender conscientiousness of some Christians, and show how their souls were filled with the heavenly ideal of the legislation of a higher than any earthly state, which the Redeemer sketched in his sermon on the mount. Indeed, the perfect understanding of the legislation for the kingdom of heaven, which was embodied in that discourse, had not yet been attained by them. They did not understand that these laws are laws of the spirit, not of the letter, which require one unchangeable nature which no injustice can weary or overcome, a love expelling every thing selfish; but these laws do not prescribe to this love an unalterable rule of outward action for all the multiplicity of the relations of life. This disposition of love, which would rather endure all injustice than recompense it with the like, which would rather overcome it by endurance—yet, when necessitated for the advantage of others, can undertake to withstand injustice: as when governors employ the power invested in them by God against evil-doers within a state, or hostile forces from without. As long as the power of sin exists among men, all this cannot be taken away by the power of love, nor all opposition against the kingdom of God be overcome; but every thing ought to be animated and determined by love.

Thus the youth Maximilian, in Numidia, under the Emperor Diocletian, glorying in Christianity with youthful fervor, surrendered his life before the outbreak of the persecution, rather than violate his conscience. The noble enthusiasm of this youth, just arrived at his majority—which a coldhearted Roman governor, who measured every thing by the rigid standard of law, could not appreciate—deeply affects our hearts, though it was defective in genuine Christian humility. When called upon to take the military oath, he steadfastly declared: "You may strike my head off, but I fight not for the world;

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I fight for my God." "Who has given thee this advice?" asked the proconsul. "My own heart," answered the youth, "and that Being who has called me." "Take the soldier's badge," said the proconsul. "I wear already the badge of Christ my God," (the sign of the cross,) replied the youth. The proconsul then said: "I will send thee straight to thy Christ." The young man answered: "If you only did that, it would not redound to your honor." When the proconsul ordered him to be decorated by force with the military badge, he said: "I cannot wear this badge, after I have received the badge of salvation, the badge of my Lord Jesus Christ, the Son of the living God, whom ye know not, who suffered for our salvation, whom God gave up for our sins; whom all Christians serve, for we follow him as the Prince of life, as the author of our salvation." "Enter the service," rejoined the proconsul, "that you may not come to a miserable end." "I perish not," said the youth, "for my name is already with the Lord." The proconsul said: "In the service of our emperor, Christians are to be found who are good soldiers." The young man replied: "They know what they have to do; but I am a Christian, and I can do nothing evil." "And what evil do soldiers perpetrate?" said the proconsul. "You well know what they do," answered the youth.—He met all threats by saying: "I shall not perish; if I depart from this world, my soul will live with Christ my Lord." "God be praised!" he exclaimed when the sentence of death was passed. He cheerfully desired his father, who was present, to give the cloak which he had procured for his entrance into the army, to the person who was ordered to behead him.

The Christians also appear not to have been unanimous on the question whether they might take civil or court offices under heathen emperors, as far as it might be done without prejudice to the principles of their religion. Yet the general voice was in the affirmative, and the examples of Joseph and Daniel were brought to support it. Under several of the emperors we find Christians filling high offices of state, and occupying posts in the imperial palace. We are furnished with some examples from the instructions which a Christian Bishop, Theonas, gave to an upper chamberlain (*præpositus cubiculariorum*) how he should discharge his office in a Christian manner, in the palace of an emperor who was favorable to Christians, but had not yet embraced Christianity. "You must not boast, my dear Lucian," he writes, "that many individuals in the imperial palace have been brought by your means to the knowledge of the truth; but you must rather thank our God, who has made you a good instrument in a good cause, and has brought you into high repute with the emperor, that you may spread the good report of the Christian name, to the divine

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glory and the salvation of many. For since the emperor, though not a Christian, believes that he can trust Christians as the most faithful, with his body and life, you must be proportionately more careful in your service, that then Christ's name may be glorified to the utmost, and the faith of the emperor be promoted by you who daily serve him. Far be it from you that you should sell access to the emperor for gold, or that, overcome either by entreaties or threats, you should give any unworthy counsel to the emperor. Far from you be all the attractions of gain which looks more like idolatry than the religion of Christ. No ill-gotten gain, no falsehood, becomes the Christian who has devoted himself to the simple, unhypocritical Christ. No slanderous, offensive language must be heard among you. Every thing must be conducted with discretion, kindness and probity, that in all the name of God and our Lord Jesus Christ may be glorified." To the librarian who held office under the chamberlain, he gives this advice: "Although he is a Christian, let him not despise earthly sciences, and the great pagan philosophers in whom the emperor delights. Let him praise each of those great writers in his own department, but sometimes let him drop something in praise of the Holy Scriptures; let him lead the conversation to Christ, and gradually show that he alone is the true God. All this, by the help of Christ, may be accomplished. Only do no evil to any one; excite no one's wrath. If any injustice is done to you, look to Jesus Christ, and as you desire that he would forgive you, so also do you forgive. Then you will overcome all envy, and crush the head of the old serpent, who plots with all his craft against your good works, and all the success of your efforts. Let no day pass over in which, at a given time, you do not read a portion of Holy Writ, and meditate upon it. Never neglect the reading of the Bible, for nothing so nourishes the heart and enriches the mind as this; but especially derive from it the advantage of fulfilling your calling in patience, honestly and piously, that is, in the love of Christ; despise all transitory things for the sake of his eternal promises, which surpass all human ideas and conceptions, and will lead you to eternal happiness."

## EXPLANATION.

In our last number we introduced, on p. 497, an article under the heading of "Character," which we credited to the "Presbyterian Witness." We found it in that paper uncredited, and supposed it to be original with it. But we have since ascertained that it is a part of a very excellent address delivered by our brother John Shackleford, of Ky., at the last Commencement of Ky. University. To him is due, therefore, the credit of its authorship, and we take pleasure in claiming for him all the honor. A. C.



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## BOOK NOTICE.

"SPOTS ON THE SUN, OR, THE PLUMB-LINE PAPERS; *a series of Essays, or critical examinations of difficult passages of Scripture; together with a careful inquiry into certain dogmas of the church.* By Rev. T. M. Hopkins, A. M.; Geneva, New York, A. D. 1862. 'And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet.' (Rev xii. 1.) 'Thus he showed me; and behold, the Lord stood upon a wall, made by a plumb-line; with a plumb-line in his hand.' (Amos vii. 7, 8.)"

Such is the Title-page of a very handsome and interesting volume of 367 pages, duodecimo. The author, a perspicuous and definite writer, very happily and unambiguously expresses himself on all occasions, so far as we have observed, in a careful perusal of his pages. We shall give an example or two of his disposal of some generally regarded difficult or mysterious passages. We take his first, Judges 15. 4, 5.:

"And Samson went and caught three hundred foxes, and took fire brands, and turned tail to tail, and put a fire-brand in the midst between two tails. And when he had set the brands on fire, he let (them) go into the standing corn of the Philistines, and burned up both the shocks, and also the standing corn, with the vineyards (and) olives." He then gives us his own translation: "And Samson went out and took three hundred bundles of grain, and took torches, and turning the sheaves tail to tail, applied his torches between the tails; and having set the bundles on fire he let it, (the fire) go into the standing grain of the Philistines, and burned up both the shocks and the standing grain, together with their vineyards and olive yards."

We shall *at present* quote only another paragraph, (pp. 38, 39, 40) and leave the premises with our readers: A. C.

"But as our present argument is confessedly auxiliary to that which we regard as unanswerable, and as this last will be more sure to be thus regarded after that which consists in a faithful exhibition of the absurdities involved has been fully presented, we shall proceed still further to speak of them. On the part of Samson, there is not the shadow of a higher agency than that which he can and does put forth, even thought of. As he is represented in the passage before us, he goes about the business of catching his "three hundred foxes" just as if it were one of the easiest things in nature. In this respect, the translation is fortunately faithful to the original. There, all is easy and natural. Samson does not seem to *dream* of any need of assistance from either God or man, any more than if he were going to take so many pieces of wood and set fire to them? Not so when he leaned against the pillars, in the temple of his enemies, for the purpose of tasting a last revenge; though, with returning hair, his great strength had fully returned, he felt the need of special

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assistance from God, in the undertaking before him; and he accordingly asked that assistance. The Prophet, also, when he had erected the altar of the Lord, prepared the wood and made ready the sacrifice, knowing, as he did, that he must now rely on special aid from above, lifts his soul to God in search of it. But nothing of the kind in the case before us. Nothing but the bold assertion that he went and caught the vast number which we have so many times named, and made a disposal of them that he would have been scarcely able to have done had they been so many domestic fowls! His aim is sufficiently obvious from the first; it is to destroy the unreaped grain of the Philistines.—What more natural, now, than for us to look at the means which he proposes to employ? These, as they are represented in the translation before us, in spite of long and fondly cherished regard for the volume of Inspiration where they are found, we are obliged to say, with Mr. Calmet, are most uncouth and absurd. The thing to be done is perfectly feasible, provided the appropriate *means* be used; but when these, of themselves, are altogether unnatural and inappropriate, there is an absolute *refusal*, or that which approaches it, in the mind of every intelligent reader, at least it is so with us, to receive it as truth. We cannot believe it, whatever may be said in its defense. No animal, like either of those named, can be easily set on fire; and if once made to burn, it would not continue to do so longer than a man might hold his hand in the fire. This is so evident to every intelligent reader, that it will not require argument. Neither will it help the matter in the least to place two of the animals together, especially in the position in which they are said to have been placed, should you wish them to run, or even stand still. One will burn as freely and as long as a dozen, and no number of them more than ten seconds. In fact, it looks to us as if God had suffered the translator to involve himself and his work in this manner, on purpose to jar open the eyes of the reader, to see the absurdity of the translation."

## PROGRESS OF REFORM.

MICHIGAN.—Bro. Belding recently held a meeting at Woodward Lake, in the church over which Bro. E. Regalpresides, which resulted in upwards of 40 additions. Bro. E. Cumings has recently been ordained as an Elder in a little church organized at Englishville, Kent co.; and Bro. A Grow in the church at Bennington, Shiawassee co. Bro. A. Wilcox is to take the care of the church in Muir on the 1st of Jan., 1863. I. E.

MISSOURI.—Bro. O. P. Davis reports 11 accessions and the organization of a church of 16 members, at New Salem school house, in Cooper co.

## OBITUARY NOTICES.

Died, in Jacksonville, Ill., at the residence of his father, our highly esteemed and beloved brother Wm. W. HAPPY, aged 30 years. In recording the death of this truly devoted Christian, who occupied so prominent a position in our community, and especially in our congregation and prayer meeting, is a task sad and melancholy. His influence upon all Christians who came within his reach, and also upon all unconverted persons can never cease to be felt, when we look upon his vacant seat and mourn that one who so adorned it has so soon in this life left it vacant forever. We would not speak of his talents or educa-

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tion, but of his example as a Christian minister, his deep-toned piety, so worthy of all our imitation. He appeared to live so near heaven while here, that we believe he was immediately taken to the enjoyment of angels and glorified spirits. The day of his death he called the most glorious and happy, and best day of his life; he sang "Rock of Ages," then he took leave of his aged parents and Christian wife, and his spirit took its flight. May God comfort and cheer the hearts of his aged parents and bereaved wife, and while we all mourn his loss, may we follow his example.

"Do we mourn when another star
Shines out in the glittering sky?
Do we mourn when the noise of war
And the voice of conflict die?
Then why should our tears roll down,
And our hearts with grief be riven,
For another star in the Savior's crown,
And another soul in heaven?"

N. C. R.

Died, on the 23d of July, 1862, in Philadelphia, Pa., in the 83d year of her life, Sister Mary Hitchcock. She was born in England, on the 29th day of June, 1778, and about sixty years ago professed faith in the Lord Jesus Christ, and united with a small congregation in London, of which William Jones, author of the History of the Waldenses, &c., &c., was the Elder. She continued her connection with that church until her emigration to this country, with her family, in 1819. When reaching the United States she came to Philadelphia, but finding no church with which she was willing to unite here, after a residence of 7 years, she went to the city of New York, and there found a small body of Disciples, under the care of Bro. Thomas Hogg, with whom she had been connected in church relations in London. She joyfully took membership with it, and continued, until her return to Philadelphia, when she united with the Christian congregation meeting on Bank street, of which Bro. W. Ballantine was Elder, who formerly was associated with the congregation in London of which we have spoken. We have known intimately Sister Hitchcock, during our residence in Philadelphia, and from our own knowledge and the testimony of others, we can say that rarely have we met a more true and loyal disciple of the Great Teacher than she was. Naturally possessed of a strong mind and ardent affections, with a conscience alive to everything that duty and fealty to our King demand, she was always, when health would permit, present in the assembly of the saints. She loved the House of the Lord, and its solemn and joyful institutions, and would make any sacrifice of ease and comfort to meet with the family of the saints. She was liberal and generous in the bestowment of her favors in aid of the cause of Christ, and the suffering poor.—She took a deep interest in the Bible and missionary cause, and was a constant patron and reader of the Harbinger, and other periodicals of the brotherhood. Her faith was strong in the Lord and in the power of his might, and her hope of a blessed immortality grew brighter as she approached the desired haven. During her protracted illness, a good part of which she attended to her household affairs, she was cheerful and resigned, and betrayed no weakness of mind or memory, such as are incident to old age. But after being confined to her bed about ten days, under much suffering, she passed away to the better land. Truly beautiful was her life, and triumphant her death. We hope to see this Mary, and all the saints who bore the name in the time of the Savior, in the church of the first born in heaven. Her memory is to me most precious.

DAVENPORT, IA., Nov. 13th, 1862. JAMES CHALLEN.

☞ The Christian Review and British Millennial Harbinger please copy.

Died, Oct. 19th 1862, CARRIE MILLER, only child of H. R. and Susan Miller, aged ten years and eleven months. What a world of sorrow in this simple record. Those only who knew her intimately, could appreciate the rare loveliness of Carrie's character. Generous to a fault, artless, affectionate and kind, she endeared herself to all who became acquainted with her. Six weeks of a disease that often tortured her delicate form with intensest pain, could not

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wring from her lips an expression of impatience, or cause her to omit those little amenities so rarely observed by those suffering from sickness.

It requires no stretch of imagination to behold that beautiful child in angel garb, tuning her harp to the praise of "the Lamb that takes away the sins of the world." Her sunny curls had ever a halo to our spiritual sight. There was a heavenly sweetness in her winning and musical tones, a purer than earthly light in her beaming eyes, and her smile was such as we imagine wreaths the lips of a seraph. We have laid her to rest under the green turf that her light step has often pressed, and autumn has shed its wealth of russet and gold upon the sod that covers her, and although there is an aching void in our hearts, yet we feel that we would not take from her heavenly intercourse the dear one whom we have loved and lost. She is now drinking a deeper draught of bliss than earth could offer. And we sometimes fancy we see her pausing amid the heavenly rapture, to address a word of consolation to her bereaved parents on earth.

S. M. S.

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IN MEMORIAM.

Father and mother, my work is done,
The river is past and the goal is won;
My feet are now treading a radiant shore,
Where sorrow and sighing are known no more.

Though happy the days that I spent on earth,
And dear to my heart was the home of my birth,
I knew not the depth of celestial bliss;
I never had thought of a home like this.

Where fountains of purest waters play,
And flowers bloom on through an endless day;
Where cherubs are swarming on shining wings,
And all is radiant with beautiful things.

Then weep not, dear parents, O! weep not for me,
For my spirit, once captive, is now set free,
To roam at will through the mansions of rest,
Or sweetly recline on my Savior's breast.

O! earth has too much of sorrow and pain,
Ask me not to return again,
Where tears of bereavement and anguish flow;
And the heart is saddened by tales of wo.

But strive to prepare for this happy clime;
And when you are called from the shores of time,
Your feet too shall press the celestial sod;
You'll come home to your Carrie, your Savior and God.
Ah! earth has too much of sorrow and pain,
Bid me not back to its shades again.

TRIBUTE OF RESPECT.

Whereas, in the dispensation of the Providence of Almighty God, we are called upon to mourn the death of our esteemed friend and fellow-student, J. W. Greenwood, Therefore

Resolved, That while we bow in humble submission to the will of a gracious God, we deeply deplore the loss of one in whom were centered such purity and nobility of character and such bright hopes for future usefulness, and one so worthy of our esteem and confidence.

Resolved, That we do most deeply sympathize with the relatives of the deceased in their sore bereavement.

Resolved, That we transmit a copy of the foregoing resolutions to the family of the deceased, and request their publication in the [Millennial Harbinger and the Amer. Christian Review,

H. T. F. Linn, James Hall, J. H. Carter,
Com. in behalf of the students of Beth. College.

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## MILLENNIAL HARBINGER FOR 1863.

We entered upon the present volume of the Harbinger with some misgivings. The interruption of the mails, the great agitation of the public mind, the sudden transfer of so large a number of our fellow-citizens from the avocations of peace to the stirring scenes and perils of the battle-field, and the general diversion of the attention and concern even of many Christians from the enjoyments and duties of our religion, resulting from the disturbed condition of our public affairs, all conspired to excite in us gloomy forebodings; and had we listened to the voice of prudence alone, we might have shrunk from the uncertain prospect. But we determined to hope for better things of our brethren; and the Harbinger was continued; and now that the year is about to close, we do not regret it. The Lord has put it into the hearts of a generous brotherhood still to hold up our hands, and we are encouraged to go on for another year. Our list has, from the various causes above alluded to, been greatly diminished, and all the expenses of publication greatly increased. The single item of paper has gone up 75 or a hundred per cent. We shall be constrained, therefore, to change our terms, and return to the old rule of former days. We regret to be driven to this measure, but it is rendered necessary by a condition of things which all men feel, and can in some measure understand. We shall, therefore, publish the Millennial Harbinger for 1863 at the uniform rate of $3.00 per volume for a single subscriber if paid in advance or during the year, or $2.50 if not paid till the end of the year.

Agents who procure clubs of *five* subscribers, will be allowed to retain *ten* per cent.—on clubs of *ten* subscribers, *fifteen* per cent.—on clubs of *twenty* or more subscribers, *twenty* per cent. upon the subscription price, with a copy free of charge for the agent in each case.

We take pleasure in returning our grateful acknowledgments to the many efficient agents who have heretofore so benevolently co-operated with us in extending the influence of the Harbinger, and very earnestly solicit a continuation of their efforts. We extend to them the most liberal terms and conditions which the circumstances in the case will allow, and doubt not that the earnest desire which we feel to sustain this long and tried auxiliary to our public usefulness, will be met with a correspondent good will by a generous and wide-spread brotherhood of intelligent and faithful Christians. A. C.

## GENERAL AGENT.

BRO. JOHN R. FRAME, of Ohio is authorised to receive subscriptions for the Millennial Harbinger, and to make collections for this office, wherever he may go. The brethren and friends can pay him, and his receipt will be good.

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